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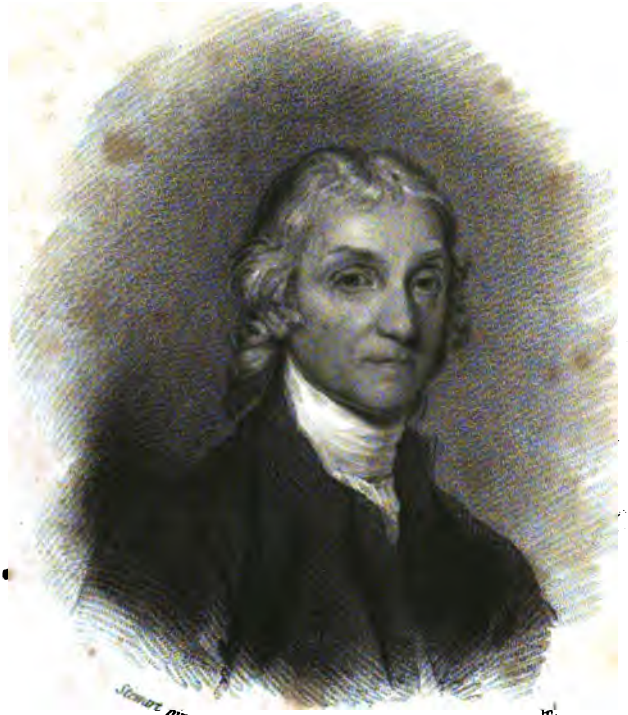

JOSEPH PRIESTLEY, L.L.D. F.R.S.

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THE

MONTHLY REPOSITORY

OF

THEOLOGY

AND

GENERAL LITERATURE.

Period.
1240
v.10
1815

——— POPULUMQUE FALSIS
DEDOCET UTI
VOCIBUS. *Hor.*

"To do something to instruct, but more to undeceive, the timid and admiring student;—to excite him to place more confidence in his own strength, and less in the infallibility of great names:—to help him to emancipate his judgment from the shackles of authority;—to teach him to distinguish between shewy language and sound sense;—to warn him not to pay himself with words;—to shew him, that what may tickle the ear or dazzle the imagination, will not always inform the judgment:—to dispose him rather to fast on ignorance than to feed himself with error."

Fragment on Government.

JANUARY TO DECEMBER INCLUSIVE.

1815.

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THE

Monthly Repository,

&c

No. CIX. JANUARY, 1815. [Vol. X.

HISTORY AND BIOGRAPHY.

Memoir of the late Rev. Joseph Priestley, LL. D. F. R. S. &c.

[With the Portrait, we think it may be useful and agreeable to many of our readers to give a Memoir, of Dr. Priestley. We have taken the liberty, to copy the life published in the Eighth Volume of the General Biography, 4to., and drawn up, as appears from the signature, by the able and elegant pen of Dr. Aikin, and to adapt it more particularly to this work by the addition of notes, for which we are indebted to a friend, to whom the commencement and the continuance of the Monthly Repository are chiefly owing, whose communications form a rich portion of the past volumes, and to whom the readers may still, it is hoped, look for entertainment and instruction. The whole of the notes are original and by the same friendly hand.

EDITOR.]

JOSEPH PRIESTLEY, LL. D. F. R. S., &c. a very eminent philosopher and divine, was born in March, 1773, at Field-head, near Leeds. His father was engaged in the clothing manufacture, and was a dissenter of the Calvinistic persuasion.[1] Joseph was in his youth adopted by an aunt, a woman of exemplary piety and benevolence,[2] who sent him for education to several schools in the neighbourhood, where he acquired a respectable degree of knowledge of the learned languages, including Hebrew.[3] He was originally destined for the ministry; but weak health causing his views to be turned towards trade, he learned some of the modern

[1] "Jonas Priestley, the youngest son of Joseph Priestley, a maker and dresser of woollen cloth." His son describes him as discovering "a strong sense of religion, praying with his family morning and evening, and carefully teaching his children and servants the Assembly's Catechism, which was all the system of which he had any knowledge," never "giving much attention to matters of speculation, and entertaining no bigoted aversion to those who differed from him." Dr. Priestley's mother, who died in 1740, when her son was in his seventh year, "was the only child of Joseph Swift, a farmer of Shafton, a village about six miles south-east of Wakefield." She was gratefully recollected by her son as "a woman of exemplary piety, careful to teach" him religion according to her own convictions, and taking a particular occasion to inculcate moral principle by impressing his mind "with a clear idea of the distinction of property, and the importance of attending to it." Priestley's Mem. pp. 2, 3, 5.

[2] She was his father's sister, "married to a Mr. Keighley, a man who had distinguished himself for his zeal for religion, and for his public spirit." She died in 1764, having survived her husband many years. Her nephew, from whom she deserved and received the grateful remembrance of a son, characterizes this "truly pious and excellent woman" as one "who knew no other use of wealth, or of talents of any kind, than to do good, and who never spared herself for this purpose;—truly Calvinistic in principle, but far from confining salvation to those who thought as she did on religious subjects." He adds, that "being left in good circumstances, her home was the resort of all the dissenting ministers in the neighbourhood without distinction, and those who were the most obnoxious on account of their heresy were almost as welcome to her, if she thought them honest and good men (which she was not unwilling to do) as any other." Id. pp. 3 and 6.

[3] In this language he made himself "a considerable proficient," during "the interval between leaving the grammar-school, and going to the academy," by instructing a minister in his neighbourhood "who had had no learned education." He also "learned Chaldee and Syriac, and just began to read Arabic." Id. p. 10.

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languages[4] with that intention. At length, however, his constitution strengthened; and resuming his first purpose, he went in 1752 to the dissenting academy at Daventry, kept by Dr. Ashworth.[5] He had already imbibed such an attachment to study, and had employed his researches upon so many important topics, that he was regarded on admission as considerably advanced in the academical course. He had also, from his family connexions among the strictest sect of dissenters, acquired those religious habits, and that vital spirit of piety, which ever in some degree assimilated him to that class of Christians, when in doctrine no one more widely deviated from them. At Daventry he spent three years, during which his acute and vigorous mind was expanding in free inquiry and diversified pursuit.[6] The change of his opinions from the orthodox system in which he had been brought up, towards the doctrine usually termed heretical, which had already commenced,[7] here made a further progress, though it still rested within the limits of Arianism.[8] Here he was

[4] Those which he acquired, and without a master, were "French, Italian, and High Dutch." He "translated and wrote letters in the first and last for an uncle, a merchant, who intended" him for "a counting-house in Lisbon." Id. p. 5.

[5] He was first destined by his relations to the Calvinistic-Independent "Academy at Mile-end, then under the care of Dr. Conder. But being at that time an Arminian, he resolutely opposed it," especially declining to "subscribe an assent to ten printed articles of Calvinistic faith, and repeat it every six months." A neighbouring minister, Mr. Kirkby, who had been one of his instructors in the classics "interposed and strongly recommended the academy of Dr. Doddridge." The "Aunt, not being a bigoted Calvinist, entered into his views, and Dr. Doddridge being dead he was sent to Daventry and was the first pupil that entered there." Id. p. 16, 17.

[6] "Three years, viz. from Sept. 1752 to 1755, I spent at Daventry with that peculiar satisfaction with which young persons of generous minds usually go through a course of liberal study, in the society of others engaged in the same pursuits, and free from the cares and anxieties which seldom fail to lay hold on them when they come out into the world. In my time, the academy was in a state peculiarly favourable to the serious pursuit of truth, as the students were about equally divided upon every question of much importance, such as Liberty and Necessity, the Sleep of the Soul, and all the articles of theological orthodoxy and heresy; in consequence of which all these topics were the subject of continual discussion. Our tutors also were of different opinions; Dr. Ashworth taking the orthodox side of every question, and Mr. Clark, the sub-tutor, that of heresy, though always with the greatest modesty. We were permitted to ask whatever questions, and to make whatever remarks we pleased; and we did it with the greatest, but without any offensive, freedom.—We were referred to authors on both sides of every question, and were even required to give an account of them." Id. p. 17. For an account of Mr. Clark see M. Repos. Vol. i. p. 617. ii. 68. and for an account of Dr. Ashworth, Vol. viii. 562 *(note)* and 693. and ix. 10, 78 and 242.

[7] In the family of his excellent aunt he became confirmed "in the principles of Calvinism, all the books he met with "having that tendency." Yet two ministers, "the most heretical in the neighbourhood, were frequently his aunt's guests." With one of these, "Mr. Graham, of Halifax," to whom he afterwards dedicated his *Disquisitions on Matter and Spirit*, he now became intimate. In paying an early and serious attention to religion, as he then understood it, he had waited with painful anxiety for the *experience* "of a *new-birth* produced by the immediate agency of the spirit of God," and had been "much distressed" because he "could not feel a proper repentance for the sin of Adam." Yet he had so far altered his views when he offered himself "to be admitted a communicant," where he and his aunt attended, that the examining "elders of the church" rejected him as not "quite orthodox on the subject of the sin of Adam," because he could not believe "that all the human race (supposing them not to have any sin of their own) were liable to the wrath of God and the pains of hell for ever on account of that sin only." About this time he came into the society of two preachers who qualified Calvinism and were called *Baxterian*. "Thinking farther on these subjects," he had become, when he entered the academy "an Arminian, but had by no means rejected the doctrine of the Trinity or that of Atonement." Id. p. 7—12.

[8] "Notwithstanding the great freedom of our speculations and debates, the extreme of heresy among us was Arianism; and all of us, I believe, left the academy with a belief, more or less qualified of the doctrine of *Atonement*." Id. p. 20. The fellow-student with whom Priestley had the most frequent communications and formed the most intimate friendship was "Mr. Alex-

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also introduced to an acquaintance with the writings of Dr. Hartley, which exerted a powerful and lasting influence over his whole train of thinking.[9] On quitting the academy, he accepted an invitation to officiate as minister to a small congregation at Needham-market in Suffolk. Not having the talents of a popular preacher, and becoming suspected of heretical opinions, he passed his time at this place in discountenance and obscurity; but he was assiduously employed in theological and scriptural studies, of which the result was a further departure from the received systems, and particularly a total rejection of the doctrine of atonement.[10] After a residence of three years at Needham, he undertook the charge of a congregation at Nantptwich, in Cheshire, to which he joined a school. In the business of education he was indefatigable; and he added to the common objects of instruction, experiments in natural philosophy, which were the means of fostering in himself a taste for pursuits of that kind.[11] His first publication was an English Grammar on a new plan, for the use of his scholars, printed in 1791. His reputation as a man of various knowledge and active inquiry now began to extend itself, and in 1761 he was invited by the trustees of the dissenting academy at Warrington to occupy the post of tutor in the languages.[12] Not long after his acceptance of this office, he married the daughter of Mr. Wilkinson, an iron-master, near Wrexham, a lady of an excellent understanding, and great strength of mind, who proved his faithful partner in all the vicissitudes of life.

At Warrington Dr. Priestley began to distinguish himself as a writer in various branches of science and literature. Several of these had a relation to his department in the academy, which, besides philology, included

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nder, of Birmingham," about three years ynger than himself, who died suddenly in 1765, before he had completed his 30th ar. He is mentioned in the Memoir with reat regard. Of Mr. Alexander there is n interesting account, by Dr. Kippis, in a ote to the life of his uncle, Dr. Benson (B. Biog. ii. 206). He is also known by a osthumous publication, entitled, "A Paraphrase upon the 15th Chapter of the 1st Epistle to the Corinthians; with Critical Notes, &c. &c. to which is added a Sermon on Eccles. ix. 10, composed by the author the day preceding his death. By John Alexander." 4to. 1766.

[9] Priestley (Mem. p. 15) ascribes his first acquaintance with "Hartley's Observations on Man," to a reference made by the lecturer to that work, "which," he adds, "immediately engaged my closest attention, and produced the greatest and, in my opinion, the most favourable effect on my general turn of thinking through life.—Indeed I do not know whether the consideration of Dr. Hartley's Theory contributes more to enlighten the mind, or improve the heart; it effects both in so super-eminent a degree." The name of Hartley is in Priestley's Chart of Biography, first published in 1765, and there can be no doubt that he is designed in the following passage of the *Description*:

"I recollect only one instance (in the class of divines, moralists and metaphysicians) in which I have departed from my general rule of giving place to present fame in favour of extraordinary merit, and what I presume will be great future reputation. If I be mistaken in my presumption I hope I shall be indulged a little partiality for one favourite name." *Description*, 1765, p. 17.

The subjects, on which reference is made to Hartley in the Lectures of Doddridge, are the intermediate state, the final restoration, and the renovation of the earth. See last. 4to. 1763. pp. 561, 2, 574, 5, 581.

[10] In M. Repos. Vol. ii. p. 638, &c. see an interesting communication respecting Dr. Priestley's explicit conduct at this period, occasioned by some misrepresentations in a sermon preached by his brother on the occasion of his death.

[11] Here he assiduously pursued his theological inquiries and adopted some of those opinions respecting the apostle Paul's *reasonings*, which he afterwards published, to the alarm of not a few serious Christians, who had hastily supposed that divine truth could be impaired by any logical inaccuracy of those who were appointed to declare it. Dr. Priestley (Mem. p. 34) relates how at this time he had committed to the press a book which contained his free thoughts on this subject. The work when partly printed he suppressed, at the instance of his friend, Dr. Kippis, till he "should be more known, and his character better established." The writer of these notes had the same account many years ago, from Dr. Kippis, who mentioned the readiness with which Priestley attended to his suggestion and that of Dr. Furneaux, from which they justly argued his future eminence.

[12] See M. Repos. Vol. viii. pp. 226—231.

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lectures on history and general policy. His ideas of government were founded on those principles of the fundamental rights of men which are the only basis of political freedom, and these he supported in an "Essay on Government." He also published an "Essay on a Course of liberal Education," to which he added some remarks on a treatise on education, by Dr. Brown, of Newcastle, the sentiments of which he regarded as hostile to liberty.[13] His "Chart of Biography," first published at Warrington, was formed upon an ingenious idea, and was well received.[14] A visit to London having introduced him to the acquaintance of Dr. Franklin,[15] Dr. Watson, Dr. Price, and Mr. Canton, he was encouraged by them to pursue a plan he had formed of writing a "History of Electricity," which work appeared in 1767. Besides a very clear and well arranged account of the rise and progress of that branch of science, it related many new and ingeniously devised experiments of his own, which were first-fruits of that inventive and sagacious spirit by which he afterwards rendered himself so celebrated in the walk of natural philosophy. This publication made his name extensively known among those who might have remained strangers to it as connected with his other pursuits. It was several times reprinted, was translated into foreign languages, and procured for him an admission into the Royal Society. He had previously obtained the title of Doctor of Laws from the University of Edinburgh. His connexion with the academy at Warrington, which, from the advantages it gave him of cultivating a much more extensive acquaintance with books and men, may be considered as an important era in his life,

[13] The last mentioned Essay first appeared in 1765, and except the Grammar was his earliest publication. Many of the hints in that small volume were afterwards enlarged into the "Lectures on History and General Policy," published in 1788. Dr. Brown is now chiefly known by his "Essay on the Characteristics," his "Estimate," of which the Muse of Cowper has preserved the remembrance, his devotion to Warburton, his disappointments, and their unhappy result in a premature death, in 1766, in his 51st year. (See Biog. Brit. ii. 653—674). In 1765, Dr. B. published a pamphlet, entitled, "Thoughts on Civil Liberty, Licentiousness and Faction," at the close of which he recommended "a prescribed Code of Education." This opinion Priestley controverts in four sections of remarks. The "Essay on Government" appeared in 1768, and a second enlarged edition in 1772. In this were included the remarks on Dr. Brown, and on Dr. Balguy's "Positions on Church Authority," with a section on "the necessity or utility of Ecclesiastical Establishments." In the section on "Political Liberty," the author considers the case of Charles I., whose execution, unlike the Presbyterians of a former age, he justifies, regretting, however, "that the sentence could not be passed by the whole nation, or their representatives solemnly assembled for that purpose—a transaction which would have been an immortal honour to this country, whenever that superstitious notion of the *sacredness of kingly power* shall be abolished." These sentiments, as may be supposed, did not pass without censure, and to the author has been attributed, unjustly, the *proud day for England*, used, we think, by the late Lord Keppel, to describe the thirtieth of January. The late Duke of Richmond (See M. Repos. Vol. ii. p. 42.) sanctions Priestley's opinion, as does indeed the late Lord Orford in his Royal and Noble Authors, Art. *Falkland*.

[14] "This Chart was first drawn out to be made use of in an academical lecture upon the study of History as one of the mechanical methods of facilitating the study of that science." *Description*, p. 5. Note. The "Chart of History," inscribed to Dr. Franklin, came out a few years after at Leeds, and was an improvement on a French Chart, which had been republished in London. Priestley's Chart of History, with improvements and a continuation has, we believe, very lately appeared.

[15] Of this eminent man and highly valuable member of society Dr. Priestley regretted the *infidelity*, which he endeavoured to remove by recommending to him the evidences of Christianity to which "he acknowledged he had not given so much attention as he ought to have done." See Mem. p. 90, or M. Repos. Vol. i. p. 486. Dr. F. satisfied himself to the last with the expectation of a future life grounded on a pleasing but unauthorized analogy. "I look upon death to be as necessary to our constitutions as sleep. We shall rise refreshed in the morning." Thus he writes at eighty years of age to an old friend and correspondent. See a letter of his to Mr. Whatley, which first appeared, M. Repos. Vol. i. pp. 137, 138, and which, with two other original letters of his, was copied from this work into the last edition of his Works.

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ment in 1767, when he settled at Leeds, as minister to a large and respectable congregation of dissenters. The liberality of the persons composing it, and his own predilection for the ministerial office, rendered this a very agreeable situation to him; and in conformity with the duties of his function, he resumed, with his characteristic ardour, his theological studies. One of the first results of these renewed inquiries was his conversion to the system called Socinian, which he has attributed to a perusal of Dr. Lardner's Letter on the Logos. A number of publications on different topics connected with religion announced the zeal by which he was inspired. Nor was he one who confined his labours to the closet; on the contrary, he was extremely assiduous in his pastoral instructions to the younger part of his flock.[16] Some of his writings displayed an attachment to church-discipline, which he had probably imbibed from his early connexions with Calvinistic dissenters, since they had become obsolete among those with whom he was now associated. He likewise began to enter into controversy respecting the right and ground of dissenting in general, and to take his station as one of the most decided opposers of the authority of the establishment. It was at Leeds that his attention was first excited, in consequence of his vicinity to a public brewery, to the properties of that gaseous fluid then termed fixed air, and his experiments led him so far as to contrive a simple apparatus for impregnating water with it, which he afterwards made public. At this time, he says, he had very little knowledge of chemistry; and to this circumstance he attributes in some measure the originality of those experiments which produced the subsequent discoveries, that have rendered him so celebrated, since otherwise he might probably have followed some beaten track. The success of his History of Electricity induced him to adopt the design of treating on other sciences, in the same historical manner; and at Leeds he diligently occupied himself in preparing his second work on this plan, "The History and present State of Discoveries relating to Vision, Light, and Colours." The expences necessary in composing such a work obliged him to issue proposals for publishing it by subscription, and it appeared in 1772, in one volume 4to. Though a performance of much merit, its reception was not such as to encourage him to proceed in his design; and, fortunately for science, he afterwards confined himself to original researches of the experimental kind.

After a happy residence of six years in this situation, Dr. Priestley quitted it for one as different as could easily be imagined. The Earl of Shelburne (afterwards Marquis of Lansdowne) was one of the few English noblemen to whom it was an object of gratification to enjoy at leisure hours the domestic society of a man of science and literature; and he made a proposal to Dr. Priestley to reside with him in the nominal capacity of his librarian, but rather as his literary companion, upon terms which regard to the future provision of an increasing family would not permit him to decline. He therefore fixed his family in a house at Calne, in Wiltshire, near his lordship's seat; and during seven years attended upon the Earl in his winter's residences at London, and occasionally in his excursions, one of which, in 1774, was a tour to the continent.[17] This situation had doubt-

[16] On this occasion he published, in 1772, his "Institutes of Natural and Revealed Religion." His instructions to the young he resumed with ardour on every change of situation, and had the merit of giving a new direction, among the dissenting ministers, called Presbyterian, to their theological labours, which, since they had outgrown a belief in the Assembly's Catechism, had been almost entirely confined to *pulpit*-instruction. The pupils of Priestley revere his memory, and through not a few of them, though himself dead, he yet speaks the words of truth and soberness.

[17] After visiting "Flanders, Holland, and Germany as far as Strasburg," he spent "a month at Paris." Of the state of religion among the French *literati*, he gives the following account:—"As I was sufficiently apprized of the fact, I did not wonder as I should otherwise have done, to find all the philosophical persons to whom I was introduced at Paris unbelievers in Christianity, and even professed Atheists.—I was told by some of them that I was the only person they had ever met with, of whose understanding they had any opinion, who professed to believe Christianity. But on interrogating them

less its use, by affording Dr. Priestley advantages in improving his knowledge of the world, and in pursuing his scientific researches, which he could not have enjoyed as minister to a dissenting congregation. The manners and society of a nobleman's house were not, however, perfectly congenial to one whose tastes were simple, and whose address, though by no means coarse or offensive, was plain and unceremonious. The treatment he met with was polite and respectful, both from his noble patron, and the distinguished characters who often composed part of the company. He was entirely free from restraint with respect to his pursuits, and this was the period of some of those exertions which raised his reputation as a philosopher to the highest point. In 1773 there had appeared in the Philosophical Transactions a paper of his on different kinds of air, which obtained the prize of Copley's medal. This, with many additions, was reprinted in 1774, dedicated to Lord Shelburne, and was followed by three more volumes. The abundance of new and important matter in these publications, which form an era in that knowledge of aëri-form fluids which is the basis of modern chemical science, made the name of Priestley familiar in all the enlightened countries of Europe, and produced for him an accumulation of literary honours.

It was his constant practice to employ himself in various pursuits at the same time, whereby he avoided the langour consequent upon protracted attention to a single object, and came to each in turn as fresh as if he had spent an interval of entire relaxation. This effect he pleaded as his apology to those who apprehended that the great diversity of his studies would prevent him from exerting all the force of his mind upon any one of them; and in fact, he proceeded to such a length in every pursuit that interested him, as fully to justify in his own case the rule which he followed. It was during a course of original experiments which fully exercised his faculties of invention and observation, that he was also employing his reasoning powers in those de metaphysical inquiries by which acquired high distinction as a phi sopher of another class. In 17 while still resident with Lord Sh burne, he published his Examinati of the Doctrine of Common-sense held by the three Scotch writers, D Reid, Beattie, and Oswald.[18] T work was preparatory to his purp of introducing to public notice t Hartleian theory of the human mi which he soon after published i more popular and intelligible fo than that given to it by the autl himself.[19] He had already decla himself a believer in the doctrine philosophical necessity; and in a d sertation prefixed to his edition Hartley, he expressed some doubt the immateriality of the sentient pr ciple in man. Notwithstanding t obloquy thus brought upon him a favourer of infidelity, or even atheism, he was not deterred fr pursuing the subject,—for it was e his principle to follow what he v convinced to be truth whithersoe it would lead him, regardless of c sequences—and becoming, upon cl er inquiry, an intire convert to material hypothesis, or that of homogeneity of man's nature, he pu lished, in 1777, "Disquisitions Matter and Spirit," in which he g a history of the doctrines concerni the soul, and openly supported system he had adopted. It was lowed by a defence of Socinianis and of the doctrine of necessity.[20] I

on the subject I soon found that they had given no proper attention to it, and did not really know what Christianity was." Mem. p. 74, and M. Repos. Vol. i. p. 485.

[18] These writers, as was remarked M. Rep. Vol. ii. p. 61, are arraigned in *Examination* for their metaphysical linquency with a solemnity almost lu crous. They had indeed disgraced th pens and injured their cause, by affect to slight Locke and to treat Hartley as low criticism. Dr. Priestley (Mem. 7 describes this work as "written in a m ner he did not entirely approve." A m ner so unusual with Dr. Priestley and unworthy of him deserved his severer c sure.

[19] Dr. Hartley's work "On Man" first published in 1749, in 2 vols. To tract attention to his "Theory of Ass ation," Dr. Priestley separated it from Evidences of Christianity, and the pr tical part which formed the second volu and from the theory of vibrations in spersed through the first.

[20] The first volume of the Disquisiti

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not improbable that the odium which these works brought upon him was the cause of a coolness in the behaviour of his noble patron, which about this time he began to remark, and which terminated in a separation after a connexion of seven years, but upon amicable terms, and without any alleged cause of complaint. By the articles of agreement Dr. Priestley retained an annuity for life of 150*l.*[21]

His next removal was to Birmingham, a situation which he preferred on account of the advantage it afforded of able workmen in every branch requisite in his experimental inquiries, and of some men distinguished for their chemical and mechanical knowledge. Several generous friends to science, sensible that the defalcation of his income would render the expences of his pursuits too burthensome for him to support, joined in raising an annual subscription for defraying them. This assistance he willingly accepted, as more truly honourable to him than a pension from the crown, which might have been obtained for him, if he had desired it, in the administration of the Marquis of Rockingham, and the early part of that of Mr. Pitt. He had not been long settled in this place, before a vacancy happening in the principal dissenting congregation in consequence of the resignation of one of the pastors, he was unanimously chosen to supply it. Without interrupting his philosophical and literary pursuits, he entered with great zeal into the duties of his office, especially that important part of it which consists in catechising and instructing the younger members of the society. Theology again occupied a principal share of his attention (indeed, it was always his favourite study,) and some of his most elaborate works in this department, as his "History of the Corruptions of Christianity," and "History of Early Opinions concerning Jesus Christ," made their appearance from the Birmingham press.[22] They were a fer-

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was dedicated to his before-mentioned early associate, Mr. Graham, whom he describes as having long been "a distinguished champion for freedom of thinking in very trying situations." The second volume, illustrating "the Doctrine of Philosophical Necessity," was dedicated to his friend, Dr. John Jebb. Considering the wrongs which Priestley afterwards experienced but could then little expect, the following passage is striking: "You and I, Sir, rejoice in the belief that the whole human race are under the same *wholesome discipline*, and that they will all certainly derive the most valuable advantages from it, though in different degrees, in different ways, and at different periods; that even the persecutors are only giving the precedence to the persecuted, and advancing them to a higher degree of perfection and happiness; and that they must themselves, for the same benevolent purpose, undergo a more severe discipline than that which they are the means of administering to others."

The publication of these Disquisitions occasioned a "free," yet a truly amicable "discussion" between the author and his friend, Dr. Price, which was published in 1778, dedicated to their common friend, Mr. John Lee, and appears to have left both the parties in opinion just where it found them. Mr. John Palmer, a dissenting minister, who had been the intimate friend of Dr. Priestley's fellow-student, Mr. Alexander, also appeared in favour of philosophical *liberty*, of which he was considered an able advocate. On the same side the learned Jacob Bryant addressed Dr. Priestley, to whom and to Mr. Palmer he published a reply, and to the latter a rejoinder.

[21] Lord Shelburne was at this time a candidate for ministerial power, a situation in which opulence can do little to secure manly independence, such as directed the conduct of Dr. Priestley. It is no wonder that an aspiring statesman declined the further patronage of a fearless reformer. Yet the manner in which his lordship first proposed to close the connexion does no credit to his memory. He intimated to Dr. Price, that he wished to give his friend an establishment in Ireland, where he had large property." To this *banishment* Dr. Priestley preferred the stipulated annuity which was regularly paid, but though Lord S. had wished "the separation to be amicable," he declined the visits of Dr. Priestley when he should be occasionally in London. Yet when he "had been some years settled at Birmingham Lord S—, removed from the administration, by the rising fortunes of Pitt, sent a common friend to engage Dr. Priestley again in his service"—a proposal which was immediately declined.

[22] The first part of the general conclusion to the "History of the Corruptions of Christianity," was addressed to the consideration of "unbelievers, and especially of Mr. Gibbon," from whose Miscellaneous Works, and an appendix to a volume of,

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tile source of controversy, in which he engaged without reluctance, and also without those uneasy feelings of irritation which so commonly accompany warfare of this kind. The renewed applications of the dissenters for relief from the penalties and disabilities of the corporation and test acts afforded another topic of discussion, in which Dr. Priestley, with his sentiments on civil and religious liberty, could not fail to take a part; and convinced as he was that all ecclesiastical establishments were hostile to the rights of private judgment, and the propagation of truth, he did not hesitate to represent them as all anti-Christian, and predict their downfall.[23] Thus he came to be regarded not only as the chief heresiarch matters of doctrine, but as the n dangerous and inveterate enemy the established church in its conn tion with the state. Some of the c gy of Birmingham having warmly posed the dissenters' claims, Priestley published a series of "miliar Letters to the Inhabitants Birmingham," on this and other pics connected with religion, wh were probably not less provoking the adverse party from the styl ironical pleasantry in which they w written.[24] In this state of irritati

Discourses by Dr. Priestley, it appears that this address occasioned a correspondence somewhat uncourteous, between them, and perhaps not quite unobtrusive on the part of Dr. Priestley. Nor has the *Historian* failed to vent his rancour in his chapter where, referring to some position by Dr. Priestley, he invites the priest and the magistrate to tremble---a broad hint for persecution---differing only in *style* from the vulgar watch-word *the Church is in danger*. Mr. Gibbon was indeed not very suitably addressed on the evidences of Christianity, to the practical influence of which a man so impure in heart as some of his notes discover him, could be little disposed. Dr. Priestley should have recollected the maxim of his predecessor *Biddle*, to *discuss* serious subjects only with *serious* persons. The occasional impurities of Gibbon's History are well exposed by a distinguished scholar who was himself no *precisian*. See Porson's Preface to his Letters to Travis.

The second part of the "History of the Corruptions" was addressed to the consideration of Bishop Hurd, who seems not to have forgotten the circumstance, in his Life of Warburton. See our 3d Vol. p. 530.

The opposition, from various quarters, to this "History" produced, in 1786, the "History of early Opinions concerning Jesus Christ," in four volumes, dedicated to his munificent friend, Mrs. Rayner, a work still more fruitful of controversy, and which engaged the author in its defence through several succeeding years.

[23] In *Reflections* to his Sermon on *Free Inquiry*, preached Nov. 5, 1785, Dr. Priestley thus expressed himself: "The present silent propagation of truth may even be compared to those causes of nature which lie dormant for a time, but which in proper circumstances act with the greatest violence. We are, as it were, laying gunpowder, grain by grain, under the old building of error and superstit which a single spark may hereafter flame, so as to produce an instantane explosion, in consequence of which t edifice, the erection of which has been work of ages, may be overturned in a ment, and so effectually, as that the s foundation can never be built upon agai The latter of these sentences was very p licly quoted on a memorable occasi March 2nd, 1790. Mr. Fox moved in House of Commons for the repeal of Corporation and Test Acts. Among ot opponents, appeared the respectable W. Dolben, then member for Oxford U versity, who read from some controver pamphlet the latter alarming senter and appalled the house by dealing out gunpowder *grain by grain*. Mr. Cou nay, whose pleasantry had often relie the *tedium* of parliamentary debate, tempted to calm the perturbed spirits of worthy baronet by reminding him that true Church, *the best constituted Chu in the world*, could be in no danger, the gunpowder was designed only to stroy an *old building of error and sup stition*.

The present writer witnessed this sc from the gallery of the House, where am the crowd collected on the occasion Dr. Priestley himself He has mentio the fears of Sir W. Dolben, which he tributes to some of the bishops, in his P face to Fam. Letters, p. 9. The circu stance was also ludicrously introduced *Epistola Macaronica*, attributed to Geddes.

[24] These letters chiefly respect the cusations brought against Dissenters, especially Unitarians, by two clergym Messrs. Madan and Burn. The grou less calumny there stated respecting Priestley's interview with Silas Deane, his death-bed, as circulated by the cler but fully exposed by a Baptist minis "who was with Mr. Deane when he die shews what a height the *odium theologic* against Dr. Priestley had attained.

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another cause of animosity was added by the different feelings concerning that great event, the French Revolution. It is scarcely necessary here to observe, that in its early periods, whilst it was hailed by the warm friends of liberty and reform in England, as a noble assertion of the natural rights of man, it was viewed with apprehension and dislike by those attached to the existing order of things. In every considerable town divisions took place on this subject, which became the more rancorous, as the events attending the revolution were more awful and interesting. The anniversary of the capture of the Bastille, July 14, had been kept as a festival by the friends of the cause, and its celebration was prepared at Birmingham in 1791. Dr. Priestley declined being present; but in the popular tumult which ensued, he was particularly the mark of party fury. His house, with his library, manuscripts, and apparatus, were made a prey to the flames; he was obliged to fly for his life, and with some difficulty made his escape to a place of safety, while *he* was hunted like a proclaimed criminal. That this scene of outrage, attended with the conflagration of many other houses and places of worship, was rather favoured than controuled by some whose duty ought to have led them to active interference for the preservation of the public peace, is undoubted; at the same time it is not surprising that the rage of party was especially directed against one who had so much distinguished himself as a champion on the adverse side, and who had made *his* attacks without any regard to caution or policy. The legal compensation which he obtained for this cruel injury was far short of the amount of his losses. There were, however, many admirers of his virtues and talents, who, regarding him as a sufferer for his principles, and a man deeply injured, exerted themselves to support him under this calamity.[25] He was not long after chosen to succeed his deceased friend, Dr. Price, as minister to a congregation at Hackney; and he joined to it a connexion with the new dissenting college established in that place. Resuming his usual occupations of every kind, he passed some time in comfort and tranquillity, for no man was ever blessed with a mind more disposed to view every event in life on the favourable side, or less clouded by care and anxiety. But party dissension still retaining all its malignity, he found himself and his family so much molested by its assaults, that he resolved finally to quit a country so hostile to his person and principles.

He chose for his retreat the United States of America, induced partly by family reasons, and partly by the civil and religious liberty which so eminently prevails under their constitution. He embarked for that country in 1794,[26] and took up his residence

[25] In his *Appeals*, published soon after the *Riots*, Dr. Priestley has described the claims and injuries which he suffered, and acknowledged the respectful attentions which he received from societies of various descriptions. His letter on receiving an address from a society which was not formed till the following year will be found in M. Repos. ii. 6, 7.

[26] The friends of Dr. Priestley were by no means equally convinced of the necessity of his emigration, and he might, perhaps, have abandoned the design had he remained in England a few months longer, till the administration of Pitt, foiled in their attempt to destroy Mr. Hardy and his associates, by the forms of law, had lost much of its imposing influence on popular opinion. That Dr. Priestley for some time after he resided at Clapton was unapprehensive as to himself, we can state from the most intimate knowledge of the fact. He was prevented only by the very natural fears of Mrs. Priestley, and the opinion of some of his more timid friends from attending the Anniversary of the Revolution Society, in 1792, and moving the address then voted to the National Convention of France. During the next year, Mr. Burke appeared foremost in the attempt to excite a popular odium against his quondam acquaintance, employing most illiberally for that purpose Dr. Priestley's election to the *National Convention* from several departments, while the same compliment was paid to Mr. Wilberforce. Family reasons, at length, such as Dr. Priestley has explained in the Preface to his Fast Sermon for 1794, and his Memoirs, p. 125, determined his resolution. It happened that at the same period his friend Mr. Palmer, with Mr. Muir, &c. were exiled to New South Wales. The present writer, who has never ceased to regret the late commencement of his personal acquaintance with Dr. Priestley, was taking leave of him at the house of his friend, Mr. W. Vaughan, the day before his departure from London, when the Doc-

at the town of Northumberland in Pennsylvania, which he was first induced to visit on account of a settlement in that part of the state projected by his son and some other gentlemen, but which did not take place. It was a considerable labour in this remote situation to get about him a well-furnished library and a chemical laboratory, but this he at length effected.[27] Having declined a chemical professorship in Philadelphia, and being engaged in no public duty, he was able to devote his whole time to his accustomed pursuits; and the world was soon informed of his proceedings as an experimental philosopher, and as a writer. Theology continued to be the subject nearest to his heart, and his sense of its importance increased with his years. Political animosity pursued him in some degree to the Western world, and during the administration of Mr. Adams he was regarded by the American government with suspicion and dislike. That of Mr. Jefferson, however, was friendly to him, and he outlived all disquiet on this head. The death of his youngest son, and afterwards of his excellent wife, together with other domestic calamities, were severe trials of his fortitude; but his temper and principles carried him through without any diminution of his habitual serenity and pious resignation.[28] A severe illness which he suffered in Philadelphia laid the foundation of a debility of his digestive organs, which gradually brought on a state of bodily weakness whilst his mind continued in full possession of all its faculties. In January, 1804, it became manifest to himself and others that he had not long to live, and this warning operated upon him to lose no time in finishing the literary tasks in which he was engaged, and particularly in putting into a state fit for the press a work in which he was greatly interested. He had long been preparing two considerable publications, which were, a Church-history, and notes on all the books of Scripture, and had learned with great satisfaction that his friends in England had raised a subscription to enable him to print them without risk. Like a man setting his affairs in order previously to a journey, he continued, to the last hour of his life, with the utmost calmness and self-collection, giving directions relative to his posthumous publication, intermixed with discourses expressive of the fullest confidence in those cheering views of future existence that his theological system opened to him; and on Feb. 6, 1804, in the 71st year of his age, he expired so quietly, that they who sat beside him did not perceive the last struggle.

Dr. Priestley was a man of perfect simplicity of character, laying open his whole mind and purpose on

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tor received a pious and affectionate letter from W. Skirving, one of the exiles from Scotland, then a prisoner awaiting his *deportation*, to whom he was a personal stranger, and who probably held a different creed, but who appeared from passages in the letter, to have attached himself to the study of prophecy, and to have been strongly attracted to some of Dr. Priestley's speculations on that subject.

W. Skirving was not a young man when exiled, and died soon after his arrival in New South Wales. One of his letters, interspersed with scriptural allusion, was read by the prosecutors of Mr. Hardy, and came under the observation of Lord Chief Justice Eyre, who exclaims, "What does this mysterious man mean? What is this *tabernacle of righteousness* to be erected at once without anarchy and confusion?" Trial, iv. 426. *Gallio cared for none of these things.*

[27] In M. Repos. (vi. 72,) are two letters from Dr. Priestley, dated June, 1794, soon after his arrival in America. They serve to shew the difficulties and delays he encountered in resuming his experiments. These leters were addressed to Mr. Parker, whose father, one of the few survivors among Dr. Priestley's early benefactors, is mentioned by him (Mem. p. 93,) as a generous contributor to his philosophical pursuits.

[28] His youngest son, Henry, died in 1795. There is an edifying account of the father's deportment at the grave of this promising child, by a witness of the scene, in M. Rep. i. 396. Mrs. Priestley survived her son not many months, leaving behind her another son, who describes her in the continuation of his father's Memoirs, p. 193, as "supporting him under all his trials and sufferings with a constancy and perseverance" well deserving her husband's eulogium, as expressed in his diary, that she "was of a noble and generous mind and cared much for others, and little for herself through life."

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al occasions, and always pursuing avowed ends by direct means. In integrity and disinterestedness, in the strict performance of every social duty, no one could surpass him. His temper was easy and cheerful, his affections were kind, his dispositions friendly. Such was the gentleness and sweetness of his manner in social intercourse, that some who had entertained the strongest prejudices against him on account of his opinions, were converted into friends on a personal acquaintance. Of the warm and lasting attachment of his more intimate friends a most honourable proof was given, which he did not live to know. It being understood in England that he was likely to suffer a loss of 200*l.* in his annual income, about forty persons joined in making up a sum of 450*l.*, which was meant to be continued annually during life. No man who engaged so much in controversy, and suffered so much from malignity, was ever more void of ill-will towards his opponents. If he was an eager controversialist, it was because he was very much in earnest on all the subjects into which he entered, not because he had any personalities to gratify. If now and then he betrayed a little contempt for adversaries whom he thought equally arrogant and incapable, he never used the language of animosity. Indeed, his necessarian principles coincided with his temper in producing a kind of apathy to the rancour and abuse of antagonists. In his intellectual frame were combined quickness, activity, acuteness, and that inventive faculty which is the characteristic of genius. These qualities were less suited to the laborious investigations of what is termed erudition, than to the argumentative deductions of metaphysics, and the experimental researches of natural philosophy. Assiduous study had, however, given him a familiarity with the learned languages sufficient in general to render the sense of authors clear to him; and he aimed at nothing more. In his own language he was contented with facility and perspicuity of expression, in which he remarkably excelled.

The writings of Dr. Priestley were so numerous, that they form a number of articles in each of the following classes: General Philosophy; Pneumatic Chemistry; Metaphysics; Civil Liberty; Religious Liberty; Ecclesiastical History; Evidences of the Christian Revelation; Defences of Unitarianism; Miscellaneous Theology; Miscellaneous Literature. A particular enumeration of them cannot here be expected; and in addition to what has already been noticed, it will only be attempted to give a concise view of what he effected in the three branches of science for which he was most distinguished.

It is as a chemical philosopher that he stands highest in the capacity of an inventor or discoverer, and it is in this character that his name will probably be chiefly known to posterity.[99] The manner in which his inquiries into the nature of aëriform fluids commenced has already been mentioned. They had conducted him before 1772 to the knowledge of the nitrous and muriatic airs, the application of the former as a test of the purity of common air, and many facts respecting the processes by which air is diminished or deteriorated. In 1774 he made his fundamental discovery (which was also made about the same time by Scheele) of pure, or what he termed dephlogisticated air. In 1776 he communicated to the Royal Society some curious remarks on respiration, and the mode in which the blood acquires its colour from the air; and in 1778 he discovered the property of vegetables growing in the light to correct impure air. By his subsequent experiments, a variety of other aëriform bodies, and new modes of the production of those already known, the revivification of metallic calces in im-

[99] If Dr. Priestley, approved himself, as we believe, an eminent instrument of the Divine Goodness, in displaying the *simplicity that is in Christ*, so long obscured by the forms of man's invention, we trust there is a character, far above that of a philosopher, by which he will be known to late posterity, and with increasing veneration. Dr. Priestley, as our friend, whose interesting biography we have attempted to illustrate in these notes, will readily admit, appears always to have esteemed a Christian *the highest style of man*, and to have valued his *scientific* reputation chiefly as it might attract attention to his *theological* pursuits.

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flammable air, and the generation of air from water, were added to the stock of facts in this branch of chemistry. On the whole, it may be affirmed that to no single inquirer has pneumatic chemistry been indebted so much as to Dr. Priestley, whose discoveries gave it a new form, and chiefly contributed to make it the basis of a system which has superseded all prior ones, and opens a boundless field for improvement in the knowledge of nature and the processes of art. It is remarkable however that he himself remained to the end of his life attached to that phlogistic theory which he had imbibed, and which the French chemists had been supposed entirely to have overthrown. Some of his latest writings of this class were attacks upon the antiphlogistic theory, of which he lived to be the sole eminent opposer. It is proper to observe, that no experimentalist was ever more free from jealousy, or the petty vanity of prior discovery. The progress of knowledge was his sole object, regardless whether it was promoted by himself or another; and he made public the results of his experiments while they were yet crude and unsystematic, for the purpose of engaging others in the same track of inquiry.

In the science of metaphysics, Dr. Priestley distinguished himself as the strenuous advocate of Dr. Hartley's theory of association, upon which he founded the systems of materialism and of necessity, as legitimate inferences. No writer has treated these abstruse subjects with more acuteness and perspicuity; and notwithstanding the load of obloquy heaped upon him on account of the supposed tendencies of his doctrines (obloquy which he disregarded, and tendencies which he denied), he established a high reputation in this branch of philosophy, and effected a great change in the mass of public opinion. Indifference may hereafter prevail respecting these topics; but as long as they remain subjects of discussion, his writings will probably be considered as the ablest elucidations and defences of the theories proposed in them.

In theology, Dr. Priestley, if not absolutely the founder of a sect, is yet to be regarded as a great leader among a particular class of Christians. Passing through all the changes from Calvinism to Arianism, Socinianism and finally to an Unitarian system in some measure his own, he remained through the whole progress a firm believer in the Jewish and Christian revelations, and their zealous defender against all attacks. As it was not in his temper to be either dubious or indifferent, he entered with greater earnestness than most of those called rational dissenters into disputations upon doctrinal points;[30] and

[30] Dr. Priestley, in 1772, when he quitted the congregation at Leeds, appears to have regarded the pulpit as "almost entirely sacred to the important business of inculcating just maxims of conduct, and recommending a life and conversation becoming the purity of the gospel." Preface Farewell Serm. p. 7. This inoffensive though as experience has shewn, inadequate method of Christian teaching, has been highly approved and is probably still adopted by some who have not Dr. Priestley's opportunities of fully declaring themselves on other occasions. Dr. Priestley himself must have gradually made his pulpit-instructions more declaratory of his opinions, while he so generally preferred the primitive custom of an exposition to the comparative innovation of a sermon.

The Biographer has well remarked that Dr. Priestley "entered more than rational dissenters" in general "into doctrinal points." He had indeed reason to complain of those dissenters who, confining their *published* sentiments to Christian *generalities*, left him to be regarded as almost singular in his *heretical* aberrations, as a very monster in theology. An excellent man, whom we had the happiness to know the early and constant friend of Dr. Priestley, fell, we think, under this charge probably from his mildness of disposition certainly from no sordid motive. Dr. Kippis, in his Life of Lardner, 1788 (p. 61), proposes, "when certain pressing engagements are discharged, to impart to the public a few candid reflections on some late, and indeed still subsisting theological disputes." Yet it was left to his friend who preached the sermon on his justly lamented death to inform the congregation whose Christian instruction and devotion Dr. K. had promoted for many years, that he was an *Unitarian*. The present writer well knew a lady, who had been long of his congregation, and his intimate friend, who expressed surprise and disapprobation when once Dr. Priestley preached for him. It must, we think, be admitted, that neither this excellent man, nor Lardner, not to mention Locke and Newton,

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s has been already observed, carried further than they did, his notion of religious discipline. In short, religion was to him the most important of all concerns, and that which only excited the ardour of his mind. The essentials of the system to which he finally settled were, the proper humanity of Christ, including the rejection of his miraculous conception, and of the doctrine of atonement; and a future state, in which punishment is to be only emendatory, and all rational beings are to be finally happy: this was an inference from the doctrine of necessity combined with that of the benevolence of the Deity. He rejected an intermediate state of existence, and founded all his expectations of a future life upon revelation alone. Of the very numerous publications in which he proposed and defended his theological opinions, a great part were temporary and occasional. Those which may be deemed most durable and important are, his "Institutes of Natural and Revealed Religion," his "Letters to a philosophical Unbeliever," his explanations of Scripture, and his inquiries into the faith of the early Christians, which he endeavoured to prove to have been conformable to the Unitarian system. To the study of scripture he was extremely attached, and he paid a reverent respect to its historical and prophetic authority. He published several works in practical divinity, of which, two sermons, on Habitual Devotion, and on the Duty of not living to ourselves, are of singular excellence.[31]

Of his other writings, the most important have been mentioned in the narrative of his life. Among these, his Histories of Electricity, and of Vision, are perhaps the only ones by which his name would have been perpetuated, had it been devoid of so many other passports to immortality.[32]

A Short Memoir of the Rev. Robert Edward Garnham.

[*Printed but not published.*]

MR. GARNHAM was born at Bury St. Edmunds, May 1st, 1763, and was the only surviving child of the Rev. Robert Garnham, many years master of the Free Grammar School at Bury, and rector of Nowton and Hargrave, in Suffolk.* His mother was Mary, daughter of Mr. Benton, and sister of the late Edward Benton, Esq. secondary in the Court of King's Bench. Mr. Garnham received his school-education under the tuition of his father, who justly supported a considerable reputation for classical learning. He was removed from Bury school, and admitted of Trinity College, Cambridge, in 1770, and the following

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d justice to their opinions or their characters in their faint and tardy declarations against generally received and established errors. It is painful to those who revere the memory of the latter, to find them ranked as enlightened believers, by a Wilberforce or a More, in the same work where they censure *Unitarians* as, according to Baxter, *scarce Christians*.

[31] These Discourses have been largely circulated among the tracts of the Unitarian Society. For a complete enumeration of Priestley's works we must refer to a catalogue annexed to his Mem. Vol. ii.—Their number (108) and their variety serve to shew how constantly the author bore in mind the sentiment which he adopted from Hippocrates, as a motto to his seal, *Ars longa, vita brevis*. We trust that a plan now in contemplation, for publishing by subscription, the whole of Priestley's works, except the *scientific*, will very soon be communicated to the public.

[32] Besides various particulars respecting the character and opinions of Priestley, interspersed through successive volumes of the M. Repos., we may refer especially to his "Historical Eulogy," by Cuvier, Secretary to the National Institute of France, i. 216, 328, to an account of him in his residence at Northumberland, America, by Mr. Wm. Bakewell, of Melbourn, i. 393, 505, 564, 622, to his eulogium by the venerable Christian Patriot, and Philanthropist, *Wyvill*, ii. 464, to the character of Priestley by his successor at Leeds, the late Mr. Wood, iii. 401, and to V. F's. interesting sketch of that part of his life, in which he was connected with the Warrington Academy, viii. 226—231. R.

* He was formerly Fellow of Trinity College, Cambridge, and took the degree of B. A. 1737, and M. A. 1747. After having retired some years from his school, he died at Bury, Nov. 8th, 1798, aged 82. His widow survived him little more than twelve months, dying at Bury, Dec. 6th, 1799, aged 79. They were buried in the chancel of the parish church of Nowton.

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year was elected scholar. In 1774, he was admitted to his degree of B. A. which he obtained with credit to his College and himself, and was elected Fellow in 1775, and proceeded M. A. in 1777. In 1793, he was elected college-preacher, and, in November, 1797, was advanced into the Seniority. He was ordained deacon, March 3d, 1776, in Park-street Chapel, Westminster, by Dr Philip Young, then Bishop of Norwich; and afterwards entered on the curacies of Nowton and Great Welnatham, in the neighbourhood of Bury. On June 15th, 1777, he was ordained priest in Trinity College Chapel, by Dr. Hinchliffe, then Bishop of Peterborough and Master of the College. But in the course of his studying the scriptures, he was led to distinguish between the revealed word of God, and the accumulated and heterogeneous doctrines and commandments of men. He seriously considered and weighed the respect which was severally due to divine and human authority; and the unqualified assent which every official repetition of the public service of the church not only implied, but was understood to express. It was not, however, till after the coolest deliberation, and most entire conviction, that he determined never to repeat his subscription to the thirty-nine articles for any preferment which he might become entitled to from the college patronage, or which might be offered to him from any other quarter. Agreeably to and consistently with this state of mind, he resigned, at Midsummer, 1789, the curacies in which he was then engaged, and resolved thenceforward to decline officiating in the ministry. Mr. Garnham's health was never robust, and during the last five or six years of his life he suffered much from sickness, which prevented his residing at Cambridge, after the death of his father, in 1798, and indisposed and disqualified him from pursuing his former application to his studies. His indisposition and infirmities continued to increase, and, in the summer of 1801, he evidently appeared to be much broken. He was long sensible of his generally declining health; and so lately as the 4th of May, a few weeks before his death, he expressed this sentiment, in a private letter, to the writer of this sl memoir.—"I shall never again (i he) be able to read through an oct volume; and I have several times last winter seriously thought death was not far distant. Perh if the ensuing summer be a favo ble one, I may rally a little; if I I shall despair, and expect to dep without either feeling or occasion a prodigious quantity of regret." some short time he had complai of an asthma, and on the Satur preceding his death, was atta ed with an inflammation on lungs and breast. He continued the morning of the following Th day, June 24th, 1802, when he parted this life, in the 50th year his age; and was buried in the ch cel of Nowton Church, on Tues the 29th, with all the privacy c sistent with customary decen which he enjoined his executors observe.

Mr. Garnham was well qualifi from his store of general learni and from his excellent judgment, have shone in the most distinguis society; but his natural temper posed him to retirement from the sy hum of men. He was, therefo generally reserved in mixed and merous companies; but he grea enjoyed the social intercourse of tional and liberal minds. With select and confidential friends, he unrestrained in his communicatio nor was he less confidential in trust reposed in him, than he devoted to support every profess of friendship. His attainments, ta and success in biblical criticism, generally in classical literature, also his acumen in theological c troversy, may be satisfactorily asc tained by a reference to his writin These were, indeed, anonymou but the means of access to them be made easy by the subjoined talogue: and, if an ardour for tru acuteness of discernment, soundn of judgment, and clearness of reas ing,—if freedom of inquiry, conduc with a happy mixture of wit a argument, where the subject or casion admitted, can recomme theological literature, his writi will be read and respected where they are known. His private corr pondence was peculiarly marked accurate observations on the signs

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times, and happy delineations of characters which have variously figured in his day, and whose movements came within his own knowledge, or were of unquestioned public notoriety.

His benevolence was best known to his more intimate friends; and nothing but his death releases the hand which writes this short memoir from the restriction of private confidence on this particular subject. It was in the course of our unreserved correspondence, immediately after the failure of a bank, at Bury, in 1787, which involved his father and himself in no inconsiderable loss, that he wrote, in reply to what I had proposed to him on that occasion. . . . . "But it will not be in my power to accept the very friendly invitation, till after the next dividend. Upon the bankruptcy taking place, I determined, if possible, not to fail in any one of the little douceurs I was in the habit of bestowing in the eleemosynary way, to a few persons with whose necessities I am acquainted; and as it is impossible to lose the best part of a year's income, without making retrenchments *somewhere*, I was prompt in deciding that the abridgment should be in *personal* gratifications; of which the greatest I certainly esteem that of presenting myself before my London friends." —See Monthly Magazine, Vol. xiv. pp. 89, 193.

CATALOGUE OF HIS WRITINGS.

No. 1. Examination of Mr. Harmon's Sermon, preached in the cathedral church of St. Paul, London, before the Lord Mayor, on May 25th, 1788—1789.

2. Letter to the Right Rev. the Bishop of Norwich, (Dr. Bagot) requesting him to name the Prelate to whom he referred as "contending strenuously for the general excellence of our present authorised translation of the Bible," 1789.

3. Letter to the Right Rev. the Bishop of Chester, (Dr. Cleaver) on the subject of two Sermons addressed by him to the Clergy of his diocese; comprehending also a vindication of the late Bishop Hoadly, 1790.

4. Review of Dr. Hay's Sermon, intitled "Thoughts on the Athanasian Creed," preached April 18th, 1790, at the visitation of the Archdeacon of Bucks, 1790.

5. Outline of a Commentary on Revelations xi. 1---14. 1794.

6. A Sermon preached in the chapel of Trinity College, Cambridge, on Thursday, Dec. 19th, 1793, the day appointed for the commemoration of the benefactors to that society, 1794.

PAPERS IN "COMMENTARIES AND ESSAYS," SIGNED SYNERGUS.

1. Vol. I. 1786. Art. V. p. 94---111. A Paraphrase and Notes on Romans v. 8---18. 2. Art. XI. p. 467---509. Observations on part of the 8th, 11th, and 12th chapters of Daniel.

3. Vol. II. 1801. Art. XIII. p. 1---8. An Illustration of 1 Cor. x. 14---24. 4. Art. XIX. p. 123---252. A Summary View of the Prophecies relating to Antichrist, contained in the writings of Daniel, Paul, Peter, Jude, and John. 5. Art. XX. p. 253--267. On the Forensic Metaphors adopted in the New Testament. 6. Art. XXI. p. 268---278. On the terms Redemption, Ransom, Purchase, &c. adopted in the New Testament. 7. Art. XXII. p. 279---311. On the Sacrificial Phrases adopted in the New Testament.

PAPERS IN THE "THEOLOGICAL REPOSITORY."

1. Vol. V. 1786. p. 38---56, signed *Ereunetes*. Observations on Isaiah vii. 10---23. viii. 5---19. 2. p. 273---288. Observations on various Texts of Scripture, signed *Ereunetes*.

3. Vol. VI. 1788, p. 60---78. signed *Ereunetes*. On the Oblation of Isaac, as figurative of the Death of Christ. 4. p. 135---174, signed *Idiota*. On the Elijah foretold by Malachi. 5. p. 244---284, signed *Idiota*. An Inquiry into the Time at which the Kingdom of Heaven will commence.

J. D.

EXTRACTS FROM NEW PUBLICATIONS.

The Fathers.

[From Edinburgh Review, Nov. 1814, No. 47. Vol. xxiv. pp. 56—68. Review of Boyd's *Translations*.]

WE had thought that the merits of the fathers were beginning to be pretty fairly estimated; that, whatever reverence might still be due to those eminent men, for the sanctity of their lives, their laborious lucubrations, their zeal and intrepidity in the cause of the church, and all those

solemn and imposing lights, in which their nearness to the rising sun of Christianity places them; yet, that the time of their authority over conscience and opinion was gone by; that they were no longer to be regarded as guides either in faith or in morals; and that we should be quite within the pale of orthodoxy in saying that, though admirable martyrs and saints, they were, after all, but indifferent Christians. In point of style, too, we had supposed that criticism was no longer dazzled by their sanctity; that few would now agree with the learned jesuit, Garasse, that a chapter of St. Augustine on the Trinity is worth all the Odes of Pindar; that, in short, they had taken their due rank among those affected and rhetorical writers, who flourished in the decline of ancient literature, and were now, like many worthy authors we could mention, very much respected and never read.

We had supposed all this; but we find we were mistaken. An eminent dignitary of the Church of England has lately shewn that in his opinion at least, these veterans are by no means invalided in the warfare of theology; for he has brought more than seventy volumes of them into the field against the Calvinists. And here is Mr. Boyd, a gentleman of much Greek, who assures us that the Homilies of St. Chrysostom, the Orations of St. Gregory Nazianzen, and —*proh pudor!*—the Amours of Daphnis and Chloe are models of eloquence, atticism, and fine writing.

Mr. Boyd has certainly chosen the safer, as well as pleasanter path, through the neglected field of learning; for, tasteless as the metaphors of the fathers are in general, they are much more innocent and digestible than their arguments; as the learned bishop we have just alluded to may, perhaps, by this time acknowledge; having found, we suspect, that his seventy folios are, like elephants in battle, not only ponderous, but dangerous auxiliaries, which, when once let loose, may be at least as formidable to friends as to foes. This, indeed, has always been a characteristic of the writings of the fathers. This ambidextrous faculty—this sort of Swiss versatility in fighting equally well on both sides of the question, has distinguished them through the whole history of theological controversy:—the same authors, the same passages have been quoted with equal confidence, by Arians and Athanasians, Jesuits and Jansenists, Transubstantiators and Typifiers. Nor is it only the dull and bigoted who have had recourse to these self-refuted authorities for their purpose; we often find the same anxiety for their support, the same disposition to account them, as Chillingworth says, 'Fathers when *for*, and children when *against*,' in quarters where a greater degree of good sense and fairness might be expected. Even Middleton himself, who makes so light of the opinions of the fathers, in his learned and manly inquiry into miracles, yet courts their sanction with much assiduity for his favourite system of allegorizing the Mosaic history of the creation; a point on which, of all others, their alliance is most dangerous, as there is no subject upon which their Pagan imaginations have rioted more ungovernably.

The errors of the primitive doctors of the church; their Christian heathenism and heathen Christianity, which led them to look for the Trinity among those shadowy forms that peopled the twilight groves of the academy, and to array the meek, self-humbling Christian in the proud and iron armour of the Portico; their bigoted rejection of the most obvious truths in natural science; the bewildering vibration of their moral doctrines, never resting between the extremes of laxity and rigour; their credulity, their inconsistencies of conduct and opinion, and worst of all, their forgeries and falsehoods, have already been so often and so ably exposed by divines of all countries, religions and sects; the Dupins, Mosheims, Middletons, Clarkes, Jortins, &c. that it seems superfluous to add another line upon the subject: though we are not quite sure that, in the present state of Europe, a discussion of the merits of the fathers is not as seasonable and even fashionable a topic as we could select. At a time when the Inquisition is re-established by our beloved Ferdinand; when the Pope again brandishes the keys of St. Peter with an air worthy of a successor of the Hildebrands and

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Pestis; when canonization is about to be inflicted on another Louis, and little silver models of embryo princes are gravely vowed at the shrine of the virgin: in times like these it is not too much to expect that such enlightened authors as St. Jerome and Tertullian may soon become the classics of most of the continental courts. We shall therefore make no further apology, for prefacing our remarks upon Mr. Boyd's translation with a few brief and desultory notices of some of the most distinguished fathers and their works.

St. Justin, the martyr, is usually considered as the well-spring of most of those strange errors which flowed so abundantly through the early ages of the Church, and spread around them in their course such luxuriance of absurdity. The most amiable, and therefore the least contagious of his heterodoxies,* was that which led him to patronize the souls of Socrates and other Pagans, in consideration of those glimmerings of the divine Logos which his fancy discovered through the dark night of heathenism. The absurd part of this opinion remained, while its tolerant spirit evaporated. And while these Pagans were still allowed to have known something of the Trinity, they were yet damned for not knowing more, with most unrelenting orthodoxy.

The belief of an intercourse between angels and women, founded upon a false version of a text in Genesis, and of an abundant progeny of demons in consequence, is one of those monstrous notions of St. Justin, and other fathers, which show how little they had yet purged off the grossness of heathen mythology, and in how many respects their heaven was but Olympus with other names:—Yet we can hardly be angry with them for this error, when we recollect, that possibly to their enamoured angels we owe the beautiful world of Sylphs and Gnomes, and that, perhaps, at this moment, we might have wanted Pope's most excellent Poem, if the Septuagint Version had translated the book of Genesis correctly. This doctrine, as far as it concerned angelic natures, was at length indignantly disavowed by St. Chrysostom. But dæmons were much too useful a race to be so easily surrendered to reasoning or ridicule; there was no getting up a decent miracle without them, exorcists would have been out of employ, and saints at a loss for temptation:—Accordingly, the writings of these holy doctors abound with such stories of dæmoniacal possession, as make us alternately smile at their weakness, and blush for their dishonesty. Nor are they chargeable only with the impostures of their own times; the sanction they gave to this petty diabolism has made them responsible for whole centuries of juggling. Indeed, whoever is anxious to contemplate a picture of human folly and human knavery, at the same time ludicrous and melancholy, may find it in a history of the exploits of dæmons, from the days of the Fathers down to modern times; from about the date of that theatrical little devil of Tertullian, (so triumphantly referred to by Jeremy Collier), who claimed a right to take possession of a woman in the theatre ('because he there found her on his own ground'), to the gallant dæmons commemorated by Bodin and Remigius, and such tragical farces as the possession of the Nuns of Loudon. The same features of craft and dupery are discoverable through the whole from beginning to end; and when we have read of that miraculous person, Gregory Thaumaturgus, writing a familiar epistle to Satan, and then turn to the story of the young Nun, in Bodin, in whose box was found a love-letter 'a son cher dæmon,' we need not ask more perfect specimens of the two wretched extremes of imposture and credulity, than these two very different letter-writers afford.

The only class of dæmons whose loss we regret, and whose visitations we would gladly have restored to us, are those 'seducing sprites, who,' as Theophilus of Antioch tells us, 'confessed themselves to be the same that had inspired the heathen poets.' The

* Still more benevolent was Origen's never-to-be-forgiven dissent from the doctrine of eternal damnation. To this amiable weakness, more than any thing else, this father seems to have owed the forfeiture of his rank in the Calendar; and in return for his anxiety to rescue the human race from hell, he has been sent thither himself by more than one Catholic theologian.

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learned Father has not favoured us with any particulars of these interesting spirits; has said nothing of the ample wings of fire, which, we doubt not, the dæmons of Homer and Pindar spread out, nor described the laughing eyes of Horace's Familiar, nor even the pointed tail of the short devil of Martial; but we own we should like to see such cases of possession in our days; and though we Reviewers are a kind of exorcists, employed to cast out the eivil dæmon of scribbling, and even pride ourselves upon having performed some notable cures; from *such* dæmoniacs we would refrain with reverence; nay, so anxiously dread the escape of the spirit, that, for fear of accidents, we would not suffer a saint to come near them.

The belief of a millenium or temporal reign of Christ, during which the faithful were to be indulged in all sorts of sensual gratifications, may be reckoned among those gross errors, for which neither the porch nor the academy are accountable, but which grew up in the rank soil of oriental fanaticism, and were nursed into doctrines of Christianity by the Fathers. Though the world's best religion comes from the East, its very worst superstitions have sprung thence also; as in the same quarter of the heavens arises the sun-beam that gives life to the flower, and the withering gale that blasts it. There is scarcely one of these fantastic opinions of the Fathers that may not be traced among the fables of the antient Persians and Arabians. The voluptuous Jerusalem of St. Justin and Irenæus may be found in those glorious gardens of Iram, which were afterwards converted into the Paradise of the Faithful by Mahomet; and their enamoured 'Sons of God' may be paralleled in the angels Harut and Marut of Eastern story, who, bewildered by the influence of wine and beauty, forfeited their high celestial rank, and were degraded into teachers of magic upon earth. The mischievous absurdity of some of the moral doctrines of the Fathers; the state of apathy to which they would reduce their Gnostic or perfect Christian; their condemnation of marriage and their Monkish fancies about celibacy; the extreme to which they carried their notions of patience, even to the prohibition of all resistance to aggression, though the aggressor aimed at life itself; the strange doctrine of St. Augustine, that the Saints are the only lawful proprietors of the things of this world, and that the wicked have no right whatever to their possessions, however human laws may decree to the contrary; the indecencies in which too many of them have indulged in their writings; the profane frivolity of Tertullian, in making God himself prescribe the length and measure of women's veils, in a special revelation to some ecstatic spinster; and the moral indignation with which Clemens Alexandrinus inveighs against white bread, periwigs, coloured stuffs and lap-dogs! all these, and many more such puerile and pernicious absurdities open a wide field of weedy fancies, for ridicule to skim, and good sense to trample upon: ---But we must content ourselves with referring to the works that have been written upon this subject; particularly to the treatise 'de la Morale des Pères' of Barbeyrac; which, though as dull and tiresome as could reasonably be expected from the joint efforts of the Fathers of the Church and a Law professor of Groningen, abundantly proves that the moral tenets of these holy men are for the most part unnatural, fanatical and dangerous; founded upon false interpretations of holy writ, and the most gross and anile ignorance of human nature; and that a community of Christians, formed upon their plan, is the very Utopia of monkery, idleness and fanaticism.

Luckily, the impracticability of these wretched doctrines was in general a sufficient antidote to their mischief: But there were two maxims, adopted and enforced by many of the Fathers, which deserve to be branded with particular reprobation, not only because they acted upon them continually themselves, to the disgrace of the holy cause in which they were engaged, but because they have transmitted their contamination to posterity, and left the features of Christianity to this day disfigured by their taint. The first of these maxims—we give it in the words of Mosheim—was, 'that it is an act of virtue to deceive and lie, when by such means the interests of the church may be promoted.' To this profligate principle the world owes, not only the fables and forgeries of these primitive times, but

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many of those evasions, those compromises between conscience and expediency, which are still thought necessary and justifiable for the support of religious establishments. So industrious were the churchmen of the early ages in the inculcation of this monstrous doctrine, that we find the Bishop Heliodorus insinuating it, as a general principle of conduct, through the seductive medium of his Romance Theagenes and Chariclea. The second maxim, 'equally horrible,' says Mosheim, 'though in a different point of view, was, that errors in religion, when maintained and adhered to after proper admonition, are punishable with civil penalties and corporeal tortures.' St. Augustine has the credit of originating this detestable doctrine; to him, it seems, we are indebted for first conjuring up that penal spirit, which has now, for so many hundred years, walked the earth, and whose votaries, from the highest to the meanest, from St. Augustine down to Doctor Duigenan, from the persecutors of the African Donatists to the calumniators and oppressors of the Irish Catholics, are all equally disgraceful to that mild religion, in whose name they have dared to torment and subjugate mankind.

With respect to the literary merits of the Fathers, it will hardly be denied, that to the sanctity of their subjects they owe much of that imposing effect which they have produced upon the minds of their admirers. We have no doubt that the incoherent rhapsodies of the Pythia (whom, Strabo tells us, the ministers of the temple now and then helped to a verse) found many an orthodox critic among their hearers who preferred them to the sublimest strains of Homer or Pindar. Indeed, the very last of the Fathers, St. Gregory the Great, has at once settled the point for all critics of theological writings, by declaring that the words of Divine Wisdom are not amenable to the laws of the vulgar grammar of this world;—'non debent verba cœlestis originis subesse regulis Donati.' It must surely be according to some such code of criticism that Lactantius has been ranked above Cicero, and that Erasmus himself has ventured to prefer St. Basil to Demosthenes. Even the harsh, muddy and unintelligible Tertullian, whom Salmasius gave up in despair, has found a warm admirer in Balzac, who professes himself enchanted with the 'black lustre' of his style, and compares his obscurity to the rich and glossy darkness of ebony. The three Greek Fathers, whom the writer before us has selected, are in general considered the most able and eloquent of any; and of their merits our readers shall presently have an opportunity of judging, as far as a few specimens from Mr. Byod's translations can enable them:—But, for our own parts, we confess, instead of wondering with this gentleman that his massy favourites should be 'doomed to a temporary oblivion,' we are only surprised that such affected declaimers should ever have enjoyed a better fate; or that even the gas of holiness with which they are inflated, could ever have enabled its coarse and gaudy vehicles to soar so high into the upper regions of reputation. It is South, we believe, who has said that 'in order to be pious, it is not necessary to be dull;' but, even dullness itself is far more decorous than the puerile conceits, the flaunting metaphors, and all that false finery of rhetorical declamation, in which these writers have tricked out their most solemn and important subjects. At the time, indeed, when they studied and wrote, the glories of ancient literature had faded; sophists and rhetoricians had taken the place of philosophers and orators; nor is it wonderful that from such instructors as Libanius they should learn to reason ill and write affectedly. But the same florid effeminacies of style, which in a love-letter of Philostratus, or an ecphrasis of Libanius, are harmless at least, if not amusing, become altogether disgusting, when applied to sacred topics; and are little less offensive to piety and good taste, than those rude exhibitions of the old moralities, in which Christ and his apostles appeared dressed out in trinkets, tinsel, and embroidery. The chief advantage that a scholar can now derive from a perusal of these voluminous doctors, is the light they throw upon the rites and tenets of the Pagans; in the exposure and refutation of which they are, as is usually the case, much more successful than in the defence and illustration of their own. In this respect Clemens Alexandrinus is one of the most valuable; being chiefly a compiler of the dogmas of ancient learning, and abounding w[illegible]

curious notices of the religion and literature of the Gentiles. Indeed the manner in which some of the Fathers have been edited, sufficiently proves that they were considered by their commentators as merely a sort of inferior classics, upon which to hang notes about heathen gods and philosophers. Ludovicus Vives, upon the 'City of God' of St. Augustine, is an example of this class of theological annotators, whom a hint about the three Graces, or the god of Lampsacus, awakens into more activity than whole pages about the Trinity and the resurrection.

The best specimen of eloquence we have met among the Fathers, at least that which we remember to have read with most pleasure, is the Charisteria, or Oration of Thanks, delivered by Gregory Thaumaturgus, to his instructor Origen. Though rhetorical like the rest, it is of a more manly and simple character, and does credit alike to the master and the disciple. But upon the whole, perhaps St. Augustine is the author whom—if ever we should be doomed, in penance for our sins, to select a Father for our private reading—we should choose, as, in our opinion, the least tiresome of the brotherhood. It is impossible not to feel interested in those struggles between passion and principle, out of which his maturer age rose so triumphant; and there is a conscious frailty mingling with his precepts, and at times throwing its shade over the light of his piety, which gives his writings an air peculiarly refreshing, after the pompous rigidity of Chrysostom, the Stoic affectation of Clemens Alexandrinus, and the antithetical trifling of Gregory Nazianzen. If it were not too for the indelible stain which his conduct to the Donatists has left upon his memory, the philosophic mildness of his Tract against the Manichæans, and the candour with which he praises his heretical antagonist Pelagius, as 'sanctum, bonum et prædicandum virum,' would have led us to select him as an example of that tolerating spirit, which—we grieve to say—is so very rare a virtue among the saints.—Though Augustine, after the season of his follies was over, very sedulously avoided the society of females, yet he corresponded with most of the holy women of his time; and there is a of tenderness through many of his letters to them, in which his weakness for the sex rather interestingly betrays itself. It is in the consolatory epistles, particularly, that we discover these embers of his youthful temperament;—as in the 95rd to Italica, on the death of her husband, and the 263rd, to Sapida, in return for a garment she had sent him, in the thoughts of which there is a considerable degree of fancy as well as tenderness.

We cannot allude to these fair correspondents of Augustine, without remarking, that the warmest and best allies of the Fathers, in adopting their fancies and spreading their miracles, appear to have been those enthusiastic female pupils by groups of whom they were all constantly encircled;—whose imaginations required but little fuel of fact, and whose tongues would not suffer a wonder to cool in circulating. The same peculiarities of temperament, which recommended females in the Pagan world, as the fittest sex to receive the inspirations of the tripod, made them valuable agents also in the imposing machinery of miracles. At the same time it must be confessed that they performed services of a much higher nature; and that to no cause whatever is Christianity more signally indebted for the impression it produced in those primitive ages, than to the pure piety, the fervid zeal, and heroic devotedness of the female converts. In the lives of these holy virgins and matrons, in the humility of their belief and the courage of their sufferings, the gospel found a far better illustration than in all the voluminous writings of the Fathers:—there are some of them, indeed, whose adventures are sufficiently romantic, to suggest materials to the poet and the novelist; and Ariosto himself has condescended to borrow from the legends his curious story of Isabella and the Moor,—to the no small horror of the pious Cardinal Baronius, who remarks with much asperity on the sacrilege of which 'that vulgar poet' has been guilty, in daring to introduce this sacred story among his fictions. To the little acquaintance these women could have formed with the various dogmas of ancient philosophy, and to the unincumbered state of their minds in consequence, may be attributed much of that warmth and clearness, with which the light of Chris-

tianity shone through them; whereas, in the learned heads of the Fathers, this illumination found a more dense and coloured medium, which turned its celestial beam astray, and tinged it with all sorts of gaudy imaginations. Even where these women indulged in theological reveries, as they did not embody their fancies into folios, posterity, at least, has been nothing the worse for them; nor should we have known the strange notions of Saint Macrina about the soul and the resurrection, if her brother, Gregory of Nyssa, had not rather officiously informed us of them, in the dialogue he professes to have had with her on these important subjects.

MISCELLANEOUS COMMUNICATIONS.

Original Letter of George Fox's.

Sir, *Bromley, Jan. 8th*, 1815.

THE following is a copy of a letter from George Fox, some variations in spelling excepted. It was addressed to his wife, who was the widow of Judge Fell. The original letter is in my possession, indorsed by my father, as "George Fox's *own writing*." It appears to have been written in 1674, when a prosecution was pending against him for worshipping God as his conscience dictated, and for obeying the command of Christ, "Swear not at all," by refusing to take the oath of allegiance and supremacy. The details of this prosecution are given in his Journal, pp. 468—480.

The letter is curious in several respects: 1st. As to what it says "concerning—black cloth," the use of which does not seem to have been proscribed in George Fox's family. 2d. Brief as this unquestionably authentic epistle is, the writer of it twice uses the pronoun "*you*" in addressing his wife, although he says in his Journal, p. 22, "When THE LORD sent me into the world," meaning about the 24th year of his age, "I was required to *thee* and *thou* all men and women, without any respect to rich or poor, great or small." 3d. This letter is said to have been sent by a person "that had his *nick broke* out of the *jent*," I suppose from Kingston upon Thames to Swarthmore Hall, in Lancashire, where he resided after his marriage. I subjoin the narrative of this singular accident and recovery from his Journal p. 446, and remain, very respectfully,

THOMAS FOSTER.

"Dear Love, to whom is my love in the Seed that is over all, and to Thomas* and all the children. And Friends live in the peaceable life and truth that the Lord may be glorified in you all, that hath purchased and bought you. I did write from Banbury and E. Man from London, and concerning the *black cloth* Edward Renald to take care about it. And that *you* might return that money *you* speak of to E. Man for me. And I have been at London about a week, and have a copy of my indictment, and nothing is done as yet, but they would be willing to get it off, and we shall see this term.

"The people of the sessions† was like friends and the Lord's power was over all, and they are very fair. Gerrard Roberts was with some of Worcestershire officers since they came to London, and [they] do pretend much, some of them that moved formerly for my going to Worcester. E. Fell was well lately and Margaret, but her boy is very weak, the Lord strengthen it; poor woman, she is exercised, but I would have her get a place of rest, and to settle her mind in. This is John Jay, that had his neck broke out of the joint, *that I do send this by*. So in haste my love in the life, G. F."

"*Kingston, Month 3d, Day 17th.*"

"While we were at Shrewsbury, in East Jersey," [in 1672] says George Fox, p. 446, "an accident befel, which for the time was a great exercise to us; John Jay, a friend of Barbadoes who came with us from Rhode Island, and intended to accompany us through the woods to Maryland, being to try a horse, got upon his back, and the horse fell a running, cast him down upon his head, and broke his neck, as the people said. Those that were with him took him up as dead, carried him a good way, and laid him on a tree. I got to him as soon as I could;

* Thomas Lower, his wife's son-in-law.

† At Worcester.

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and feeling him, concluded he was dead. As I stood by him pitying him and his family, I took hold of his hair, and his head turned any way, his neck was so limber. Whereupon I took his head in both my hands, and setting my knees against the tree, I raised his head, and perceiving there was nothing out or broken that way. Then I put one hand under his chin, and the other behind his head, and raised his head two or three times with all my strength, *and brought it in.* I soon perceived his neck begin to grow stiff again, and then he began to rattle in his throat, and quickly after to breathe. The people were amazed; but I bade them have a good heart, be of good faith, and carry him into the house. They did so, and set him by the fire. I bid them get him something warm to drink, and put him to bed. After he had been in the house a while he began to speak; but did not know where he had been. The next day we passed away (and he with us, pretty well) about sixteen miles, to a Meeting at Middletown, through woods and bogs, and over a river; where we swam our horses, and got over ourselves upon a hollow tree. Many hundred miles did he travel with us after this".

Reasons for rejecting the Calvinistic Theology. No. I.

Blackheath, Jan. 2, 1815.

WHEN a child I was taught to consider that system of doctrines which is contained in the Assembly's Catechism, and which is a good exhibition of the Calvinistic creed, as the genuine doctrine of Christianity. In youth I saw reason to question the identity of Christianity and Calvinism, and came at length to believe that they are as far removed as truth and falsehood. But retaining as I do a respect almost to deference for the talents and virtues of many, between whose religious tenets and those of the Westminster divines there is little or no difference, I have thought it both decent and safe, to re-consider in maturer years the reasons, which have convinced me, that the Calvinistic system is not Christianity. In this review it seemed best to examine, first of all, the direct evidence on both sides by a critical reading of the books of the New Testament. The result was an increase conviction, that the orthodox The logy has originated principally misconception of the meaning of t Apostle Paul in his letters to t different Churches; and that th misconception has arisen from inatte tion to the circumstances both of t writer and the Churches, and to t occasion and object of the letter After the critical question it seeme lawful and just to examine the syste itself, and see if its features are suc as indicate probability of truth. was not too much to require, that be free from contradiction, that pr fessing to illustrate it shall not d stroy the moral attributes of deit that it maintain the paternal as we as the judicial character of God, sinc Christianity asserts both, that it ten not to confuse all moral perception b requiring that we admire the displa of justice where the human unde standing discerns only the want it, and that it shall not forbid t appeal to human reason while th system is founded on the suppositio of analogy between the divine gover ment, and human jurisprudence the collected reason of man. It ma be objected in limine, that to pr nounce a divine proceeding unjus because the justice is not apparent t the partial view of a finite unde standing, is both arrogant and im pious. The proposition is true; bu as an objection to the examination any doctrine which professes to b Christian, it is inapplicable. Christi anity proclaims itself to be a displa of divine wisdom and goodness to th mind of man, a revelation of as muc of the divine government as it is ne cessary that he should know, in orde to contemplate the moral character his Creator with adoration, gratitud and confidence. It declares, tha God is just and true and merciful that as judge of all he cannot d wrong, that as father of all he is in finitely good to all, and that hi government is without partiality, re jecting all distinctions but of mora quality. Glory, honor and peace t every man who does good, to th Jew first and also to the Gentile, fo there is no respect of persons wit God. It is also certain, that th Apostles of Christ regarded th Christian dispensation as an emanatio of those moral attributes which the

scribed to God, and that they invited and exhorted all men to examine and receive their doctrine as being not only the truth, but such truth as gave evidence and display of the divine perfections. This was an appeal to the moral part of our nature, call it reason, the moral sense, or with the Apostle the law of God written in our hearts, whatever phraseology be chosen, the fact is the same: and their appeal was either without meaning or it meant, that taking the words justice, goodness and mercy to denote such moral qualities as they are generally used to denote among men, it appears, and appears to the human understanding in the Christian revelation, that God is infinitely just, good, and merciful. It is then, irrelevant and frivolous to object, that human reason is out of its limits when it presumes to inquire if any proceeding ascribed to the moral governor of the world be merciful or cruel, just or unjust. In this inquiry such a use is made of reason, or of the moral faculty, as was challenged and demanded by the first preachers of the gospel; and therefore it must be acknowledged by every Christian to be a lawful use of the faculty. Indeed it would be absurd to attribute to Christian doctrine any instrumentality in forming the moral character, if the moral perfections of the divine Nature, though exerted in the Christian Economy, were not also displayed to human apprehension. On any other supposition the exhortation to be followers of God, or to imitate his moral character, would be trifling at best, and in connexion with some religious tenets might be pernicious in the extreme. Believing then, that it is not only lawful, but incumbent on me, to examine whatever professes to be the scheme of the moral government of God disclosed in Christianity by the light of my moral faculties, which is also "light from heaven," I have judged it right to make the Calvinistic creed the subject of such examination; and I shall now add some reasons which appear to me conclusive against its pretensions to be considered the true form of Christian doctrine.

1. In that system we contemplate the Supreme Being, in his relation to the whole race of man, solely in a judicial character. It presents to us a legal proceeding, and could not be explained in any other terms than such as are taken from the proceedings in courts of judgment. Nothing is built upon the parental relation to all and each of mankind. It stands as it might have stood, had the relation between God and man, universally, never been described in the Christian Scriptures to be that of a father and his children; and for this reason it wants that amiable and attractive character which meets us in every page of the New Testament, that benign radiance which, falling upon the ordinary charities of our nature, kindles them into devotion. If in any part of the scheme the paternal mind is displayed, it is in the institution of an atonement for sin, that the merciful father may pardon those whom the righteous judge must condemn; but since it was also predetermined (for this makes a link in the system,) that a part only of the offending family shall receive the benefit of this institution, with respect to the rest of mankind, that is, the vast multitude of the non-elect, the judicial character alone has been displayed. If offers of peace have been made to them, the grace which was necessary to acceptance of them, though granted to the chosen, has been withheld from them; and they perish beneath the sentence of the law, having received none of the benefit of a filial relation. Had the Roman father spared one of his equally guilty sons and ordered the other to execution, the survivor might recognize the father, but the victim of public justice only the judge: who could applaud either the father or the judge? Yet he who was taught of God has commanded us to imitate our father who is in heaven; 'be ye perfect, as your Father who is in heaven is perfect.'

2dly. The system which I reject makes moral responsibility to exceed the measure of ability. If any proposition may be regarded as an axiom in morals, this is one, that there cannot exist an obligation to perform what is naturally impossible. No man is obliged to perform miracles. It is said, that every man inherits a corrupt nature, which is incapable of perfect obedience to the divine law. Perfect obedience, therefore, would be contrary to his nature; and whether the deviation from a law of nature be

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in matter or in mind, it is still a miracle. Yet man, inheriting such a nature, by the first act of disobedience, incurs infinite guilt, and falls under the sentence of condemnation to infinite misery. It may be replied, that, because the inability is a moral inability, the sentence is not unjust; and if the moral impotence were acquired there would be reason in the reply; but it is hereditary and not acquired; and we must subvert our notions of justice altogether before we can acknowledge responsibility to be the same in both cases. Still I am told that the sentence is just, because I have lost the pure nature which I received from my Maker: but this is an assertion contrary to fact; I cannot have lost what I never possessed. Adam may have possessed a different nature before his fall; but because it was his nature it is not therefore mine, unless we are identical, especially as it ceased to be his before he became my progenitor. My nature is that constitution of mind and body which I received from my Maker, and which gives the sole measure of my responsibility.

3dly. It is essential to punitive justice that the measure of punishment be in proportion to the degree of guilt. No considerations whether of philosophy or policy can sophisticate our moral feelings into a persuasion, that it is just to punish all offences equally by making the punishment of every offence extreme. The laws of Draco were written in blood, but they have never been cited as a model of justice. It is right that there be a gradation in punishment as well as in guilt. The only mode in which a creature can be made to suffer infinitely is by protracting his suffering without end; and the only case in which this can be just is that in which infinite guilt has been contracted; and if this can be shewn to be an impossible case, it will follow that infinite punishment can never be just. It is admitted, that there is a degree of mental imbecility, which sinks below moral responsibility; that the same criminal action incurs different degrees of guilt before and after the maturity of mental powers; and that suppose two men, accomplices in a crime, with an identity of all circumstances, the difference of mental power forming the only difference between them, one having a feeble mind of confined views, the other possessing a powerful intellect which commands a wide extent of prospect into the past and future, it would be universally felt and acknowledged that the guilt of the one as much exceeds that of the other, as his mind is more powerful, and his view more comprehensive than his companion's. This feeling put in the terms of a general proposition, may be thus expressed; the action being the same the degrees of guilt in the agents are in the direct ratio of their powers of mind; if greater, greater; and if less, less; if finite, finite; and if infinite, infinite. But since there exists but one infinite mind, and every created mind is finite, the highest degree of guilt which can be incurred by the highest intellect must fall short, and infinitely short, of infinite guilt. Infinite punishment, therefore, or punishment infinitely prolonged, cannot be just, unless it be no injustice to make the measure of punishment to exceed infinitely that of the guilt. The Calvinistic system of doctrines is built upon the supposition of infinite guilt, whence it infers the justice of eternal punishment, and the necessity of an infinite satisfaction. To me therefore it appears that the foundation is sand, and that the system which stands upon it, though it has stood for centuries, must fall at last; a ruin which shall be contemplated in distant ages with fear and wonder.

J. M.

Partington, near Warrington, 14 Dec. 1814.

SIR,

I UNDERSTAND you are in the habit of inserting in your Repository every increase to the cause of Unitarianism. I think you should be as particular in relating every loss which the Unitarians experience. But from your known impartiality I conceive the fault is not in you, but in your over zealous Unitarian Correspondents who wishing to make their cause appear more flourihing than it really is, send you an account of the gains only and not of the losses of their party.

In your last month's Repository [ix. 719-720.] you mention a new Unitarian chapel, being opened at Altringham, on Thursday, September 8. It appears that soon after this event a great and blessed change must have been wrought in the minds of some of the principal persons concerned in the

erection of the chapel at Altringham. For on the 6th. of November following, the persons above alluded to, being trustees to the chapel in this place lately occupied by an Unitarian minister, and having a legal right to appoint to the situation, chose an evangelical minister, of the Calvinistic persuasion, in opposition to a young man proposed by the Unitarian trustees of Warriagton, and therefore suspected of being tinctured with the Unitarian heresy. But this, Sir, is not the only triumph which the friends of orthodoxy expect from the happy and glorious change produced on the persons above alluded to. They are some of the leading persons in the Altringham and Hale congregations, and the leading trustees at Cross Street Chapel in this neighbourhood, and we may therefore anticipate that when these places become vacant, gospel ministers will be introduced into all the three situations. I trust to your impartiality for the insertion of this letter, and am,

Sir, Your obedient servant,
A Friend to the real Gospel of Jesus Christ.

Sir, *Bristol, Dec.* 1814.

PERHAPS you have heard the story of the English sailor, who finding an unarmed enemy, presented him with one of his pistols, saying, "Now let us fight fair"!

Nor can you be ignorant, if you would, nor insensible of the contrary nature of the Christian's address to his supposed enemy, the infidel; he first binds his hands behind his back, threatens him with fine, tortures, imprisonment and perhaps death if he utters a syllable, thrusts a great gag in his mouth, and then exclaims "now let us hear what you have to say"!

And don't tell us that this conduct is contrary to the precepts and spirit of Christianity: what! my Lord Ellenborough, Lord Erskine, Sir Vicary Gibbs, and Sir William Garrow, are undoubtedly christians! you cannot deny it, or if you should, you will not be believed, for we know them by their fruits.

CHIRON.

Sir, *Tewkesbridge, Dec.* 9, 1814.

YOU must have seen in the papers lately an "account of the following; on such a day Mr. Such-a-one was condemned to pay to the King a fine of two hundred pounds and to be imprisoned in Newgate for the space of two years for writing a book called "Ecce Homo".

You must have seen too, I suppose, the speeches of Mr. Whitbread and others about the Spanish Inquisition, and have noticed the universal silence about the English one.

I can hardly tell which of these circumstances appears to me most shocking, nor am I going to express to you my deep detestation and horror at such proceedings, for that is impossible. Also, I do not wish to give occasion for refusing the insertion of this.

But what I wish you to notice is, the cruelty and baseness, the detestable cowardice, while things are in this situation, of writing defences of the Christian Religion, of challenging its adversaries, provoking them to the combat, when it is known the more strong and unanswerable their arguments may be, the more certain will be their personal ruin.

The only reply that I can think of, and I hope and believe that Unitarians generally are able to make it, is, that they are not more approvers than parties in such transactions; but even this will not be sufficient, since, (not to mention that they make no exertions to remedy this case, nor to notice Mr. Smith's declaration, that as Christians, they have no further toleration to wish for,) the charge of cowardice cannot be got over whilst they continue to provoke their fetter'd antagonists.

I am sure that any man of a free and generous spirit must scorn such conduct when seen in this light, which I till better informed, shall continue to think the true one. I am,

Sir, Your obedient servant,
THOMAS.

Natural Arguments for a Future State.

IF we admit the belief of an infinitely wise, powerful and good Being presiding over the universe and superintending the affairs of his creatures, we must, I think, see reason to suppose that this life is not intended as the termination of our existence. Independently of the revelation which God has been pleased to bestow on man-

kind, in which we are assured in the most express terms of the resurrection of the dead, and of a future state of retribution; independently I say of this revelation, there are many appearances in the present system which seem strongly to countenance the hope of futurity.

If we consider the powers of the human mind, and the situation and circumstances of man, we must clearly perceive that his present limited sphere of existence can never afford sufficient exercise for those noble faculties of mind which give him such a distinguished superiority over the lower orders of creatures. Is it not then highly reasonable to suppose that those powers have been conferred on him in order to qualify him for a much higher sphere of action than is at present allotted to him? Of all the various tribes of beings which inhabit this lower world, man alone seems capable of becoming a subject of moral discipline, and of being made acquainted with the attributes, will and perfections of his Creator; and does not this peculiar trait, this characteristic feature of the human mind, strongly indicate some striking peculiarity in our ultimate destination? All other beings appear to answer the end for which they were created; they attain their utmost perfection in a short space of time. Man alone is in a state of continual progression, without ever being able to arrive at the summit. Is it not then highly reasonable to suppose that in some future period of his existence, *his* faculties also shall have room to expand themselves, and that a degree of light and knowledge shall be poured in upon him, suitable to his exalted capacity?

This argument will acquire a much greater degree of force, if we consider the case of those exalted characters who, from a principle of love to their Creator, and of the purest benevolence and good-will to their fellow-creatures, have devoted their time, their talents and their property to the promotion of those objects which they conceived to be the most eminently subservient to the welfare and improvement of the whole human race: and this, not only without the least prospect of any remuneration in the present state, but often at the hazard of every thing dear to them in life; and have even encountered death itself in its most horrid forms, rather than commit the smallest deviation from what they believed to be the will of their creator. In the case of Jesus Christ, of the Apostles and primitive Christians, as well as of innumerable others of the best and wisest of men in all ages since, we see such examples of disinterested piety, virtue and benevolence, and such fearless sacrifices in the cause of truth and integrity, as it seems impossible to suppose can be intended to go without an appropriate and distinguished reward. And as we have seen in fact that their portion here consisted of little more than a life of suffering, terminated in a violent and a painful death, it seems perfectly agreeable to all our ideas of the wisdom, justice and goodness of the Creator to suppose that at some future period, they will not only be restored to existence, but will be placed in circumstances suited to their distinguished excellence and merit. For can we for a moment suppose that the worthiest, the most amiable, and the most truly valuable of human characters were formed, only that they might pass through this life, in a state of the most extreme suffering, and then to be for ever buried in oblivion, and no further notice taken of those highest instances of virtue which would have reflected honour on superior beings? The desire of immortality has been evidently implanted in the human breast by the Creator of all things; is it not then the highest reflection both on his wisdom and goodness to imagine that he should have afforded such hopes to the wisest and best of men only in order to *deceive* them into acts of virtue so exceedingly painful to themselves, and which in this case do not appear to be of the least utility to the world?

That Almighty Being who at first called us into existence, who has given us bodies fearfully and wonderfully made; and who has adapted every part of our frame with the most consummate wisdom and the most exquisite skill to the purposes for which they were designed; who has bestowed on us powers of mind whereby we are made capable of admiring and imitating his divine perfections; this same almighty power, we cannot doubt to be equally competent to restore the existence he at first be-

showed, at any time, and in any way, which to his infinite wisdom shall seem fittest and best; and surely it is much more agreeable to all our natural ideas of the divine benignity, as well as wisdom, to suppose that he will do so, than to imagine that after having trained up his rational offspring in habits of piety and virtue, by the hopes of immortality which he has implanted in them, he should afterwards leave them to perish in the grave, and their memory to be blotted out from the creation. The higher we advance in intellectual and moral attainments, the stronger in general is our desire of a future existence beyond the grave; and this alone seems a very considerable argument in favour of its reality. All the other propensities of our nature have objects suited to their gratification; we cannot then suppose that "the noblest want which nature knows to raise," the most exalted and animating hope that can enter into the mind of man, that hope which is the main spring of every thing great, good and amiable in the human character, and without which we should be but little superior to the brute creation; we cannot, I say, form the supposition that this hope alone should have been destined by the Creator of all things to perish in eternal oblivion.

The many pleasing analogies of a future state which are furnished by the contemplation of nature cannot but be highly gratifying to the serious and contemplative mind. The wonderful changes which many of the insect tribe are destined to undergo; from the state of a crawling, groveling reptile, intent upon nothing but gratifying the sensual appetites, it gradually decays, sickens, and spins itself a tomb, in which it wraps itself up, and remains without the least appearance of motion or animation; but after a while it bursts the enclosure, and breaks forth with new life and beauty, with powers of action and enjoyment unknown before; and from a crawling reptile on the earth becomes a winged inhabitant of the air. What a beautiful and striking emblem does this afford of our own revival at some future period! The revivifying effect of spring both on the animal and vegetable creation, after the torpor and death-like inactivity occasioned by the winter's cold, if not a direct *argument*, is surely calculated to suggest a *hope* that such may be the case with respect to ourselves. The warmth of the spring no sooner returns, than we behold myriads of living creatures starting into activity and enjoyment, which before lay motionless without any appearance of life or sensation. The trees which of late had the appearance of dry sticks of wood, now put forth their leaves, are adorned with blossoms and loaded with fruit. Plants and vegetables are every where springing up, of which perhaps a short time before we could hardly have discovered the least traces. Can we then behold these glorious instances of the divine wisdom and benignity so strikingly displayed in the renovation of the lower orders of nature, and not be tempted to exclaim in the beautiful and emphatic language of an elegant poet,

Shall I be left abandoned in the dust,
When fate relenting lets the flowers revive?
Shall nature's voice to man alone unjust,
Bid him, though doomed to perish, hope to live?
Is it for this fair virtue oft must strive
With disappointment, penury and pain?—
No; Heaven's immortal spring shall yet arrive,
And man's majestic beauty bloom again,
Bright thro' th' eternal year of love's triumphant reign.

SIR, *Newport, Isle of Wight.*

In the memoirs of the generous and independent Mr. Hollis, it is related that during his visit to Naples in 1751, having received information from his steward, that one of the livings in his gift was likely to become vacant, he took occasion to express his opinion respecting the qualifications which every clergyman of the Establishment should possess, in order properly to discharge the duties required of him in the pastoral office. These qualifications appearing to me no less reasonable than necessary, I am induced to submit to you an extract from one of Mr. Hollis's letters.

"First, that his morals be irreproachable; secondly, that he be of a mild and tractable disposition; thirdly, that he be moderately learned; fourthly, that he be undoubtedly a Whig in its most extensive sense, that is,

an advocate for the civil and religious rights of mankind, without being actuated by the narrow views of a party; fifthly, that he should consider his parish not only as a place that is to procure such an annual income, but also as a place to which he owes a duty, and that of the highest nature; and consequently, that he will do his utmost of himself, and not by any substitute, to introduce, maintain and cherish in it, whatever is virtuous and good; sixthly, that as to his age, he be neither old nor young; as to his person, that he be rather of an agreeable aspect; and that he has a clear and sweet voice.

"You know the living of . . . . . is . . . . . a year; this income, to my idea, is a sufficient, nay, a handsome and ample provision for a clergyman, and may, if I may so say, command a good one.

This being the case, I shall expect of the person, whom I shall present, the following things: First, that he resigns all other livings that he may have, and content himself with this alone; secondly, that he shall reside upon the living, and constantly serve it himself, except in case of sickness; thirdly, that he shall promise before his being presented, verbally upon his honour, in the presence of some people of character, and in writing by a letter to me, that if at any time hereafter he shall choose to accept any other living, sinecure, or church preferment, in that case he will directly resign back the living of——".

I will venture to give you one other extract from a letter written to Mr. Hollis by one offering himself as a candidate for the living before mentioned; the sentiments it contains are alike honourable to the patron and the writer, and deserve a more general diffusion.

July 31st, 1754.

"As I am sensible, Sir, it would be the highest presumption in any one to offer himself to you on such an occasion, whose principles and notions were such as you could not approve of, I would beg leave, therefore, here to declare, that as to my political sentiments, I am an entire friend to the liberties of my country, upon the principles of the last happy Revolution; and do believe, that the exercise of arbitrary and tyrannical power in a state is an infringement of the natural rights of mankind, and productive of intolerable mischiefs and inconveniences. And as to points of religion, it is my firm and settled opinion, that every man has an undoubted right to think and judge for himself, and ought to be tolerated in that way of worship which in his own conscience he believes to be right; and I look upon a spirit of persecution on account of differences of opinion in matters of religion, as odious, inhuman and unchristian, and as utterly unjustifiable upon any terms whatever.

And whereas, Sir, I am informed that the living of . . . . . is of considerable value, and may be deemed a very fair and ample provision for any one clergyman, without any additional preferment; and also that the parish there, being of large extent, may well demand all the care and application of any one man; upon these considerations I do think it my duty, and it is my sincere resolution, that if you shall vouchsafe to present me thereto, immediately to quit the living of . . . . . which I now enjoy, and that part of the cure of . . . . . in which I am now engaged; and to apply myself wholly and solely to the care of the parish of . . . . . , and if at any time hereafter I should think fit to accept of any other preferment that may offer, then upon the same considerations immediately to resign the living of . . . . . , so that another person may be presented to it.

It is, Sir, my further resolution, and I think it my duty, upon the motives aforesaid, if ever it shall happen that I am settled in so large and extensive a cure as that of . . . . . , to keep a constant residence upon it, and personally to attend the service of the church therein as long as it shall please God to enable me so to do. And that I might be more fully at liberty to attend so great a charge, I would engage myself in no other offices or employments whatever, whether ecclesiastical or civil; nor in any school whether in my house or elsewhere; nor in receiving any sort of persons into my family as boarders, or in any other way which might be thought in the least inconsistent with, or an hinderance to the duties of my function to which I should think it my duty entirely to devote myself."

I will only add, that on the death

of the incumbent, Mr. Hollis presented this gentleman to the living in a most handsome manner.

Perhaps the following epitaph (extracted from Memoirs of Hollis, p. 784,) in honour of Algernon Sidney, may please some of the readers of your Repository:

"Algernon Sidney fills this tomb,
An atheist, for disclaiming Rome;
A rebel bold, for striving still
To keep the law above the will.
Crimes! damned by Church government:
Oh! whither must his ghost be sent?
Of heaven it cannot but despair,
If holy Pope be turnkey there:
And hell will ne'er it entertain,
For there is all tyrannic reign.
Where goes it then? Where 't ought to go—
Where Pope nor Devil have to do."

Your's,

J. C.

Sir,

Dr. Chauncey, after some others who went before him, has given us an inviting description of the new heavens and the new earth, in which the righteous will dwell, when they shall have obtained the applauses of their Judge, supposing this habitation to mean a renovated state of the earth, assimilated to paradise. But, why may we not here, look forward to a new and more glorious world? We must presume that this present world existed thousands of ages before it became a Chaos, from which it was restored and fitted up as a receptacle for the posterity of Adam, and that in its former state, it was the habitation of rational beings, who, after having approved themselves the devoted servants of God, and finished their probationary course, were not annihilated, but translated to some other world, more congenial to their exalted characters, where they might be advancing in perfection and dignity for ever. Why may not this be the case, then, with all the upright children of men? And, as each must be exercised in contemplating the wonders of creation, and be always increasing in divine knowledge, who can say, that the comets are not the habitations of all such, which are so admirably calculated, for animating them with this most sublime knowledge, whilst they are conveying them through millions of worlds? These thoughts may possibly amuse your more ingenious correspondents, and produce from them some profound disquisitions. I am,

Yours, &c.

W. H.

P. S. All your readers must have been sensibly affected with the account of the premature death of Mr. Buckminster. This account, though I do not by any means compare them together, brought the great Crichton to my recollection, who, when he sat for his degree and the question was put to him, *Quem librum profiteretur?* answered *Quem non?* And, after the professors had tired him with every book which they thought puzzling, to no sort of purpose, at last put into his hands an illegible book, on which he said, *Tu legito domine, et ego exponam.* But, the sermons which I reported to you in one of your former numbers, (ix. 401.) as published at Boston almost three years ago, were not written by Mr. B. but were published by Mr. Freeman: some of them, I am persuaded, are his own, though I am not authorized to say that they all or the greatest part of them are really his.

I have been lately reading Dr. Chauncey's book on Universal Salvation. I must confess his arguments to be very ingenious, though I cannot yet say, that I think he has altogether proved his doctrine. His introduction, however, of the pre-existence and incarnation of Jesus Christ, have involved him in great obscurity.

I have also been reading an excellent pamphlet on *repentance*, by the late Mr. Mole, and think that he has proved his point, as far as he goes. But, there are some difficulties, to which he has not adverted. A man, for instance, may be influenced by certain predominant passions, until that period of his life, when these passions cease, and may suffer so much from reflecting on what he has done, as to be truly sorry that he had ever transgressed. But, how can such a one be accounted a true penitent, on the supposition that if his passions had not forsaken him he would have proceeded in still indulging them? And, hence the young should be taught to practice all purity and goodness in the prime of life, lest what they may at last be led to consider as true penitence, should be found to be no repentance, but only a bodily infirmity or decrepitude.

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Fisher Street Red Lion Square,
Nov. 23, 1814.

SIR,

HAVING appeared in your Repository as a defender of the doctrine of the pre-existence of Jesus Christ, and having upon a further investigation of the subject been induced to change my mind, I think it right, as a friend to truth and free inquiry, to acknowledge that I am now convinced that I was mistaken in my ideas on that subject, and as to the meaning of those passages of scripture by which I endeavoured to support that doctrine.

There is no passage of scripture, I believe, on which the advocates for the Arian hypothesis lay more stress than John xvii. 5. "And now O Father glorify thou me with thine ownself, with the glory which I had with thee before the world was." On that passage, I myself have made the following remarks, * "It is almost impossible to conceive of any terms by which the fact of his (Christ's) pre-existence could be more fully ascertained, than by those here used, and it will surely require great critical skill to explain the words so as to set aside that idea." So I then thought; but further reflection has led me to think otherwise. It is true our Lord prays to be glorified with a glory which, he says, he had with the Father *before the world* was; but the inquiry is whether Jesus Christ by this expression meant to say that he was *then* in the actual possession of this glory? That the glory for which our Lord here prays, was actually bestowed upon him after his resurrection, the scriptures expressly affirm. Peter tells the Jews that God had glorified his son Jesus whom they slew and hanged on a tree. This glorification therefore, whether we refer it to his person, which was raised to a life of incorruption and invested with glory, or to the honour and dignity which was conferred upon him, when he had a name given him above every name, in heaven and earth, and all things subjected to him, was the glorification of a human being, of that man who suffered the death of a malefactor; and it is also represented as the reward of his obedience unto death; as such he here prays for it, I have glorified thee on earth, and now O Father, glorify me with thine ownself. Because "he humbled himself and became obedient unto death, even the death of the cross, therefore God hath highly exalted him." "Thou hast loved righteousness and hated iniquity, therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows." Now a glory which was the consequence of his resurrection and the reward of his obedience, could not be a glory which he actually possessed before he entered upon the performance of the work which his father gave him to do, and which he had before the world was.

If Jesus Christ, according to the Trinitarian hypothesis pre-existed as properly God, a divine person, necessarily possessing all the perfections of deity, his glory as such must be essential to his being, that glory therefore he could neither be divested of nor pray for, nor can that be the glory here intended.

If Jesus pre-existed as a superhuman being in a state of glory, the glory which he here prays for and which was conferred upon him in answer to his prayer, could not be his glory as such, because, as we have seen, he was glorified not as a superhuman, but as a human being, properly a man, who had suffered death, a man raised up of the seed of David, and made in all things like unto his brethren of mankind, nor could his glory as such be the reward of his obedience and consequently not the glory intended in this passage.

Again, if Jesus Christ was properly a man, as the scriptures always represent him to be, deriving his being, as all other men derive their's, by a natural descent from his parents, being made of the seed of David, then he could not have existed before he was born into the world, and consequently could not have been in possession of glory before the foundation of the world.

What then did our Lord mean when he said of the glory for which he prayed that *he had it with his father before the world was?* The expression "with thee," may, it is true, mean in the enjoyment of thy presence and in a participation of thy glory: so our Lord says, ch. xiii. 31, 32, anticipa-

* Mon. Repos. iii. 653.

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ing his future glory, "Now is the *son of man* glorified, and God is glorified in him; if God be glorified in him, God shall also glorify him *in* or *with* himself, and shall straightway glorify him." So the words, "glorify thou me *with thine ownself*," in the former clause of this passage, must be understood; but the latter clause, "the glory which I had with thee," does not necessarily carry in it that meaning, nor can it be so understood if the glory he prays for was that which was to be bestowed upon him, as properly one of the human race, on account of his eminent piety and obedience to the will of God. We may desire and pray to share with others in their possessions, but we do not usually say that *we have* that *with another* which we have in our own actual possession, and we may have that with another of which we have not, and cannot have the present actual enjoyment. Thus an heir may have the honours and possessions he is heir to *with his father*, while at the same time he has not the actual possession of either. So the Apostle reasons. "The heir, says he, though *he be Lord of all*, while he is a child differeth nothing from a servant, but is under tutors and governors until the time appointed of the father." The writer to the Hebrews encourages those Christians to take joyfully the spoiling of their goods, "knowing, says he, that ye have, (not in *possession*, but) *in heaven*, a better and enduring substance." And the elder son in the parable of the prodigal, had, as the father tells him, all that he possessed. "All that I have is thine," yet, at the same time, he had not in actual possession, or at his own disposal so much as a kid to make merry with his friends. But he had the whole of the inheritance, (though not in his actual possession,) with his father. Thus the unborn children of a man possessed of riches and honours, while they have no existence, may be said to have *with their father* those riches and honours, and when born and grown up to maturity may claim the possession of them as what they had long before *with him*. This is no uncommon case, for inheritances are frequently settled upon persons and their future heirs for ever.

Now apply this reasoning to the case before us. It is said of Jesus Christ that "He was verily fore-ordained before the foundation of the world, but was manifested," says Peter, "in these last times for you, who by him do believe in God, who raised him from the dead and gave him glory." Now to what was he fore-ordained but to that glory which God conferred upon him when he had raised him from the dead? Another writer tells us that God appointed his son heir of all things, and Paul speaking of him as the heir of God, eminently so, says that we are heirs of God and joint-heirs with him. To this glory was Jesus to be advanced by a course of obedience and sufferings, and therefore having finished the work which his father had given him to do, and being just about entering on his last sufferings, he prays to be glorified with his father, that is to be put into the actual possession of that glory of which he was the appointed heir, to which he was fore-ordained and which, as such, he *had with the father before the world was*; and therefore he says to two of his disciples after his resurrection, "Ought not Christ to have suffered these things, and to enter into his glory?"

These observations, Sir, I submit to you as a more natural and rational interpretion of these words of our Lord, in his address to his father, than that which is generally given of them on the Arian scheme.

Yours, &c.
JOHN MARSOM.

SIR, *Dec.* 15, 1814.

The following account of ancient versions of the scriptures is extracted from the *Proleyomena* of Walton's Polyglott, and if you think it will be of use to your readers, is very much at your service.

PHILO-BIBLICUS.

VERSIONS.

I. The first, and most ancient of all, is that noble one of the Seventy-two elders, which was translated from the Hebrew into the Greek language, under Ptolemy Philadelphus, two hundred and seventy-seven years before Christ. Some say there was another made before this, and that, either the whole scripture was not translated (but the Pentateuch only) by the Seventy, or that that version perished.

II. The second is the Samaritan. This version appears to have been made, at least, before the time of our Lord. John Morinus makes it more ancient than the Greek, viz. the time of Esdras.

III. The third is the Chaldee Paraphrase, which was made by various authors, and at different times. Onkelos translated the law about the time of Christ. Jonathan-Ben-Uzziel, a disciple of the celebrated Hillell, (concerning whom the Talmudists have some wonderful traditions,) translated the former and latter prophets. He lived about thirty years before Christ. Another paraphrase is ascribed to him of the Pentateuch, but this may be proved to be the work of a much later author.

IV. There is a tradition in the East, that the Syriac of the Old Testament as well as the New, was made not long after the times of the apostles, and arguments are not wanting to prove this. It is publicly read in the churches through the East. It follows principally the Hebrew text, from which the version of the Old Testament was made.

V. The fifth is the Ethiopic of the whole scripture, which is much more ancient than Joseph Scaliger thinks. It is mentioned by Chrysostom. It follows, for the most part, the Greek in the Old Testament, and agrees pretty much with the Vulgate in the New.

VI. An Armenian Version of the whole scripture is extant, as I have been informed by eye-witnesses. I have the Armenian four gospels, but so obliterated in many places that, without the assistance of another copy, they could not be engraven on types. Most affirm that it was made by Chrysostom

VII. Origen arranged the Greek Versions of Aquila, Theodotion and Symmachus in his Tetrapla and Hexapla, and to them added a fifth and sixth with the Hebrew text, whence he called these volumes Octapla. Aquila, who revolted to the Jews, made his about Anno Christi, 130. Theodotion, a proselyte, becoming an apostate, first a Marcionite, afterwards a Jew, made his about Anno Christi, 180. Symmachus, a proselyte also, edited his in the reign of Severus, about Anno Christi 200.

VIII. The Coptic or Egyptian, as Athanasius conjectures, was made about the time of the council of Nice.

P. S. There is an error, Mon. Rep. Vol. ix. p. 597. in the minute of Astley Meanley's death. He died in June and not in March.

SIR,

I WAS glad to see announced in your last number, that the controversy on future punishments was closed, and that the popular doctrine of atonement was to be brought under discussion. I could have wished indeed, that it had been simply the doctrine of atonement, and that the question had been confined solely to ourselves, who are Unitarians. For, if we enter into the popular doctrine, a vast field of controversy is open on a variety of unimportant points, which are all set aside by the conviction in our own minds, that there is only one God, the God and Father of our Lord Jesus Christ. Of course, as we deny that Jesus is other than a man, in the highest degree favoured by God and raised to a name above every name, we cannot enter into the metaphysical arguments on sin, of the necessity of an infinite Mediator, and similar points, by which the mind is led away from scripture to vain and frivolous disputes on the idle traditions of men. But the question of atonement itself is of a far more important nature, and according to the opinions entertained of it, will be the respect and reverence paid to our Saviour. I have found in the writings of several Unitarians, and the conversations of others, that I differ very materially from them in my view of our Saviour's character. Whilst they consider him merely as a teacher sent from God, mighty in word and deed, I look upon him as my Saviour, as one through whom the Creator bestows the greatest of gifts to the human race. He is not to me therefore merely the pointer out of immortal life to his followers, but the indispensable medium, by which we enter into eternity. I need not say with what terms of gratitude such a benefactor must be hailed by every one who looks up to the head of our community, the first-born from the dead, the Saviour and Redeemer of mankind, in the light I do. The language of St. Paul will not appear to us too glowing, nor are any metaphors too strong to us, who be-

love, that the garments of the holy ones will be made white in the blood of the Lamb. We can enter into the spirit of all these figurative allusions, without in the least trenching on the distinction between him, who was made unto us sanctification, and the great Father of him and of us, who thus condescended to make him the instrument of our atonement. I here use the word atonement, since it is the English term in the vulgar translation for καταλλαγη; the more appropriate term being reconciliation, which is in fact the term used in other places. When I profess then my sincere belief in the atonement, let it be understood, that I do not involve any thing in that term, which is not comprehended by St. Paul in the term καταλλαγη, or reconciliation; and on this I shall be glad to see a better union among Unitarian Christians. I need not say, that the inquiry into this interesting topic may be conducted in the spirit of brotherly love; and if I might be permitted to advise, I would recommend, that no appeal should be made to any other authority than that of the scriptures. The opinion of writers, living or dead, may be adopted; but if it is introduced, there is danger of it leading into endless controversy: whereas, if we keep closely to the scriptures, our minds will be enlarged, and whatever mistaken views any of us may have entertained, they are most likely to be rectified when they are weighed in the balance of the sanctuary. I remain, Sir,

Your constant Reader,
W. FREND.

Sir, *Banbury, Jan.* 2d, 1815.

I PERCEIVE that your thoughts have been, and will, for a time, be much turned to the scripture doctrine of atonement. It appears to me very desirable that some person should give us a simple view of that subject, devoid of all manner of controversy.

All persons who read their Bible must see that much is said about it both in the Old Testament and the New. The question then is, *What is it?*

If we attempt to explain it all away, or make what is said of our Lord's death, in relation to it, a mere shadow, and the shadow of a shade; and do not give the public something determinate and substantial, that they can fix and rest their thoughts upon, I am very much inclined to think that they will continue to view the subject in the manner they now do and have long done.

Nothing, not a word of a controversial nature should be said in it, concerning the person of our Lord, &c. that the reader's mind may not, on that account, be prejudiced against it. Some writers, by attempting too much, effect little or nothing. They forget, *hasten slowly.*

I am, &c.
J. JEVANS.

Chapter Coffee-house, Jan. 7, 1815.

Sir,

IN your Repository for September last, (ix. 553.) a Correspondent who calls himself "A Friend to Justice, Truth and Candour," extracts a note from Storer's "Graphical and Historical Description of the Cathedrals of Great Britain," which either he or you cite as an instance of "blundering bigotry." As a liberal Christian I was inclined to acquiesce in the propriety of this character, especially as you, Sir, expressed your approving wish for more of this ingenious correspondent's communications. But one of the most decided Trinitarians eagerly seized this, to him propitious, opportunity of shewing what he called the "bigotry and intolerant illiberality of the professors of reformed Christianity." His arguments were so clear and unanswerable, that I was induced to read Storer's work alluded to, and consequently to address to you this note, that your correspondent might not again fall into the vulgar error of deciding on men's motives merely from their opinions. This champion of the established faith investigated your correspondent's letter paragraph by paragraph, and observed, "Now, Sir, it so happens that (although the able writer is himself an Unitarian) the main object of Jones's Ecclesiastical Researches (published in 1812) is *not* to demolish that Gothic and barbarous system of Christianity miscalled orthodoxy," but to prove, as justly stated in the note cited in your Repository, that Josephus and Philo were apologists of Christianity. It is true, however, that the "*Sequel* to the Ecclesiastical Researches," published nearly two years later, and either since or about the same period that the 6th number of

Storer's Cathedrals appeared, has this object. Now, Sir, this "Friend of Justice, Truth and Candour" himself actually commits the very blunder which he erroneously and very uncandidly attributes to the orthodox writer; for he confounds the object of two works published at very different periods, which are very dissimilar, and support distinct paradoxes, although the inquiries in the one may have facilitated those in the other. Again, your "Friend of Truth," &c. roundly asserts "it is impossible that the writer of the note should have read Mr. Jones's book." This is an assertion certainly as bold, as dogmatical, egotistical and gratuitous, as any ever made by the most fanatical Methodist, or the most ferocious champion of election and reprobation. Had your correspondent, Sir, shewn only half as much candour and christian toleration as he has done blind zeal and vulgar dogmatism, he would have logically concluded, that the writer of the note was liberally willing to avail himself of every effort to support Christianity, whilst he with no less caution took care to guard against the adoption or implied reception of any sentiment which according to his mode of thinking was of a heterodox nature. If the Unitarians thus seek to stigmatize every writer who presumes to think for himself and to follow his own opinions, however contrary to theirs, then what are they better or more tolerant in this respect than the Papists? If the dogmas of Unitarianism be as infallible as those of Popery, if the one must be obeyed or received as well as the other, and if all Trinitarians are to be deemed knaves or fools, as all disbelievers in Popecraft are considered heretics, then what has society gained? what have liberality and toleration to boast of by the Unitarian reform? Alas! poor Candour, how hardly art thou dealt with by both professed friends and enemies? Truly, Sir, I feel ashamed of such a professed friend, but real enemy, to "Justice, Truth and Candour." He adds, "had the writer read only the preface with as much sound judgment as orthodoxy, he would have known his man better." Where is the proof that he did not "know his man," as it is vulgarly expressed? He candidly admits the talents and learning of Mr. Jones, at the same time he expresses his generous, liberal, and I must say, truly christian hope, that his fancy may not prevail over his judgment, that he may not be misled "by every wind of false doctrine," and that he may not persist in what the orthodox note-writer supposes to be heterodox notions. Surely, Sir, the laconic expression of such sentiments and feelings can neither be "blundering bigotry," uncandid, illiberal nor unworthy selfishness. Mr. Jones has repeatedly in the Ecclesiastical Researches exposed the errors of Dr. Priestley, who wished to be considered the apostle of modern Unitarianism. As to the epithet, "puerilities of Unitarianism," I leave it where I found it. I wish mankind had no errors but those merely puerile. Yet I must observe, and I do it with regret, for poor human weakness, that this writer's sneer at bells, &c. is an example, even in the pages of the Mon. Repos. In the present state of society all poor men and women cannot have watches; public worship also is a little older than this invention for measuring time; and as there are to be no churches or houses of worship with bells, and consequently with clocks, how are the poor to know the hour of public meeting? Is it enmity to the arts that would exclude bells and clocks? or is it to imitate more closely the Mohammedans, in order to have a person sit on a high tower to call the time? The Unitarians are, I hope, as attentive to public worship as other Christians; they have also *fixed* hours for it, and as to "forms of prayer," the chiefs of them read all their prayers as *formally* as if they were printed. The scoff therefore at the very convenient use of bells is *puerile* and unphilosophical; the professed rejection of all forms being inconsistent and *impracticable*.

But the most flagrant instance of vulgar bigotry is your "candid correspondent's" assigning causes and ascribing motives to others merely from his own feelings. From time immemorial, merciless bigots, intolerant and unchristian dogmatists, men of fire and faggot, who would burn their neighbour for the glory of God, have uniformly attributed their own motives to all other persons who differed from them in opinion. This has been the grand besetting sin of all professing Christians, and infidels have too truly observed, that "all sects and denominations *persecute* whenever it is in

their power;" "and so also do the philosophical and rational Unitarians," triumphantly exclaimed my orthodox antagonist. Because the orthodox note-writer parenthetically mentioned Unitarianism in the same paragraph with the name of Gibbon, it is *candidly* concluded that "this can arise only from one of three causes—want of charity—or of knowledge—or of honesty. Of which will the writer of the note make his choice?" [ix.] 554. Here, Sir, is an example of the most intolerant, uncandid and illiberal bigotry that ever existed; it is the more odious that it is found in an avowed friend to liberal sentiment and Christian charity, and cannot be surpassed by any thing in the Evangelical, Orthodox, Catholic or Anti-jacobin Magazines. To declare that a writer must be a bigot, an ignoramus or a knave, on no other grounds than the frank and manly expression of his real sentiments, or a simple allusion to a particular hypothesis, might perhaps be tolerable in the dark ages or in the tribunals of the Inquisition; but in the present, it is truly deplorable. "If this be the practice," he continued, "of modern Unitarians, they may have changed names, but certainly not principles; τις παλιδος φυγας ων, και εαυτον εφυγε, or as Seneca observed, *Sequitur seipsum et urget gravissimus comes;* and whatever they may call themselves, they are still practically Papists, Calvinists or dogmatists, and inasmuch as they profess but do not practice liberality, hypocrites." It is indeed strange that any man possessing the least knowledge of the human mind should ever consider mere opinions as virtues or vices, and found a general character on what may be as transitory as the morning dreams. A man may be a Unitarian to-day and a Trinitarian to-morrow, or vice versa, without any change in his moral character, provided that merely his motive is the love of truth to the best of his knowledge.

Finally, Sir, "Your correspondent," remarks my orthodox critic, "evinces a very imperfect acquaintance with the Scriptures;" he gravely says, "We Unitarians are, in one respect, in the situation of *Esau*. The hand of every man is against us, and our hand is against every man." Perhaps this "Friend of Truth" meant *Ishmael*, whose "hand will be against every man, and *every* man's hand against him." Gen. xvi. 12. "But," he punningly concluded, "the Unitarians are verily like Esau, they have sold their birthright for a mess of pottage!"

Such, Sir, are the remarks which have been repeatedly made to me, a professed and decided friend to liberal sentiment, candour and Christian charity in speaking of our neighbours, respecting the communication in question; and I have no doubt that you will prove your superior liberality by giving them a place in the Mon. Rep. as a caution to others, and as a proof that you are not so bigoted and intolerant as to refuse insertion to any temperate observations which persons of different sentiments may make on the contents of your pages.

Another "Friend of Justice, Truth and Candour," and

A CATHOLIC CHRISTIAN.

Natural Theology. No. I.

Sir,

AS I presume it was never the intention of the projector of the Monthly Repository, nor the wish of the generality of its readers, that all its pages should be devoted to theological controversy and Scriptural criticism, however important these subjects may be in themselves, and necessary to the elucidation of a rational system of religion, I shall, if consistent with the plan of your work, commence a series of papers on a topic that is always interesting to young persons, and which may afford matter for useful and serious reflection to those further advanced in life, who, perhaps, may, from circumstances not necessary to be enumerated, have hitherto paid little or almost no attention to the wisdom and contrivance displayed in the works of the Almighty.

Those who are acquainted with the subject of Natural Theology will not expect originality, much less will they look for discovery. For persons of this class these papers are not intended: they hope to claim the attention and excite the interest of those readers only who would be glad to investigate the wonders of creation, without possessing the means of doing so.

It has been observed, that the great disadvantage of the subject is its ex-

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treme simplicity, and the vast multiplicity of obvious and decisive evidences that may every where be found for its illustration. "The great book of the universe lies open to all mankind, and he who cannot read in it the name and the titles of its Author, will probably derive but little benefit from the labours of any commentator: their instructions may elucidate a few dark passages, and exalt our admiration of many that we already perceive to be beautiful; but the bulk of the volume is legible without assistance: and much as we may find out by study and meditation, it will still be as nothing in comparison with what is forced upon our apprehension."

No person accustomed to reason, or even but slightly reflect upon what he is every day the witness of, can possibly doubt that there are abundant marks of design in the universe: and any enumeration of the instances in which this design is manifest, appears at first sight unnecessary. It is however a fact that cannot be disputed, that *all* persons do not reason from nor reflect upon even the plainest marks of wisdom and benevolence exhibited in the creation. It is true that a single example might be as conclusive with regard to the contrivance manifested in the world as a thousand; and he who could not discover the most evident marks of wise design in the formation of an *eye* or an *ear*, did he perfectly understand the structure of these organs, would be deaf to any arguments offered to his mind to prove the existence of a wise, a benevolent and designing first cause.

The ancient sceptics had nothing to set up against a designing Deity, but the doctrine of Chance and the combination of a chaos of atoms in endless motion. The task of their opponents therefore was not at all difficult: they appealed at once to the order and symmetry that pervaded the whole of nature, and to the regularity and magnificence of the structure of the universe. The phenomena of the heavens, in particular, appear to have arrested their attention, and the magnitude and uniformity of the planetary motions afforded in their estimation, a sufficient proof not only of Divine power, but intelligence also.

To modern sceptics the exclamation of Dr. Beattie, from his Elements of Moral Science, may be fitly addressed: "The man who should suppose a large city consisting of a thousand palaces, all finished in the minutest parts and furnished with the greatest elegance and variety of ornament, and with all sorts of books, pictures and statues executed in the most ingenious manner, to have been produced by the accidental blowing of winds and rolling of sands would justly be accounted irrational, but to suppose the universe, or our solar system, or this earth," or even the human frame, "to be a work of undesigning chance, is an absurdity incomparably greater."

Astronomy and anatomy are indeed the studies which present us with the most striking view of the two greatest attributes of the Supreme Being. The first of these fills the mind with the idea of his immensity, in the largeness, distances and number of the heavenly bodies, the last, which we mean to form the first part of our arrangement astonishes with the intelligence and art in the variety and delicacy of animal mechanism.

The human body has been represented under the name of "Microcosmus," as if it did not differ so much from the universal system of nature, in the symmetry and number of its parts, as in their size. Galen's excellent treatise on the use of those parts, entitled "De usu Partium Corporis humani;" and which was written in the second century of the Christian era, was composed as a sort of prose hymn to the Creator, and it abounds with the most irresistible proofs of a supreme cause and overruling providence: and Cicero, who flourished two centuries and a half prior to Galen dwells more on the structure and economy of animals, than on all the other productions of nature, when he wishes to demonstrate the existence of the Gods from the order and beauty of the universe. It is not, however, my intention to carry the reader back to the works of the ancients: among the moderns we have the subject amply and feelingly discussed, by persons who have considered the structure and functions of animals with direct reference to the display of the perfections of the Creator; such, in many instances has been the object of a Ray, a Derham, and a Paley, to whose volumes we shall have frequent occasion to recur, and of whose labours we shall, without

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simple, avoid ourselves whenever the nature of our subject requires such aid.

No one, it might be readily imagined, if facts did not exist to contradict the theory, could understand and reflect upon the thousand evident proofs of the astonishing wisdom and design of the Creator in forming and sustaining an animal body such as ours, without feeling a pious and almost enthusiastic glow of gratitude toward its author and supporter.

"It has been said," says Dr. Paley, "that a man cannot lift his hand to his head without finding enough to convince him of the existence of a God: and it is well said, for he has only to reflect, familiar as the action is, and simple as it seems to be, how many things are requisite for the performing of it: how many things which we understand, to say nothing of many more, probably, which we do not; viz. first, a long, hard, strong cylinder to give to the arm its firmness and tension, but which being rigid, and in its substance inflexible, can only turn upon joints. Secondly, there are joints for this purpose, one at the shoulder to raise the arm, another at the elbow to bend it: these are continually fed with a soft mucilage, to make the parts slide easily upon one another, and they are holden together by strong braces, to keep them in their position; then thirdly, strings and wires, *i. e.* muscles and tendons artificially inserted for the purpose of drawing the bones in the directions in which the joints allow them to move. Hitherto, we seem to understand the mechanism pretty well, and understanding this, we possess enough for our conclusion: nevertheless we have hitherto only a machine standing still: a dead organization—an apparatus. To put the system in a state of activity: to set it at work, a further provision is necessary, viz. a communication with the brain by means of nerves. We know the existence of this communication, because we can see the communicating threads, and can trace them to the brain: its necessity we all know, because if the thread be cut, if the communication be intercepted, the muscle becomes paralytic: but beyond this we know little; the organization being too minute and subtle for our inspection.

"To what has been enumerated, as officiating in the single act of a man's raising his hand to his head, must be added likewise all that is necessary, and all that contributes to the growth, nourishment and sustentation of the limb; the repair of its waste, the preservation of its health: such as the circulation of the blood through every part of it: its lymphatics, exhalants, absorbents: its excretions and integuments. All these share in the result; join in the effect; and how all these, or any of them come together without a designing, disposing intelligence, it is impossible to conceive."

But our more immediate object is with the five senses which are common to all animals, viz. *seeing*, *hearing*, *smelling*, *tasting* and *feeling*, and the organs which minister to these senses, together with the exact accommodation of those senses, and their organs, to the state and make of the different genera of animals. The consideration of these particulars, if there were no other demonstrations of the existence of a Supreme Being, would be abundantly sufficient to evince the wisdom, power and goodness of the Creator. For suppose the existence of an animal endowed with the powers of moving from place to place; to what purpose would those powers be applied without the advantage of *sight*. He could not stir a step, nor move a single limb without the apprehension and risk of danger. As without sight he could not tell where to find, or how to obtain the food necessary for his sustenance; so without the senses of *smell* and *taste*, he could not distinguish the substances that are, and are not adapted for his nourishment, and discern between the wholesome and unwholesome. How, without the sense of *hearing* could he discern many dangers that are at a distance, understand the mind of others and perceive the harmonious sounds of music. Finally, without the sense of *feeling* how could man or other animals distinguish pleasure from pain, health from sickness, and of course be able to preserve the body sound and healthful. In the senses, therefore, which are common to all animals, we have such a display of the wisdom and benevolence of a Creator, as may challenge our admiration, which will be rendered much more striking when we come

to particulars, and point out in a clear and distinct manner the provisions which have been made for the due exercise of each of them.

If, Sir, you judge the foregoing observations worthy a place in the Monthly Repository, I will in the following number give some account of the eye as the organ of vision, and am,

Your sincere well-wisher,

Y.

Book-Worm. *No. XVII.*

Sir, *Jan.* 1, 1815.

A WORK upon whatever subject could scarcely fail to attract curiosity, if written in our language by a foreigner who had become a classic in his own. Such is the following publication:

"An Essay upon the Civil Wars of France, extracted from curious manuscripts, and also upon the Epic Poetry of the European Nations from Homer down to Milton. By M. de Voltaire, Author of the Henriade. The Second Edition, corrected by himself. London: printed for N. Prevost and Comp. at the Ship, over against Southampton-Street, in the Strand. 1728. Price, stitched, 1s. 6d." Pp. 180.

It is well known from the biographies of Voltaire that he came into this country in 1726, at the age of thirty-two, for the purpose of publishing in its finished form his celebrated Epic, parts of which had been printed at London in 1723, under the title of *The League;* and it cannot fail to be related in future histories of poetry as a curious coincidence that the *Henriade* and *Charlemagne* both made their first appearance from the English press. According to memoirs attributed to Voltaire, and translated in the Annual Register for 1777, (p. 34) "George the First, and more particularly the Princess of Wales, afterwards Queen of England, raised an immense subscription for him." The king died at Osnaburg, in 1727, during Voltaire's stay in England. To the young Queen he presented the *Henriade*, with an English dedication which is prefixed to the Poem in his works (x. 19). The author also testified his gratitude for English patronage by introducing in his first canto a panegyric on our *threefold* form of government, concluding with these lines, to which I subjoin a literal translation.

Heureux lorsque le peuple, instruit dans son devoir,
Respecte, autant qu'il doit, le souverain pouvoir!
Plus heureux lorsqu' un roi, doux, juste et politique,
Respecte, autant qu'il doit, la liberté publique.

Happy the people, to their duties true,
That pay the sovereign power allegiance due;
Happier if just, wise, good, a King declare
The public liberty, his duteous care.

It is not very creditable to the literary research of Voltaire's French or English Biographers, that none of them mention this Essay, though it is incidentally noticed by Ruffhead, in his Life of Pope, 1769, on introducing a short English letter from Voltaire to the Bard of Twickenham, whom he compliments for having "dressed Homer so becomingly in an English coat." Mr. Hayley also quotes the Essay in his *Milton*, 2d Ed. p. 248, as "a work which, though written under such disadvantage, possesses the peculiar vivacity of this extraordinary writer, and is indeed so curious a specimen of his versatile talents, that it ought to have found a place in that signal monument to the name of Voltaire, the edition of his works in ninety-two volumes." The following is the author's own account:

"Advertisement to the Reader.

"It has the appearance of too great a presumption in a traveller, who hath been but eighteen months in *England*, to attempt to write in a language, which he cannot pronounce at all, and which he hardly understands in conversation. But I have done what we do every day at school, where we write *Latin* and *Greek*, though surely we pronounce them both very pitifully, and should understand neither of them if they were uttered to us with the right *Roman* or *Greek* pronunciation. I look upon the *English* language as a learned one, which deserves to be the object of our application in *France*, as the *French* tongue is thought a kind of accomplishment in *England*.

"As to this present Essay, it is intended as a kind of Preface or Introduction to the *Henriade*, which is al-

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most entirely printed, nothing being wanting but the printing of the cuts, which I must recommend here as particular master-pieces of art in their kind: 'tis the only beauty in the book that I can answer for."

It is worthy of remark, that Voltaire valued and retained till his death, a ready use of the English language, though the accomplished Mrs. Montague, in her *Essay*, 1769 (p. 214) charged him, not very correctly, with having "depended entirely on the assistance of a Dictionary," to translate *Shakespeare*. Voltaire's inclination to the English language, and ready use of it, he discovered on being introduced to Franklin, who in 1778, was ambassador at Paris, from the United States. The anecdote is thus related in An. Reg. 1778. p. 2.

"Having a great desire to be acquainted with Dr. Franklin, this celebrated American was introduced to him. Voltaire accosted and conversed with him some time in English, till Madam Denis [his niece] interrupted him by saying, that Dr. Franklin understood French, and the rest of the company wished to know the subject of their discourse. 'Excuse me, my dear,' replied Voltaire, 'I have the vanity to shew, that I am not unacquainted with the language of a Franklin.'

In the first part of this publication, "The History of the Civil Wars of France;" there are more passages worthy of being quoted than I can crowd into this paper. I will select a few as they occur. Of Henry's childhood, Voltaire remarks, "He was not brought up like a prince in that effeminate pride which enervates the body, weakens the understanding and hardens the heart. His food was coarse, his clothes plain; he went always bare-headed, was sent to school with the young companions of his age, climbed up with them among rocks and woods to the tops of the neighbouring mountains, according to the custom of that country and of those times. He was thus bred up with his subjects in a sort of equality, without which a prince is too apt to forget he is born a man." Pp. 3, 4.

"*Mary Stuart*, Queen of Scotland," is described, as one "whom her beauty and weakness led into great faults, greater miseries, and at last to a dreadful death." She is said to have governed entirely her young husband *Francis*, a boy of eighteen, without vice and without virtue, born with an infirm body and a weak mind." P. 5.

Of the French Protestants Voltaire says, "The superstition, the dull, ignorant knavery of the Monks, the over-grown power of Rome, men's passion for novelty, the ambition of Luther and Calvin, the policy of many princes; all these had given rise and countenance to this sect, free indeed from superstition, but running as headlong towards anarchy as the Church of Rome towards tyranny." He adds, that "the Protestants had been unmercifully persecuted in France;" yet as "the ordinary effect of persecution," that "their sect increased every day, amidst the scaffolds and tortures. *Conde*, *Coligny*, all their adherents, all who were oppressed by the *Guises* turned Protestants at once; they united their griefs, their vengeance and their interests." P. 7.

Amidst the horrid details of the massacre "on the eve of St. Bartholomew, in the month of August, 1572," we are told that "some priests holding up a crucifix in one hand and a sword in the other, ran at the head of the murderers and encouraged them in the name of God to spare neither relations nor friends," while *Tavannes*, Mareshall of France, an ignorant and superstitious soldier, who joined the fury of religion to the rage of party, rid a-horseback through Paris, crying to his soldiers, *Let blood, let blood, bleeding is wholesome in the month of* August *as well as in* May." Charles IXth "fired with a carbine upon those miserable victims who fled to the river," while his mother "*Catherine de Medicis*, undisturbed and serene in the midst of the slaughter, looked down from a balcony situated towards the city, encouraged the assassins and laughed at the dying groans of the murdered." Pp. 15, 16.

Voltaire asserts, that "in a week's time, more than a hundred thousand Protestants were massacred all over the kingdom," as "two or three governors only refused to comply with the king's orders." One of these he justly applauds, *Montmorin*, Governor of Auvergne," who "wrote to the king the following letter:

"SIR,

"I have received an order, under your majesty's seal, to put to death all

the Protestants in my province. I have too much respect for your Majesty not to believe the letter is counterfeited; but if (what God forbid) the order is truly yours, I have too much respect for your Majesty to obey it."

The States-General of France have been often mentioned during the late eventful years. On their being convened by Henry III. Voltaire thus describes them. "These States resemble the Parliament of *Great Britain*, in their convocation, but are very different from it in their operations. As they are very seldom called, they have no rules to guide them; they are generally made up of men who never having been in any regular meeting, know not how to behave themselves, and 'tis rather a confusion than an assembly." P. 26.

Speaking of the assassinations of the *Guises*, he says that "such a vengeance" should have "been perpetrated with the formalities of the law, which are the natural instruments of the justice of kings, or the natural veil to their iniquity." P. 25.

On Henry's besieging Paris in 1590, we are presented with the following passages, blending the ludicrous with the horrible. "The friars and the monks made a show, which, as ridiculous as it was in itself, was yet of great use to animate the people. They made a kind of military muster, marching in rank and files, wearing rusty armour over their coats, having at their head the figure of the virgin *Mary*, wielding swords in their hands, and crying they were all ready to fight and to die in the defence of the Faith. So that the citizens, who saw their Confessors in arms, thought really that they fought the cause of God.

"However, scarcity occasioned soon an universal famine. That prodigious multitude of citizens had no other support but the sermons of their priests, and the fictitious miracles of friars, who, by the way, had all things in plenty in their Convents, while all the town was reduced to starve. The miserable *Parisians*, lulled at first by the hopes of being soon relieved, were singing ballads in the streets, and lampoons against *Henry*, a fact not to be related with probability of any other nation, but suitable enough to the genius of the *French*, even in so desolate a condition. That short-lived wretched mirth was stopped quickly by the most serious and the most inexpressible misery. Thirty thousand men died of hunger in a month's time. The poor starved citizens tried to make a sort of bread with the bones of the dead, which being bruised and boiled were reduced to a kind of jelly. But such an unnatural food afforded them no other kind of benefit than to kill them the sooner. It is recorded and confirmed by all the testimonies that can be credible, that a woman killed and fed on her own child." P. 38.

Sully passes "slightly over the horrors of this siege," declining to "enlarge on so dreadful a subject." *Perefixe*, writing in 1662, is very short, yet, he says "the famine was so great that the people eat even the herbs that grew in the ditches; dogs, cats, and hides of leather were food; and some have reported, that the *Lanquenets*, or foot-soldiers, fed upon such children as they could entrap." 2d. Ed. 1692, p. 124.

Voltaire records how "Henry's good nature prevailed over his interest," so "that the besiegers fed the besieged," for "he suffered his soldiers to sell privately all sorts of provisions to the town." Thus time was afforded to the Prince of Parma, with an army of Spaniards from the Low Countries, to raise the siege. At length Henry resolved to turn *Roman*-Catholic—*Paris* opened its gates to him, and what his valour and magnanimity could never bring about, was easily obtained by going to Mass, and by receiving absolution from the Pope." P. 35.

In the works of Voltaire this *History* is condensed, with the omission of most of the passages I have quoted, into a few pages, entitled, *Histoire Abregée des Evenemens, &c.* The *Essay on Epic Poetry* shall employ the next number.

VERMICULUS.

GLEANINGS; OR, SELECTIONS AND REFLECTIONS MADE IN A COURSE OF GENERAL READING.

No. CCIII.

Shakespeare's Macbeth.

Act I. Scene v. Lady Macbeth, after reading her Lord's letter, informing her of his interview with the Weird Sisters, who had saluted him with, *Hail, King that shall be!*—says,

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——— Hie thee hither,
That I may pour my spirits in thine ear;
And chastise with the valour of my tongue
All that impedes thee from the golden round
Which fate and *metaphysical* aid doth seem
To have thee crown'd withal.—

Here *metaphysical* is used in the sense of *supernatural, infernal.* Some good folks seem inclined to keep up the latter sense of the word.

Act III. Sc. i. Macbeth egging on the murderers to execute his design upon Banquo's life, representing

That it was he, in the times past, which held you
So under fortune,—
aaks,
——— Do you find
Your patience so predominant in your nature,
That you can let this go? Are you so *gospell'd*,
To pray for this good man and for his issue,
Whose heavy hand hath bow'd you to the grave
And beggar'd your's for ever?

On the phrase, Are you so *gospell'd?* Johnson has the following comment; "Are you of that degree of precise virtue? *Gospeller* was a name of contempt given by the Papists to the Lollards, the Puritans of early times, and the precursors of *Protestantism.*"

The question then, in modern phrase, would be, "Are you such *Methodists?*"

Act IV. Sc. i. One of the ingredients in the Witches' Caldron is

Liver of blaspheming Jew.

This shews the brutal bigotry of the poet's times, with regard to the unhappy nation of the Jews. But ought a modern audience to suffer this outrage against Christianity, against human nature, to be repeated?

No. CCIV.
Religious Habits.

Before the Reformation many of the learned and great who could not put on *religious habits* during their lives, ordered by will that they should be interred in *the habits of the religious.* Amongst others, Francis II. Marquis of Mantua, who died in 1519, Petrarch in 1374, and the Duke of Parma in 1592, turned monks after they were dead.

The whole tribe of these superstitious religionists, Milton (P. L. III. 474, &c.) has placed in his *Limbo of Vanity.*

Embryos and idiots, eremites and friars
White, black and grey, with all their trumpery.
Here pilgrims roam, that stray'd so far to seek
In Golgotha him dead, who lives in heaven;
And they who to be sure of Paradise
Dying put on the weeds of Dominic,
Or in Franciscan think to pass disguis'd.

This calls to mind a story of Jortin's. A certain Prince who had led a very wicked life, was carried to his grave in the humble disguise of a monk. A woman whose husband he had murdered, seeing the masquerade go by, cried to him, Ah! you dog! you think that you are finely concealed under that habit: but Jesus Christ will find you out.

CCV.
Clergy.—Divine Embassadors.

A certain Indian of the train of the Embassador-Princes sent to us lately from some of those Pagan nations, being engaged, one Sunday, in visiting our churches, and happening to ask his interpreter "who the eminent persons were whom he observed haranguing so long with such authority, from a high place?" was answered, "they are Embassadors from the Almighty," or (according to the Indian language) from the Sun! Whether the Indian took this seriously or in raillery, did not appear. But having afterwards called in, as he went along, at the chapels of some of his brother-embassadors of the Romish religion, and at some other Christian Dissenting congregations, where matters, as he perceived, were transacted with greater privacy and inferior state; he asked, "whether *these* also were embassadors from the same place?" He was answered, "that they had indeed been heretofore of the embassy, and had possession of the same chief places he had seen: but that they were now succeeded there by others." "If *those,* therefore (replied the Indian) were embassadors from the *Sun; these,* I take for granted, are from the *Moon.*"
Characteristics, Vol. III. pp. 338, 339.

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BIBLICAL CRITICISM.

A Dissertation upon the Number of the Hebrew People at different Periods: from the unpublished Manuscripts of the Rev. Samuel Bourn, of Birmingham.

THE number of Hebrews who emigrated from Egypt is said (Exodus xii. 37,) to be "about six hundred thousand men, on foot beside children." In the book of numbers (ch. ii. 32.) we find a second and more particular account taken in the wilderness of Sinai, in the second month of the second year after their departure; where the "males twenty years old and upward, all who were able to go out to war," are said to amount to "six hundred and three thousand five hundred and fifty," exclusive of the tribe of Levi, which consisted of "seven thousand and five hundred males from a month old and upward." In a third numeration (chap. xxvi. 51. of the same book) we find them to be "six hundred and one thousand, seven hundred and thirty," and the tribe of Levi to be increased to "twenty three thousand, all males of a month old and upward." Taking the number of the males then of twenty years old and upward at six hundred thousand, and adding all the males under twenty years, together with all the females of every age, in the proportion of three to one, the whole nation must consist of two million four hundred thousand souls, according to the first and lowest account, without including the mixed multitude, mostly Egyptians, as we may reasonably suppose, which is said to have accompanied them. We may compute the number then upon an average of the accounts above, including the strangers, at two millions and a half.

Now let it not give offence or alarm to any pious reader, if he shall find it clearly proved, that the preceding numerations, and many other contained in the historical parts of the Old Testament, are exceedingly magnified. For those are errors which may be most naturally imputed to the negligence or vanity of the transcriber of copies. Numbers are denoted in Hebrew by the letters, and it might easily happen that the transcriber mistook one letter for another; or if he was doubtful, that he would be inclined to prefer that number which seemed to do honour to his nation, by displaying its ancient greatness. The following arguments may probably suffice to satisfy the inquisitive Reader.

I. There is a passage in Exodus (xii. 40,) which has been mistaken, as if it asserted the residence of the Hebrews in Egypt, to have lasted "four hundred and thirty years," wheras it includes the whole time from Abraham's removal from Chaldea into Canaan, till the departure of the Israelites from Egypt; during which long period neither he, nor his descendants by his Grandson Jacob, were ever settled in a country or land, which they might call their own; and therefore the whole is stiled the sojourning of that people. This period of time is properly divided into two equal parts, the first preceding, and the latter following, the descent of Jacob and his family into Egypt. This construction is supported by the authority of St. Paul, Gal. iii. 17. At his descent his whole family, it is said, consisted of "seventy souls;" and it is added, "that they were fruitful, and increased abundantly and multiplied, and waxed exceeding mighty; and the land was filled with them." Let us examine what the number might probably be at their departure, according to the natural increase of mankind. The greatest multiplication we are informed of, from proper evidence, hath been in the temperate climates of North America; in some parts of which, according to accounts received from thence, the number of inhabitants hath been doubled in the short space of twenty-five years by births only. This increase hath been thought surprizingly great, and imputable to their rural situations, and employments, or their freedom from large cities and unhealthy occupations; both which are known to be great checks to the multiplication of the human species. Allowing then, the Hebrews to multiply in the same proportion during the whole time of their dwelling in Egypt, which was two hundred and fifteen years, the account will be this: the whole number of souls at the descent of Jacob and his family into Egypt, we are informed by the text, was

seventy. At the end of the first period of twenty-five years it would be one hundred and forty; of the second, two hundred and eighty; of the third, five hundred and sixty; of the fourth, one thousand one hundred and twenty; of the fifth, two thousand two hundred and forty; of the sixth, four thousand four hundred and eighty; of the seventh, eight thousand nine hundred and sixty; of the eighth, seventeen thousand nine hundred and twenty; and if we add the ninth, which reaches to ten years after their departure, thirty five thousand eight hundred and forty. No deduction is made in this computation for the slavery to which they were subject, and the destruction of their male children during almost half the time; beside the evil diseases of Egypt, which are mentioned by Moses.* But to this number, the multiplication of Joseph's family which are not included in the seventy, ought to be added, which would raise the number by the same proportion a twelth part; that is to thirty eight thousand nine hundred and fifty-five: "and the mixed multitude," which is said to accompany them might probably make the whole number in the Wilderness of Sinai, to amount to upwards of forty thousand. If then we allow this number to be doubled during the last thirty years before the invasion and conquest of Canaan, the number will not much exceed at that period eigh y thousand: among them there might be twenty thousand men, fit to bear arms: a number sufficient, under the command of Joshua, an able and experienced general, to conquer in five years, the small states or principalities with which he had to contend singly, and even the confederacies formed against him; but too weak after his decease, when the tribes were disunited, to extend their conquests much farther; as appears from the history. For they soon became so weak as to suffer extremely by the incursions of their neighbours, some of whom they had before defeated.

II. However favourable and liberal the King, who then reigned in Egypt, might be to Jacob and his family, when by Joseph's influence they came to settle in the country; it is very improbable, that he would assign to them a tract of country, so vastly exceeding their immediate use and occupation, as would be sufficient to maintain afterward such an incredible number of people. Goshen which they inhabited, was a province probably very small compared to all Egypt.

III. It is not easy to conceive how the Egyptians could oppress the Israelites, to such a degree of rigour and cruelty, or how the latter would submit to it without making any resistance, unless their respective numbers and strength had been exceedingly unequal. It appears from the history, that after Egypt had been almost ruined, by various plagues and devastations, and above all by the destruction of all the first-born of man and beast, throughout the kingdom, yet the king was able to pursue them with such an army as struck them with extreme terror. The saying therefore of Pharaoh to his courtiers, "Behold, they are more and mightier than we," must be understood as an extravagant expression of his fears, or rather, as a mere pretence for reducing them to slavery, and practising such severities upon them.

IV. There are several circumstances related during their journeying and residing in the Arabian Deserts, which indicate their number to have been comparatively small; such as these. They journeyed three days in a hot climate without a fresh supply of water. Twelve wells at Elim, one stream from the rock at Horeb, and one at Meribah were sufficient for them and their cattle No other miraculous supply is ever mentioned, nor any murmuring for want of it. They are described (Num. xxxiii.) as pitching upon a single mountain, named Shapher, and other particular places, of too small extent to be capable of containing a number of people much above the preceding computation. Moses was able to judge and determine in person all suits and contests among them, till by his father-in-law Jethro's advice, he instituted inferior magistrates. The first engagement they had, was with the Amalekites, a petty tribe or horde, yet the victory remained dubious for a considerable time. To say nothing of the impossibility of sustaining so prodigious a multitude for forty

* Deut. vii. 15.

years, in a country for the most part barren; these circumstances seem not to admit a number much greater, if at all, than that, which is specified in the preceding calculation. To all these circumstances we may add the words of Moses himself, as attesting the comparative smallness of their number, Deut. vii. 7. "The Lord did not set his love upon you, nor chuse you, because you were more in number than any people; for ye were the fewest of all people." And though he reckons them, (Chap. x. 22.) "as the stars of heaven for multitude", compared to the original number "seventy, when their fathers went down into Egypt;" yet he describes the nations whom they were preparing to attack (Chap. ix. 1.) as "greater and mightier than they," and exhorts them, (Chap. vii. 17, 18.) not to be terrified on account of their number and power.

V. Their passing the Red Sea with their flocks, herds and carriages, in one night, as is represented, or in a day and night, seems impossible, supposing them to be so very numerous. But if we reduce the number, according to the calculation abovementioned, a probable solution may be given of any great difficulty which may seem to remain. For some modern travellers, who have investigated those parts, report that there is a bay lying northward of the Red Sea, which hath a communication with it; that there is notwithstanding a passage, commonly fordable, and sometimes quite dry; and that now people frequently pass that way to and fro, between Egypt and Arabia. This they suppose to have been the very place where the Israelites made their passage. It is said in the scripture that "a strong wind blew" previous to their passage, which would necessarily cause an extraordinary recess of the tide. If then, Moses took the earliest opportunity, as he undoubtedly would, of sending the carriages and cattle before him, on the day, or some days preceding, forty thousand people might pass afterward on dry ground in less than one night, the passage being scarcely one mile: and when the wind ceased, a high tide might return with such force, as to overthrow the pursuing army so effectually, that in the morning the Hebrews on the other side could discover nothing of them, but dead bodies thrown upon the shore. This account is adopted by a very able and learned critic, Le Clerc. The expressions used in scripture are not to be thought violent figures of speech, at least in poetry; though it is said "the people passed through the midst of the sea," and that "the waters were as a wall unto them on the right hand and on the left." For as they certainly made their passage with great expedition, so the sea on one hand, and the bay on the other, would check the pursuit of the enemy and guard them from being surrounded, as effectually as walls. This explanation does not contradict, as some may hastily imagine, a particular or miraculous protection of heaven over that people in that event, but serves to shew, what is most credible, that a power from heaven always operates so far and no farther than the necessity or reason of the case requires. To what purpose is there any mention of "a strong wind blowing all day and night which caused the sea to go back," implying as plain as words can express, a recess of the tide; but which means nothing, if an immense gap was made in the middle of the sea, by a stroke of divine power. Was not that very wind, blowing so strong at that juncture, a sufficient and therefore more reasonable and credible interposition of providence in their favour, than the other case supposed? Or is the poetical language used in describing that wonderful and truly miraculous event, more liable to censure according to this explanation, than the phrases used when nothing miraculous appears necessary or credible; such as the "sun and moon standing still in the heaven," to denote a long day of pursuit; or the "stars fighting in their courses" against the enemy, to express a signal and surprising defeat of them? It seems not improbable, that as soon as the Hebrews had passed and the Egyptians were advanced into the midst of the channel, the wind changed its course and brought back the tide with a redoubled swell and violence; while the heavy chariots and horses of which the Egyptian army consisted, were obstructed and almost set fast, by sinking into a soft bottom; though travellers on

foot might pass safely over it. This conjecture is founded on the expressions in Exodus xiv. 24, 25, "In the morning-watch, the Lord looked into the host of the Egyptians, and troubled it, and took off the chariot wheels, and made them to go heavily;" and, Ch. xv. 10, "Thou didst blow with thy wind; the sea covered them. They sunk as lead in the mighty waters." This latter wind which brought the sea upon the Egyptians must be different from that which drove the sea back from the Hebrews; and as the first is said to rise at the motion of the "arm and rod of Moses," on one side of the passage; the other followed from the like motion, when Moses was on the other side. The Egyptians might be well acquainted with the passage, and with the usual ebbing and flowing of the sea at that place, yet have no conception of so unusual, and indeed miraculous, conspiration of the winds at that juncture, to favour the passage of the Israelites, and obstruct their own pursuit, in a manner so singular and destructive. It is readily acknowledged that the expressions in scripture describing that wonderful event, may appear to many readers as implying something greater and more astonishing than is consistent with the preceding account. But if this be admitted, we are still under a necessity, either of allowing at the same time a very great reduction of the number mentioned, or of supposing a second miracle wrought, to enable so vast a multitude with their flocks, herds, &c. to pass in so short a time. But this would be weakening instead of supporting the credit of one miracle, by adding another to it, unnecessary, unwarranted by the scripture narration, and therefore not credible. If the reader will grant only that the expression of the "water being a wall unto them, on the right hand and on the left," is poetical or figurative, and means no more than the protection, which the sea on one hand and the bay on the other afforded them, the above representation corresponds exactly with the original narration.

VI. All the territories which they conquered and got possession of, during the lives of Moses and Joshua, on both sides of the river Jordan, were very far from being of an extent sufficient for the habitation and maintenance of so prodigious a number of people. After the death of Joshua, though some of the tribes made some little conquests, the rest made none, and all lived intermixed with the very people or nations, whom they had in part subdued; and whose territories they had possessed; viz. the Canaanites, Hittites, Amorites, Perrizites, Hivites and Jebusites, with whom they intermarried and by whom they were seduced to idolatry. They were also surrounded and hemmed in by the Hivites on the north, by the Sidonians, Tyrians and Philistines on the west, and by the Amorites, Moabites, Ammonites, Midianites and Edomites on the south-east and south; who made frequent and successful incursions upon them. Even the Canaanites, with whom they were partly intermixed, became so powerful as to subdue them, and hold the whole nation in a state of great oppression for twenty years. They could possess therefore, or inhabit at that time, but a small part of all the territories comprehended afterward in the kingdom of David and of Solomon, who not only completed their conquest over the nations with whom the Israelites were partly intermixed, but extended their dominion largely on every side. In the reigns of those kings there still remained a great number of strangers scattered among them; for the laws frequently and expressly referred to the strangers within their gates. These were commonly domestic servants or field-labourers, or like the "Gibeonites, hewers of wood and drawers of water;" though some are mentioned as promoted by David, and serving him with honour and fidelity; as for instance, Uriah the Hittite. Solomon, in his book of Proverbs, warns the young men of the nation against having any commerce with the women strangers, whom he describes as subtle, treacherous and rapacious, as well as lewd, which might be their true general character, as the descendants of those who had, in former times, corrupted the Israelites and seduced them to idolatry. What number of strangers might remain intermixed with the Hebrews in Solomon's time is uncertain; but probably it was very considerable. We find it said, 1 Kings ix. 20, "All the people that were left

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of the Amorites, Perrizites, Hittites, Hivites, and Jebusites which were not of the children of Israel; their children which were left after them in the land whom the children of Israel also were not able utterly to destroy; upon those did Solomon levy a tribute of bond service unto this day."

Now if we examine the maps of that part of the earth, we shall find that the whole country inhabited wholly or chiefly by the Hebrews, is not more than two hundred miles in length, and scarcely one hundred in breadth, measuring to the utmost extent from north to south, and east to west, including the parts which were or had been in the possession of the Sidonians, Tyrians, Philistines: And if we consider that the Hebrews were not a commercial people, but subsisted wholly or chiefly by agriculture, we cannot suppose the country was ever very populous. Comparing it then to any tract of country in Europe of equal extent, in which there are few manufactures, and little or no commerce; we cannot reasonably suppose that it ever contained more than two millions of inhabitants.*

If we may depend upon the numbers of years, specified in the book of Judges (which may also be magnified), the first of which commences many years after the death of Joshua, there was a period of above four hundred years between his death and the time of Samuel the prophet; of which more than one hundred was spent at different times in a state of oppression and servitude, in consequence of several great defeats; the remainder in rest and peace, consequent to victories; during the former parts of the time we cannot reasonably allow any increase or multiplication, but should rather suppose a diminution, by the numbers slain in battle, and the severity of oppression, from the wars of Joshua and those after his decease, especially the intestine wars, and above all, that in which the whole tribe of Benjamin was utterly destroyed excepting six hundred men; we may infer, almost with certainty, a great diminution of the nation at large. Supposing then the whole number at the conclusion of the war against Benjamin, to be sixty thousand, and that number to be continually doubled in a period of fifty years spent in peace, it would amount in two hundred and fifty years to one million nine hundred and twenty thousand. Allowing also a second diminution by the wars, the bloody defeats, and severe oppressions, in the time of Samuel and Saul, the civil war for seven years between the house of Saul and David, and the many wars, though they were successful, carried on by David; the whole number, at the commencement of Solomon's reign, cannot be reasonably estimated at much more than two millions, if at so much; especially if we consider that the more numerous any nation becomes, the multiplication proceeds the slower from various causes, which might easily be assigned; and that the increase here admitted, exceeds that of any nation now existing in Europe, even in the most peaceable and healthful times, none of which are ever supposed to become double the number, in a period of fifty years.

It is by no means pretended that the preceding calculations have any certainty or exactness in them, as to the real multiplication of mankind, in any instance, but they may answer the purpose which the author intended, namely, to prove beyond all reasonable contradiction, that the numbers specified in the Old Testament of nations, tribes, armies and men slain in battle are generally magnified, to a surprising excess. In what proportion they are magnified, it may be impossible to determine with precision; but by probable conjecture, not much less than ten to one in most instances, and in some vastly more. The number which migrated from Egypt is reduced by the preceding calculation more than forty to one. If the number of the Benjamite forces be reduced from ten to one there will remain two thousand three hundred and seventy; out of which number, if no more than six

* Swisserland, is the country in Europe which seems to bear the greatest resemblance to that of the ancient Hebrews, as it is an inland mountainous country, in which the people subsist almost wholly by agriculture, as it is almost equal in extent and number of inhabitants; and as it is divided into several cantons which have each a separate jurisdiction. But along with liberty, it is blessed with a policy, union and strength of national government, such as the Hebrews unhappily wanted.

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mbers escaped in the battle, it was certainly a bloody engagement: and should imagination, as well as reason, to conceive that no more should escape out of twenty-six thousand and seven hundred. If we divide in the same proportion the four hundred thousand men of the other tribes, there will remain forty thousand which may still be thought a number exceeding probability; and though twelve thousand are said to be detached to surprise and destroy the small defenceless town of Jabesh Gilead, twelve hundred would certainly have been sufficient for the purpose. When Rehoboam is said to raise an army of one hundred and eighty thousand chosen men, out of the two tribes of Judah and Benjamin; (Kings xii. 21.), if we reduce them by ten, the remaining eighteen thousand seems to be a much more probable number. In the second book of Chronicles, ch. xvi. there is a far more extravagant account, which is, that Abijah, son and successor to Rehoboam, raised an army consisting of four hundred thousand chosen men, out of the same two tribes; and Jaroboam, King of Israel, an army of eight hundred thousand chosen men, out of the other ten tribes; and that five hundred thousand of the latter army were slain in the engagement.* This account is added only to convince the reader that the transcribers of copies set no bounds to their vanity in magnifying the number, and consequently power and grandeur, of their nation.

To add an instance or two more in which the numbers appear to be exceedingly magnified. It is said in our Version, 1 Sam. vi. 19. that "Fifty thousand and threescore and ten men" were punished with death for the crime of "looking into the ark of the Lord." But, beside the improbability of the country supplying so great a multitude to visit *the ark*, or of a tenth part of such a number getting near enough to *look into it*, the authors of the Arabic and Syriac Version seem to have read in their Hebrew manuscripts no more than five thousand. Josephus reduces them to seventy only; and the learned Dr. Kennicott has lately informed the public that he found the number to be no more than seventy, in two ancient manuscripts which he collated. In Ex. xxxii. 28. it is related that the armed Levites by the command of Moses "slew about three thousand men" of those who worshipped the golden calf, and who were celebrating a religious festival on the occasion. The number here cited from our English Version is agreeable to Hebrew manuscripts, and several antient versions; yet in some copies of the Septuagint and the Vulgate, we find twenty-three thousand; and in some *thirty-three thousand*. These are instances of an aptness in translators or transcribers to make arithmetical mistakes, which are always found to be of a magnifying kind. It is a very probable conjecture, though ever so destitute of support either from manuscripts or versions, that the number also of "thirty-two thousand young female captives, of six hundred seventy-five thousand sheep, seventy-two thousand heads of cattle, and sixty-one thousand asses," said to be taken from the Midianites, (Num. xxxi.) are great

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* The following note was found in the MS. by another hand. ED.

The proportion of men from each tribe, viz. according to the same author, attended David at Hebron, to support his succession to the whole kingdom, and were with him three days eating and drinking, as follows: 1 Chron. xii.

Men of	Judah	6800
	Simeon	7100
	Levi	4600
	Benjamin	3000
half tribes	Ephraim	20800
	Manasseh	18000
	Issachar, 200 chiefs, the rest unnumbered.	
	Zebulon, perfectly armed and trained	50600
	Naphtali	37000
	Dan	28600
	Asher	40000
On the other side of Jordan	Reuben, Gad, Manasseh repeated	120000
		335900

Let the reader compare this list of numbers, and the sum total, with those mentioned above. Let him also consider that these three hundred thousand men in arms, (not to mention the odd thousands) are all said to have feasted with David at Hebron for three days successively, and then let him judge what credit is due to the accounts of numbers which we meet in several passages of the Hebrew history.

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ly magnified. This may be inferred, with some appearance of reason, from the mountainous nature, barren soil, and narrow extent of the country of Midian; though the ingenious and learned authors of the Jewish Letters to Voltaire, have laboured to remove this objection with much strength, excepting the weakness of comparing that poor rocky country, to the rich and level soil of the Campania of Rome. But the chief argument is to be drawn from the 48th and 49th verses of the same chapter, in which it is said that the Hebrew forces consisted of twelve thousand men (supposing then this number not magnified) returning from the conquest and plunder of Midian without the loss of one man. Yet the country is described as containing some towns, and even castles, which were taken and destroyed. The Midianites must therefore have been able to make but a very weak resistance, or rather none at all; consequently must be inferior in number and substance to the preceding magnified account.

Sir,

That the authority or power exercised by our Saviour was a given, a received power from his Father and our Father, his God and our God, is, I am firmly persuaded, a truth which can be discredited only by impeaching the credibility of his own repeated and unvarying asseverations, and can therefore scarcely be permitted to rank, with scriptural Christians, amongst the topics of theological controversy. But, with regard to *his own construction of the particular title which he was pleased to assume*, the following contrast may not perhaps have so forcibly struck some of them as it always does your correspondent. When the chief priests challenged him, "Art thou then the Son of God?" he replied, as categorically, "Ye say that I am." When they that were in the ship worshipped him, i. e. did him homage under that appellation, he does not appear to have evaded or rebuked so proper a mark of their respect. When the devils fell down before him with a like salutation, he charged them only not to make him known. To Martha's memorable confession of her faith (would it had been universally deemed as exemplary!) his silence gives implied assent. And Peter's received from him a similar testimony of approbation. But mark now the difference, when the Jews with that propensity to misunderstand his meaning, so familiar on all occasions to those advocates for another kind of Messiah than he seemed likely to prove, charged him *also* in so many words, with "making himself equal with GOD," by assuming the apellation of his Son ---"Is it not written in your law, said, Ye are GOD (Elohim). If he called them GOD, unto whom the word of GOD came," &c. Conscious of being GOD the Son, could he at such a moment have made such reply? Is there any point, any applicableness in the retort, but upon the admission, the open avowal that he considered himself man, man only man as they were men, to whom the word of GOD came? If this be not to disclaim divinity in point of nature, what could have been? Can more unequivocal interpretation be given to the import of the title, Son of GOD, on the ground on which he presumed to adopt it? Against such unambiguous evidence, would the hypothesis of an apostle, if such could be found, weigh one feather in the scale?

Yours,

TE TACE

Illustrations of Scripture.

[From an interleaved Bible.]

Heb. ii. 17. "*It behoved him* to be made like unto his brethren," i. e. was fit and right, the obligation not pressing on Christ, but being spoken of absolutely. In exactly the same way, *Cæsar* in his *Commentaries*, § Damnatum pœnam sequi *oportebat*, igni cremaretur, viz. It *behoved* him being condemned, to be punished, by being burned.

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REVIEW.

"Still pleas'd to praise, yet not afraid to blame."—POPE.

Art. I.—*The Book of Job, literally translated from the original Hebrew, and restored to its natural Arrangement:* with Notes critical and illustrative; and an introductory Dissertation on its Scene, Scope, Language, Author and Object. By John Mason Good, F. R. S. Mem. Am. Phil. Soc. and F. L. S. of Philadelphia. London: Black, Parry and Co. 1819, 8vo. pp. 491.

THE qualifications requisite to a translator of the book of Job, are of no ordinary standard. How far they belong to Mr. Good, must be determined by a diligent and candid review of his performance. Various literary productions have made this gentleman known to the public: and even they who are least partial to him as a writer, must admit that in industry he surpasses most of his contemporaries.

In the present number we shall examine his introductory Dissertation. To his eulogium on this noble poem—to his general estimate of its character and importance—we feel little hesitation in subscribing. And we shall now accompany him in his inquiry into "the scene" of the book, "its scope, object and arrangement; its language, and the difficulties attending a translation of it; its author and æra; and the doctrines which it incidentally developes."

I. "Nothing," says Mr. Good, "is clearer than that all the persons introduced into the ensuing Poem were Kimaeans, dwelling in Idumæa, or, in other words, Edomite Arabs." Bochart, Spanheim, and the writers of the *Universal History*, place the land of Uz in *Stony Arabia*, which Rosenmüller, whose *Prolegomena, &c. in Jobum* have now reached this country, considers as likely to be its position.* Indeed, on looking into Jer. xxv. 20, 21, we find that *Uz* and *Edom* are spoken of as distinct from each other. Of the spot upon which Job dwelt, Blayney† remarks, "It was most probably on the confines of Idumæa, if not a part of it:" and in this opinion we are disposed to acquiesce. We do not differ greatly from Mr. G's., which is well supported by the authority and reasoning of Bishop Lowth.* But we submit, whether the Dissertator has not expressed himself with somewhat too much of confidence? He justly commends the "modesty" of Eusebius: and in the event of his printing a second edition of his Translation, he will perhaps at once imitate and praise this learned ecclesiastical historian, and enable us to verify the quotation made (ix.) from his works; of the substantial correctness of which, however, we do not doubt, though it has the appearance of being inaccurately printed. The manners of the Poem are, beyond controversy, *Arabian;* a fact of far more importance than our answer to the question, In what district are Job and his friends described as living? Not that even this investigation is without its use; nor that we judge it unworthy of the notice of studious men. Still, we think it the least momentous of the matters which occupy our Translator's preliminary discourse, and not among the *clearest*.

II. He states the subject proposed by the writer of the Poem to be "the trial and triumph of the integrity of Job." Such, no doubt, is the general *argument* of the book. Its scope, nevertheless—the object of its author—seems to have been higher; to *vindicate the ways of God to man*, by shewing that severity of affliction is no proof of the sufferer's guilt. The individual case of Job is subservient to this moral. Whether he really existed, has been a topic of dispute among scholars and divines. But we believe that historical truth is the basis of this work. The nature of the references in Scripture to its principal character,† afford a strong presumption that he is not the offspring of the poet's

* Prolegom. 26.
† In his note on Jer. xxv. 20.

* Prælectiones, &c. xxxii. not. sub. init.
† Ezek. xiv. 14, 20. James v. 11.

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fancy. As to the structure of the poem, we are of opinion that it is, for the most part, fabulous. The introduction, the concluding chapters, the preciseness and the care with which the leading speakers are brought before us, three several times, in rotation, have a very artificial appearance. Surely, Mr. Good contends for too much when he attempts to evince that in these circumstances there is nothing inconsistent with a narrative of facts. Will not sound criticism be satisfied with the admission that *facts* are the ground-work of the book? Rosenmüller's arguments to this effect,* are at once concise and forcible.

Mr. Good assumes a doctrine to which we cannot accede respecting the *Satan* of the book of Job; and, for the better support of his theory, offers a construction of Chap. i. 8. ii. 3. upon which we shall animadvert in the proper place. He considers this poem as "a regular Hebrew Epic," and adds, "were it necessary to enter so minutely into the question, it might easily be proved to possess all the more prominent features of an epic, as collected and laid down by Aristotle himself." This criticism, formerly maintained by a foreign author, has found an opponent in Eichhorn†, and is incapable of being supported. The book consists almost entirely of *dialogue*. There is so little action throughout that we cannot with reason style the poetry either *epic* or *dramatic*. And, though the composition is eminently sublime, beautiful and pathetic, yet, as Rosenmüller justly remarks, its merits are vindicated, and not lessened, by our forbearing to give it a technical classification: "Quod autem huic poemati et legitimi dramatis et epici carminis titulum abjudicamus, nihil de ejus pretio derogatum imus, quod ii potius facere censendi sunt, qui ad alienam normam id inique exigere volunt, unde necesse est vitiosum et mancum videri, quod sane in suo genere est pulcherrimum et perfectissimum."‡

The present translator offers a valuable analysis of this composition, which he divides into six parts, including the opening or exordium These are as follow: 1.) Ch. i.—iii 2.) iii.—xv. 3.) xv.—xxii. 4.) xxii —xxxii. 5.) xxxii.—xxxviii. 6. xxxviii. Hereafter, we shall poin out a few mistakes (such we conceiv them to be), both of sentiment an language, in this part of the Disser tation.

III. We have the pleasure of agree ing with Mr. Good in his genera statement of the difficulties attendin a translation of the book of Job, an of the necessity of a knowledge o *Arabic* to the translator. If in moder times the sense of the poem has bee more fully developed than heretofor we owe the benefit chiefly to th nicer care with which the study o the Oriental tongues and dialects ha been pursued. Sacred criticism ha received great assistance from the cul tivation of this branch of learning though, in the volumes of a few an even celebrated authors, it has ofte degenerated into puerile refinements.

Even the mere English reader o the poem before us, must be aware o the arduousness of making a vernacu lar translation of it; as he cannot fa to perceive that our public version o *Job*, though executed by men o ability and erudition, is frequentl obscure. Perhaps no book in th Old Testament has so much engage the attention of critics and theologian widely varying from each other i their degrees of knowledge, taste an judgment. Yet most of them hav thrown light upon this fine vestig of ancient genius; while room is sti left for the efforts of future comment tors and translators.

IV. It is no easy task to ascertai the author and the æra of the book Job. That is was composed befor the delivery of the Jewish law, canno we imagine, be reasonably questione We are unable to discover in th poem any traces of persons and tran actions subsequent to the period w have just mentioned: and, indeed, remains to be seen whether allu sions are here made even to muc earlier incidents recorded in the sa cred history? By whom the boo was written, can be a matter only o conjecture. They who assign it t Moses, advance an opinion far mor plausible than any other which ha been hazarded on the subject: ye the examples adduced by Mr. G. a

* Prolegom. 3—8.

† Einleitung in das A. T. B. iii. 555, &c. (Ed. 3.)

‡ Proleg. 22.

"exhibiting a very singular proof of parallelism," seem insufficient for his purpose. Had we in this case independent evidence of what our translator denominates, somewhat quaintly, "an unity of authorship," these specimens of a likeness between parts of the acknowledged writings of the Hebrew Lawgiver and detached portions of the Poem under our consideration, would not be devoid of weight. In the absence of external testimony, Mr. G. must excuse us if we say that he decides rather more peremptorily than the state of the argument will justify. Rosenmüller ascribes the work to some writer who flourished long afterwards.—"Vel ipsâ Salomonis ætate, vel proximis, quæ illam insecuta sint, temporibus;"* but he does not venture even to guess who the author was. The hypothesis of Warburton, we presume, is almost exploded; though we learn from the *Leipziger Literatur-Zeitung*, of August 16th. 1813, that Professor Bernstein, of Berlin, honours it with his countenance. It is a memorable instance of one theory being formed to prop, if possible, another. Thus a weak and ill-planned structure requires to be sustained by buttresses, which frequently add little to the strength of the building, while they are sure to heighten its deformity.

V. "The chief doctrines of the patriarchal religion, as collected from different parts of the poem," Mr. Good thus enumerates:

"1. The creation of the world by one supreme and eternal Intelligence.

"2. Its regulation, by his perpetual and superintending providence.

"3. The intentions of his providence carried into effect by the ministration of a heavenly hierarchy.

"4. The heavenly hierarchy, composed of various ranks and orders, possessing different names, dignities and offices.

"5. An apostacy, or defection, in some rank or order of these powers; of which Satan seems to have been one, and perhaps chief.

"6. The good and evil powers or principles, equally formed by the Creator, and hence equally denominated 'Sons of God;' both of them employed by him in the administration of his providence; and both amenable to him at stated courts, held for the purpose of receiving an account of their respective missions.

"7. A day of future resurrection, judgment, and retribution, to all mankind.

"8. The propitiation of the Creator, in the case of human transgressions, by sacrifices, and the mediation and intercession of a righteous person."

Having finished this enumeration, the translator says, "Several of these doctrines are more clearly developed than others: yet I think there are sufficient grounds for deducing the whole of them." The practice of *deduction*, alas! is much too frequent among reputed theologians, and has mainly contributed to the support of unscriptural and antichristian tenets.

As to "the creation of the world by one supreme and eternal Intelligence, and its regulation by his perpetual and superintending providence," these truths are more than *developed* in the book of Job—more than *deducible* from this ancient Poem: for *it teaches them in plain and unambiguous language*. We will advert, at the foot of the page, to some passages which are the vouchers of our assertion.* Can as much be maintained concerning the remainder of the opinions stated by Mr. Good? Are not his Dissertation and his notes a proof that these have long been controverted, so far as regards the poem before us?

For the *deduction* that the designs of divine providence are "carried into effect by the ministration of a heavenly hierarchy," he refers to Ch. i. 6, 7. iv. 18, 19. v. 1. xxxiii. 22, 23.

Now in the first of these texts mention is made indeed of *the sons of God*: yet respecting their nature and abode the writer has been profoundly silent; and from his silence, it were, surely, unbecoming to *deduce* a proposition so comprehensive and important. The title *sons of God* is bestowed, in the New Testament, upon Christians;† so that it does not necessarily designate beings superior to the human race. In the 18th verse of Chap. iv.

* *Prolég.* 35, 36.

* Ch. xxxviii.—xlii. Ch. i. 9, 21. ii. 10. v. 8—27. ix. 4—13.

† 1 John iii. 1.

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the word *angels* is equivalent with *messengers*. It receives illustration from the term *servants* in the preceding clause; and, though these are, in the 19th verse, contrasted with *mankind*, the poet, however, does not declare that *all* or *most* of the intentions of Providence are executed "by the ministration of a heavenly hierarchy." A *hierarchy* implies a gradation of rank, of which (whether it exist or not) we read nothing in these verses. The propriety of the appeal to ch. v. 1, must be determined by a few observations, to be made hereafter on the rendering of it. Our public translation has *saints*, for which Mr. G. substitutes *heavenly hosts*. The case of ch. xxxiii. 22, 23, is the same.

Thus it appears that of this gentleman's four references the two first do not reach the extent of his *deduction*; while the others admit, and may even be found to require, a translation differing from his own.

It is not from Arabian writers, from "the Mahommedans in general," from Christian and still less from Pagan *poets*, that such tenets should be taken by believers in revelation. *We* confine ourselves to the question, whether the existence of *a heavenly hierarchy* be *taught* by Moses and the prophets, by Jesus and the apostles? It is the province of scriptural criticism to ascertain the ordinary import of a word at the time of its being employed by the sacred writers; instead of giving it a sense derived from comparatively modern hypotheses, and, as the effect of a false association of ideas, imagined to be ancient. Assuming the truth of some popular speculations in theology, it will not be difficult for us to conceive of a process of the mind by means of which *traces* of them shall seem to occur in scripture. But the inquiry still remains, whether they are so propounded there that "he who runs may read" them? What believer in the authority of the New Testament ever spoke of the doctrines of the pardon of sin upon repentance, the resurrection of the dead, and the future judgment of the world by Jesus Christ as being simply *developed* in its books, being *deducible*, truly! from its contents?

These observations are applicable not only to the notion of *a heavenly hierarchy*, but to that of "an apostacy" among the celestial orders; which tenet, according to Mr. G., "is derived from two or three passages that may, perhaps, admit of a different explanation." Whether *Satan* be introduced, in Ch. i. and ii. as an *evil* and *apostate* spirit, is at least questionable. Upon this subject the translator communicates to us more information than the author of the poem. The *Satan* of the book of Job, is not the Satan of the Chaldees,* but is represented as a judicial officer in the court of God. After the seventh verse of the second chapter this being entirely disappears, Mr. Good indeed says, that the opponents of the patriarch "were excited" by "the archdæmon:" on what evidence he builds his assertion, we have yet to learn. If the writer's silence is to be thus supplied by "the coinage" of our Dissertator's "brain," any fancy whatever may be *deduced* from scripture. Had the poet conceived of Satan as Mr. G. does, he would have employed language more nearly resembling Mr. G's. When, in the natural order of our review, we proceed to the remainder of this gentleman's volume, we shall with strict impartiality inquire, whether his version of ch. iv. 18. xv. 15, betray or not any fondness for "systematizing?" The truth or the falsehood of this doctrine of *a defection* among the celestial orders, is not now the matter of our investigation. Our sole purpose is to warn our readers against imagining that it is *clearly developed* in this poem.

In favour of "the doctrine of an universal resurrection and retribution" Mr. Good adduces ch. xiv. 10—15. xix. 23—29. xxi. 28, 30. xxxi. 13, 14. Of these texts the first is, in our eyes, declaratory of the contrary tenet: nor can the Dissertator enlist it into his service without previously employing the word *renovation* instead of *change*. This passage and the rest of the supposed authorities we will discuss when we advance to his version and his notes. For the present, we only ask, whether the hypothesis of a future life's being even *developed* in the book of Job, be not at variance with the scope of the poem, and with its interesting moral? It is curious to notice the mixture of

* Einleitung in das A. T. von J. G. Eichhorn, 3rd Bd. (3. Ac.) 592, 595.

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decision and of doubt with which Mr. Good expresses himself in this part of his Dissertation—v. g "it *seems* clear—it *seems* evident—it *proves obviously*"!

He quotes ch. xv. 18—22. xvi. 22. xvii. 1. xvii. 11. xxx. 24, 25, as the principal passages "against the existence of a future life." But then he adds, immediately, "all these passages rather refer to an insensibility or dissipation of the soul upon death, than to the question of a re-existence at some future period: and hence they cannot strictly be said to annihilate this latter doctrine." Now, after reading again and again the above-mentioned texts, we can discern in them no traces whatever of the distinction which Mr. G. finds it so convenient to suggest. The holy sufferer speaks of the hope of man as destroyed: and though he wishes to retain it, yet he knows that thus much is beyond his power,

"Yea, my hopes!—who shall point them out?
To the grasp of the grave must they fall a prey."

We are next referred to ch. i. 5. xlii. 8, 9, as texts in which are developed "the propitiation of the Creator, in the case of human transgressions, by sacrifices, and the mediation and intercession of a righteous person." These passages we have, accordingly, examined with great attention: and in the former we meet with a record of the *fact* that Job's parental affection and habitual piety induced him to offer sacrifices every day for his children; while from the other we learn that, *at God's command*, he presented intercessory prayers for his three friends, who, however, were specially directed to bring with their own hands a prescribed sacrifice. In these instances there was nothing of *propitiation* and *mediation*, in the sense in which the words are commonly understood. We may as well *conjecture* that sacrifices were symbolical of Divine mercy as that they were either *propitiatory* or vicarious.

On reading Mr. Good's introductory Dissertation, we have frequently wished that the provinces of the translator of the scriptures and of the doctrinal expositor of them, were considered as distinct; the correctness and fidelity of a version of these writings being unavoidably affected in some degree by the preconceived idea of their containing passages from which certain doctrines may be learned in the way of *inference* and *deduction*.

We shall weigh the intrinsic merits of the translation before us with its pretensions. Mr. Good assures his readers that he has not been "a niggard in labour;" and we believe him. We admire his industry and ardour, his attachment to scriptural criticism and oriental learning. His views of the manner in which the book of Job should be rendered from the original, are enlightened and correct; and, if he has not uniformly succeeded in exemplifying them, it must be remembered that he could command only a few hours in every week (actively engaged as he is in the duties of his profession) for the execution of his task. Upon our candour and forbearance he possesses a yet stronger claim; inasmuch as he never treats preceding or his contemporary labourers in the field of sacred literature with arrogance and illiberality. If we think him sometimes unduly confident in his positions, and sometimes inaccurate in his reasonings, we have, nevertheless, the pleasure of observing that he uniformly avoids offensive and personal strictures upon those who dissent from his conclusions.

The style of his Dissertation might be improved. But we content ourselves with pointing out one mark of haste. In page xxiii, Mr. G. speaks of the *goad* as *passing* into the soul of Job, yet not *poisoning* it. The metaphor is incongruous. We would attempt to give it *consistency*, were not our translator an enemy to *the conjectural* PERHAPS in matters of *verbal* criticism!

Some of the Hebrew words which he takes occasion to cite in his introductory Discourse, are wrongly printed. Are these errors attributable to the distance of *Broxbourn** from the metropolis? Reviewers and their readers will be somewhat deficient in experience and in charity, if they cannot allow for typographical mistakes flowing from this source.

* This work issues from *the Broxbourn press*, in Hertfordshire.

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ART. II. *Discourses on Universal Restitution, delivered to the Society of Protestant Dissenters in Lewin's Mead, Bristol.* By John Prior Estlin, LL. D. 8vo. pp. 211. Longman and Co. 1813.

Whilst the subject and the arguments of this work were under discussion in our last volume, we thought it scarcely decorous to bring the Discourses under our own review: they are too important however to be passed over, though after the investigation which they have undergone, we may content ourselves with a cursory notice.

The Discourses are the familiar addresses of an aged pastor to his flock, on a topic of supreme importance, to which his attention and zeal have been lately directed; hence they discover a confidence and urgency of manner which viewed in any other light would be scarcely pleasing, but to the same circumstance must be attributed the simplicity, pathos and eloquence with which so many passages in them abound. Dr. Estlin was brought over to the doctrine of Universal Restitution by his friend the late much-lamented and reverend Rochemont Barbauld*, whose almost unceasing remonstrances forced him to re-consider the subject and to contemplate it in all its bearings and connexions. (p. 71.) His zeal, indeed, points him out as a new convert: but, at the same time, the hypothesis which he asserts is so beautiful and cheering, reflects so much glory on the universal Father and sheds such beams of comfort and joy upon the condition of the children of men, that it seems impossible that any one should hold it with indifference.

'Passion is reason, transport temper here.'

There may be enthusiasm, but it is surely an amiable, nay more, a noble enthusiasm in the preacher's estimate of his favourite doctrine (p. 203).

"It appears to me be a part of the plan of divine providence, the whole of which is founded in infinite wisdom, that the *doctrine of final salvation should at this period of the Christian Church be revived, as particularly adapted to the cure of those moral disorders which prevail in the world.*"

Universal happiness must be allowed to be the best proof of infinite love, and what sentiment is so powerful in the excitement of practical benevolence as the persuasion that the author of all things is the Father and the Friend of his reasonable creatures? Were this conviction generally and deeply felt, there would be little bigotry, persecution or war.

It is a consolatory fact that the doctrine at least of eternal torments has been losing ground since the Reformation. The Reformers inherited it from the Church of Rome, and might assert it with the more vehemence and apply it the more largely in order to shew their opposition to purgatory, a state of remedial pain: but Dr. Estlin suggests (p. 50. *note*) that the most convincing evidence we have of even Calvin's habitual belief of it is his burning Servetus! The tremendous doctrine is certainly not contained in the Articles of the Church of England: it was asserted in the Forty-two Articles, settled in the reign of Edward the Sixth, but was happily rejected when the number of Articles was reduced to Thirty-nine (p. 16, 17). In the Athanasian Creed it may indeed be implied, but it would be unjust to determine the faith of the National Church from a formulary, of which all its enlightened and liberal members have long been ashamed. The most zealous advocates of the doctrine are to be found amongst the Methodists; but the zeal of most of them has of late cooled upon this point, and not a few of them embrace the opinion of final happiness to all. On what other supposition, can they maintain the ultimate triumphs of divine grace, the efficacy of the cross of Christ, and the fulfilment of the prophecy, that in the Messiah shall 'all the families of the earth be blessed'!

Dr. Estlin wonders and grieves that the advocates of destruction or annihilation (the words differ, but the thing is the same,) should have been chiefly Unitarians: but surely this doctrine is infinitely preferable to that of eternal pains and penalties. We remember the time when our escape from the scheme of the Assembly's Catechism to this moderate system, filled us with inexpressible joy: we had landed upon solid ground, after being long vexed upon a sea

* For an account of Mr. Barbauld from a pen capable of doing justice to the subject, see M. Repos. Vol. iii. pp, 706—709.

of doubt and disquietude, and it was some time before we felt any anxiety to explore the goodly land which we had reached, and to gather all the pleasant and exhilarating fruits which we now know by experience that it yields. He that, educated amidst the rigours of Calvinism, embraces the destruction scheme, has obtained a shelter; the storm is over; the Supreme Power no longer does evil: but still, it may be urged, is this enough? Is any doctrine worthy of God that does not represent him as effecting all possible good to his own offspring? If he does not will good to all, where is his goodness? If he wills, and cannot effect, where is his wisdom or power? It is no reply to this argument that there is evil in the present world: should it be granted that there is real unmixed evil, this would indeed be a presumption in favour of the eternity of evil; but is it for the honour of the highest, the only Good, to allow that under his reign, evil will be eternal? This however is not granted; for it is contended that all the evil of life is temporary and also remedial, and that the future and final happiness of intelligent beings will be increased by this arrangement of the Divine Providence. We have an illustration of this supposition in sleep, which is a defect, but which promotes greatly the comfort of all animals; and also, in corporeal pain, which in the wise and benevolent scheme of things is compensated by pleasure, and without which, perhaps, pleasure were not.

It may be granted that the letter of scripture is favourable to the doctrine of destruction, as it is to that of transubstantiation: a second death, however, does not any more than a first preclude a revival, and as Dr. Estlin justly insinuates (p. 141) a *first resurrection* implies a *second*. Mr. Locke has long ago proved that the human mind has no proper idea of eternity, and can have none; divine revelation, therefore, cannot possibly teach any doctrine with regard to eternity; the utmost that it undertakes to reveal is concerning ages of ages, beyond which, in fact, eternity lies: and therefore it might be admitted that the wicked will be punished (but punishment may consist in the mere privation of a certain kind or degree of good) to the utmost length that men's faculties can reach, and contended that the end of all God's creatures will be happy. In the Jewish idiom, ages of ages are only definite periods; of these the longest may be the Messiah's reign; but when he has accomplished his work by the destruction of all enemies to man, and especially death (now death can be destroyed only by those that have fallen captive to death being set free by life), it is the doctrine of the apostle that he will resign the kingdom to God, who will be all and in all,

"And where he vital breathes, there must [be joy."

Even the decided advocates of destruction must, one should think, *wish* to be able to renounce their system; they must certainly wish this, if they desire the happiness of all mankind. But to desire this end is the characteristic of a good man; and is it not the attribute of the infinitely good God, whose all men are, and whose perfection consists in his being, not speculatively but practically, their father, and whose perfections, wisdom and power, as well as benevolence, are all infinitely equal?

According to present appearances and also to scriptural representations, the majority of mankind must suffer punishment in the world to come (p. 83); let that punishment be final and endless, and what a prospect is here for the philanthropist! Without a resurrection, the destruction scheme would be plausible enough: but the testimony of scripture is decisive as to the revivification of the wicked; why then on this hypothesis are they to be dragged forth from their slumbers?— only to be tormented---that their torments may end them. And this is the amount of the divine promise, sealed by martyrdoms and miracles, that "as in Adam *all die*, so in Christ shall *all be made alive*!"

In proportion to the improvement of human society, capital punishments have been exploded, and the avowed ends of penal justice have been the security of society and the reformation of offenders (p. 115, &c.). This is the natural march of benevolence. Where there is more, where there is all wisdom and power,—in the other world---will there be less benevolence and less happiness? And will our Howards and Romillys go into the future state, incapacitated by their goodness in the present, for admiring the measures of the divine government?

OBITUARY.

Mr. Thomas Mullett.

THE following is the conclusion of the Funeral Address delivered at the interment of Mr. Thomas Mullett, by the Rev. John Evans, in Bunhill Fields, Wednesday, Nov. 23, 1814. The Address has been printed merely for circulation among the relatives and friends of the deceased.

This doctrine of the *Resurrection of Jesus Christ from the dead*, forms a most consolatory topic under the deprivation of relatives and friends. The transition, therefore, is natural and easy to the enumeration of a few particulars relative to our much respected *deceased brother*, whose removal has brought us together on this mournful occasion.

MR. THOMAS MULLETT was born at Taunton in the year 1745---an era memorable in the annals of British history, for an ineffectual attempt to restore arbitrary power and spiritual tyranny throughout these kingdoms. His parents belonged to the community of *Friends*, among whom he was brought up, but on his marriage he relinquished his connexion with that Society. Agreeably to the education which he had received, he soon entered the *commercial* world. Humanly speaking---he was the arbiter of his own fortune. Providence, indeed, smiled upon his continued and persevering efforts, so that, at length, he attained to an honourable independency. He visited the United States of America *three* times, and formed connexions in that distant part of the globe upon a large scale and of high respectability. There, as well as in this country, he was esteemed by a numerous circle of friends---who knew his worth, and will hold in honour his memory.

In the political world also he, at one period, took a distinguished part---for he had not adopted the absurd opinion, that when men become Christians they are to relinquish all concern for the rights and privileges of the civil community. At Bristol, where he began his career, and where he resided for many years, he took the lead in what included the welfare of that ancient and populous city. There it was, that through *good and evil report*, he opposed that unfortunate war which severed the American colonies from the parent stock, and in every stage of its progress he lifted up his voice against its impolicy and wickedness. It was deplored by every friend to humanity.*

It is a circumstance worthy of mention, that he was the last of the *twelve* persons who were engaged in inviting the celebrated *Edmund Burke* to be the representative of the city of Bristol, than whom no one, both without and within the walls of the senate, reprobated more eloquently the deleterious consequences with which that contest was attended. Few understood better than did *the Deceased* the rights of the subject---none advocated with more manly firmness the principles of CIVIL and of RELIGIOUS LIBERTY, which he knew included in all their ramifications, the prosperity of mankind.

His intellectual powers were of a superior cast---and he had an intimate knowledge of mankind. There was a clearness in his perceptions, and a calmness in his deliberations, favourable to accuracy of judgment. He was aware of the perturbed emotions by which the human breast is swayed, and he guarded against those inveterate prejudices by which obliquity of judgment is generated. His information on most subjects was correct, and he exercised the utmost caution in making up his mind. His sentiments, once formed, were seldom altered, and his measures, determined upon, were invariably carried into execution. Indeed, his leading characteristics were firmness of opinion and consistency of conduct. Having taken a comprehensive view of what was offered to his consideration---his mind was not harassed by any puerile vacillations---but, con-

* Among the many anecdotes with which *the deceased* amused and interested his friends, there is one, respecting GENERAL WASHINGTON, that he told me, which ought not to be lost. When Mr. Mullett first visited the United States of America it was at the close of the war, when he was introduced to General Washington. With this *great and good man* he passed some time at his seat, Mount Vernon. Beside other flattering marks of attention, General Washington, when alone with him in his library, asked him if *he* had seen any individual in that country who was competent to the task of writing a history of that unhappy contest? Mr. Mullett, with his usual presence of mind, replied---"I know of *one* and *one only*, competent to the task."---The General eagerly asked---"Who can *that* individual be?" Mr. Mullett remarked---"CÆSAR wrote *his* own Commentaries!" The General bowed and replied---"Cæsar could write his Commentaries; but, Sir, *I know* the atrocities committed on both sides have been *so great* and *many*, that they cannot be faithfully recorded, and had better be buried in oblivion!"

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sions of the firmness of the ground on which he stood---he prosecuted his object till it was accomplished.

Hence it is that he was looked up to by a number of respectable characters, and so frequently occupied in matters of arbitration between his fellow-citizens in the commercial world. He had, for some time past, withdrawn himself from the bustle of political life, yet he has been more than once consulted on transatlantic affairs, especially by an enlightened member of the legislature of the present day. This patriot and philanthropist he visited, and used to pass a few days with him at his house in the country. No individual was more strenuous in his exertions to persuade the government, that the late obnoxious *Orders in Council* would be the cause of a war eventually, to be deplored by Britons. Ever the advocate of *peace*, he in these latter, as well as former hostilities, viewed alike the measures adopted towards America as destructive of public tranquillity. How far he was correct in predicting the evil consequences of the present contest, time alone can determine. But I am warranted in declaring, that had he survived its issue, he would have ardently hailed the return of *the blessings of peace* with a country, to which by origin, connexions and language, we are so closely allied. He rejoiced that the ravages of war had, in a measure, ceased---and he fondly hoped, that ere long, human beings would discern the folly and wickedness of an appeal to arms, instead of having recourse to a wise adjustment of the opposite and jarring interests of mankind.

With respect to his religion, having been educated in the principles of *the Friends*, he retained a partiality for their views, especially as they are detailed in the writings of Barclay and Penn---who held them in their purity. I have, more than once, not only heard him declare how incontestible were the great leading facts of the Christian religion, but also express his admiration of the unparalleled moral excellence, which beams forth with a pure and effulgent glory in the character of Jesus Christ. Often, however, did he lament, with other pious and liberal individuals of different denominations, that the *mild* and *pacific* spirit of THE SAVIOUR was not more conspicuous amongst the professors of Christianity.

The deceased married, Mary, the daughter of the Rev. and venerable *Hugh Evans*, and sister to the *Rev. Dr. Caleb Evans*, president of the Baptist Academy at Bristol. I scarcely need add, that his father-in-law had an unfeigned regard for him, and his brother-in-law was, to the day of his death most sincerely attached to him. He had a high opinion of his good sense, consulting him on every important occasion, and relying upon his judgment with no inconsiderable satisfaction. His excellent partner proved, in the best sense of the word, a *help-mate*---participating of his joys, and dividing his sorrows throughout his variegated career of life. Her piety---her benevolence, and her invariable kindness endeared her to all who knew her. She bore her husband *eleven* children---FOUR of whom only, a *son* and *three* daughters, survive---on whose minds her truly maternal affection has left an indelible impression. Beloved and regretted, she died, 1800, in the 56th year of her age. The surviving progeny of both these estimable parents knew their worth, and rendered their lives comfortable and happy. They *now* revere and bless their memory.

Our deceased friend enjoyed, for a long series of years, a considerable portion of health and strength---which, indeed, carried him through the very many avocations in which he was engaged. Latterly, a complaint in the head seized him, which was relieved by the advice of the faculty, though by no means altogether removed. But within these last twelvemonths, the energies of nature declined, and the powers of life were seen hastening to a termination. Excursions to the sea-side, which had generally been found efficacious, yielded him no effectual relief. He returned home from Hastings, as well as from a previous visit to his favourite Isle of Wight, with alarming symptoms of the dropsy. These indications of extreme debility increased, and medical aid (the best that human judgment could suggest) became as it will, alas! soon become to us all---unavailable. His severe and accumulated sufferings he bore with the fortitude of a man, and with the resignation of the Christian. He expired, at length, without a struggle or a groan, in the *sixty-ninth* year of his age.

Our excellent friend, indeed, never feared the approach of death. Latterly, he conversed freely and even cheerfully, about his approaching dissolution. He possessed a calmness and a firmness, when speaking of his expected decease, that whilst it gratified those around him, emboldened them to converse with him concerning it. Such a conduct imparted consolation to this relatives and friends—his character, indeed, through life and in death is thus endeared to them by a thousand different recollections. Even deliberate orders for his funeral were given by him, and amongst other requests he expressed a particular wish, that I should pay this last sad tribute of respect to his memory. It is not quite *two* years ago since I was called to the painful task of interring my highly respected relative, and his beloved son-in-law, *Mr. Joseph Jefferies Evans*, in this cemetry. And little did I then imagine, that I should be so soon called to engage on a similar me-

lancholy occasion. The members of this once large and numerous family have, within these few years by death been greatly reduced in numbers—but when the links of a chain are lost and disappear ---the circle is lessened, and the remaining few ought to be drawn the *closer* together in ties of affection and sympathy. We are born *to die*, and we die to live FOR EVER. Under the present gracious dispensation of our *Lord Jesus Christ*, who by his RESURRECTION *hath brought life and immortality to light*---the good man is empowered to exclaim, amidst the ever-shifting scenes of life, and under the severest paroxysms of dissolution---It is *well* for TIME, and it *shall* be well for ETERNITY!

Death of Joanna Southcott.

1814, Dec. 27th.—Precisely at 4 o'clock in the morning, died the pretended prophetess JOANNA SOUTHCOTT. In one of the early numbers of our last volume we recorded a prediction of this extraordinary woman, that towards the end of the year she should usher *Shiloh* into the world, whom she had miraculously conceived in her 66th year. Strange and fanatical as this prediction was, it met with more believers than could have been expected, in what is termed this enlightened age. We have now to register the circumstances of an event, which has blasted the hopes of those who were anxiously waiting for its fulfilment. During the last ten weeks of her life, Joanna was confined to her bed by sickness and was able to take little or no solid sustenance; soon after her confinement she was prevailed upon to call in the assistance of a *Mr. Want*, an experienced surgeon, who appears to have been the first who raised serious doubts in her mind concerning the reality of her pregnancy, by stating it as his decided opinion that there was no foundation for its belief, and that her disease must eventually terminate in death. He afterwards explained more fully the grounds of his opinion in a letter to her constant attendant and secretary, Ann Underwood, at the same time recommending such medicines as might alleviate the violence of her disorder though they could not effect a cure. The answer, which by the direction of Joanna he received, shews what a great degree of infatuation still possessed her; she expressed a "determination not to take medicine *unless especially directed so to do by the Lord.*" Mr. Want, anxious to discharge his professional duty, proposed that she should undergo an examination, that the precise nature and state of her disease might be ascertained; but to this prudent proposal neither she nor her friends would accede; her refusal was accompanied by a declaration, that "if she was not pregnant with a human being, she was satisfied there was some living creature within her."

This confidence, if real, soon abated, and the positive opinion of the surgeon gradually opened her eyes to her real situation, and she seemed to be sensible that death was drawing near. On the 7th of November she pretended to have received from the Holy Spirit the following communication; "Before the end is over every one's faith will fail them, for her sufferings will be so great, that she will appear as one dead:" it was also said, "Let no one be alarmed if thou appear as dead before them for a while, I shall raise thee up again." If Joanna really believed that this communication was made, it may serve to shew the great anxiety and distress of mind she experienced.

In order to relieve this anxiety and support her drooping spirits, some of her followers, whose faith was greater than her own, produced one of her prophecies published so long ago as 1792, in which it was said, that the mother of Shiloh previous to his birth would be *as dead* for *four days*; but would then revive and be delivered! Such was their fanaticism, that although they expected her death, yet they persuaded themselves it would be temporary and they confidently looked for her revival at the predicted time!

Joanna seems to have calmed herself in some measure by this persuasion, but her calm was of short duration, and as she found death approaching her agitation of mind rapidly increased. On the 10th of November she sent for Dr. Reece, a medical attendant in whom she most confided, and a scene ensued which shews how great were her mental conflicts. "Finding herself (she said) gradually dying, she could not but consider her inspiration and prophecies as a *delusion*." She further said, addressing herself to her surrounding friends, "When you have heard me speak of my prophecies, you have sometimes heard me say that I doubted my inspiration; but at the same time you would never let me despair. When I have been alone, it has often appeared delusive; but when the communications were made to me *I did not doubt them*."

"Feeling as I now do, that my dissolution is drawing near, and that a day or two may terminate my life, it all appears delusion." One of her disciples said to her, "Mother, your feelings are human. We know that you are a favoured woman of God, and that you will produce the promised child, and whatever you may say to the contrary will not diminish our faith." This assurance gave her comfort. The scene concluded with Joanna's giving directions to the Doctor "to open her body in case she should die, and ascertain the cause of her feelings for the last nine months." After some further instructions respecting her delivery if that should take place, she directed her friends, that "in

that she should appear as dead for three or four days, no force should be used to extricate the child, but to leave her according to the directions given by the Spirit, to be kept as warm as possible till there is a visible change taken place either in life, or that actual death has taken place to the full satisfaction of her friends."

In this state of mind, wavering between hope and despair, she appears to have lingered till the day of her death. For a few hours before this awful event she was insensible though with some lucid intervals. During these she appeared conscious of her approaching dissolution, which her disciples regarded as a prelude to that birth which they so eagerly and so blindly expected. She now dictated a *Will*, in which she expressed her conviction that she had been visited by some good or evil spirit. Hoping that she should soon revive, which she was satisfied would be the case if she had been visited by the Lord, she desired she might be preserved with every tender care for *four days* after dissolution, the fourth being that on which, under Providence, she expected she should be restored to life and delivered. If that period expired without any symptoms of re-animation, she directed that her body might be submitted to skilful *operators*. Soon after she had thus made known her pleasure she expired.

No painful feelings were excited by this event in the minds of Joanna's proselytes. One of them said that "her soul would return, having only gone to heaven to legitimate the child which would be born." They proceeded to wrap the corpse in warm blankets, to apply bottles of hot water to the feet, and to keep the room warm in which she lay, hoping by these means to prepare the body for the return of the spirit, which they considered as merely "gone for a while." The news of peace with America arrived on the day of her death, a circumstance which inspired her followers with fresh confidence. "If you do not see that God is about to do a great work, you must be blind indeed," exclaimed one of them. Two days after her death, although putrefaction had evidently begun to take place, still their confidence was unabated. Of the revival of Joanna they had no doubts, and all their anxiety was, that the world might be convinced she was really dead. Nine medical gentlemen were called in to have ocular demonstration of this fact, and a declaration was published in the daily Papers, from which we extract the following remarkable passage. "Her friends know her to be dead, but the arm of the Lord is not shortened, and if he is about to do a great work upon the earth, as they firmly believe he is, they know that he can as easily raise the dead to life, as awake a person out of a trance. Mrs. Southcott's words always have been, 'that death or life would end the strife;' and on that ground her believers rest the question." This infatuation continued the third and even the fourth day, and the medical gentlemen who were appointed to open the body, were not permitted to touch it till the expiration of the last minute of the appointed time: crowds assembled before the door, and the inquiries respecting her re-animation were made with the most anxious hope, and the most eager expectation. The expiration of four days and nights brought not with it the destruction of these hopes, and when her followers were forced to relinquish all expectation that the life of the mother would be restored, they still expected the birth of the promised child. "Their disappointment (says Dr. Reece) on the opening of the body, may be better conceived than described. It was strongly depicted in every countenance. They had all pictured to themselves many happy days, the enjoyment of heaven on earth. This unexpected change, so suddenly coming upon them, was too much to bear. None however condemned her as an impostor. One declared that he would ever revere her memory, and once a month visit the spot where she was laid with pious and reverential awe!"

On Monday, Jan. 1st, her remains were interred with the greatest privacy. The corpse was accompanied by three or four friends in disguise; and the few spectators whom curiosity attracted around the grave, had not the slightest suspicion that the coffin before them contained the body of Joanna Southcott.

Thus ended a delusion which has at once surprised and disgraced our age and country. In going over the particulars above stated, we have doubted whether Joanna herself was not in some measure one of its dupes. Two of her physicians have published accounts of her illness and death, and they both agree that "she was more *infatuating* than *infatuated*." But for the honour of human nature, we hope that to persist in imposture when in the prospect of approaching death, and even to die with it falling from the lips, is a height of wickedness impossible to be attained. On this question opinions will vary, and we must leave her in the hands of the merciful Judge of all the earth, who in the day when the secrets of all hearts shall be disclosed, will do right. Whether Joanna was deluded or not, it is plain from the published accounts that she was exceedingly ignorant; and it is surprising that without any attractions of body or mind, she should have made such an impression on the religious world. Surprising as this appears, it may be accounted for, and we do not blame but pity the credulity of her followers. The blame must attach to the popular system of religion

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which has long laboured to destroy the natural connexion between reason and faith, and has hence led to the idea, that the more wonderful a doctrine is, the more worthy it is of belief. If the Ministers of the gospel would teach their hearers to expect evidence before they gave assent, in vain would pretended prophets and prophetesses attempt to deceive mankind. Let the name of Johanna Southcott be remembered by the religious world, and let it be a lasting warning that Reason, Understanding, Evidence and Faith, ought ever to go hand in hand.

INTELLIGENCE.

Christian Tract Society.

THE sixth anniversary of this Society was holden on Wednesday the 10th of November last, at the old London Tavern Bishopsgate Steet. At the meeting for business Willian Frend Esq. was called to the chair. The Report of the Committee was read by the Secretary. It commenced by stating the continued prosperity of the Society during the last year; though owing to some circumstances which were explained, neither the number of New tracts published, nor the total number circulated during that interval had been so great as in the former year. Only one New tract had been printed and two of the former tracts reprinted, making altogether 9000 copies. The Committee stated however, that they had left two Manuscript Tracts to be published by their successors, and intimated that it was likely a new volume would be completed against the annual distribution of the Tracts to the subscribers. It appeared that up to this time the Society had printed in all about 200,000 Tracts, of which about 140,000, have already been circulated.

The Society's property was stated as follows:

	£. s. d	£. s. d
Estimated value of the stock in hand	245 0 0	
Due to the Society from the publishers, &c.	140 0 0	
		385 0 0
Due from the Society for printing, &c.	31 2 6	
Balance due to the Treasurer	27 9 6	58 12 0
Amount of the Society's present property		£326 8 0

The Committee having stated their opinion that considerable inconvenience had been experienced from the Anniversary of the Society being held in November, it was resolved, that in future the annual meetings shall be held on the first Thursday in the month of February, and that the next Anniversary be postponed to the first Thursday in February, 1816.

Thanks were voted to the several officers of the Society, for their services during the last year.

The following gentlemen were elected into office for the year ensuing.

JAMES ESDAILE Esq. Treasurer.
Rev. THOMAS REES Secretary.

COMMITTEE. Rev. R. Aspland, Mr. Potter, Mr. Silver, Mr. Spyring, Mr. Parker, Mr. Hart, Mr. Gibson, Mr. Tifford, Mr. Roberts, Mr. Parkes, Mr. Hall.

AUDITORS. Mr. E. L. Mackmurdo, Mr. W. Frend. Mr. John Taylor.

The subscribers and other friends to the Society afterwards dined together to the number of Eighty. John Christie Esq. in the Chair. The evening was spent in a manner highly to the satisfaction of all present. Among the gentlemen who addressed the meeting were the Treasurer, (James Esdaile Esq.) Mr. Alderman Wood, Mr. Alderman Goodbehere, Mr. Frend, Mr. Rutt and Mr. Gibson. We rejoice to be able to add that a considerable addition was made to the list of subscribers.

Manchester, Dec. 31, 1814.

THE *Quarterly Meeting of Ministers*, generally denominated Presbyterian, in *Manchester* and its vicinity, was held on Dec. 28. 1814. Twenty-one ministers present. The Rev. Mr. Parker performed the devotional services, and the Rev. D. Jones preached from Eccles. vii. 10. Two new members were added to the association. The next meeting will be at Rochdale on Good Friday. Mr. Parker will be the preacher, and Mr. Whitelegg his supporter. The dinner, at which forty-two Gentlemen were present, was at the Bridgewater Arms. Among other topics of less importance, the circumstances of our Unitarian brethren at Oldham were pressed upon the attention of the meeting, and about fifty pounds was immediately subscribed for the purpose of erecting an Unitarian Chapel in Oldham. It may not be improper here, perhaps, to inform our Unitarian brethren in general, that contributions for the above purpose are to be transmitted to the Rev. Wm. Harrison, Manchester. In the course of the afternoon, the Treasurer of the Manchester New College, York, (to whom our great obligation can never be forgotten) gave information respecting that valuable Institution highly interesting to the meeting. Our Dissenting brethren throughout the United Kingdom cannot be too much impressed with the value and advantages of such an Institution, and they doubtless will never suffer it to languish for want of

adequate support and countenance; on the contrary, they will exert themselves to improve its present flourishing state. It is an Institution eminently well calculated for the education of the gentleman and the divine. The business of the Lancashire and Cheshire Book and Tract Society was transacted the following morning. The state of its finances is flourshing, and there is a prospect of its proving very useful in promoting its object—The knowledge of christian truth and the practice of virtue.

W. J.

MONTHLY RETROSPECT OF PUBLIC AFFAIRS;

OR,

The Christian's Survey of the Political World.

When Greece had obtained that superiority over her neighbours, which has been so much celebrated in the literary world, all the nations around her were held in sovereign contempt. It was forgotten in what abject state this country lay a few centuries before; and it was not anticipated that the descendants of these giants in literature, science and politics, would become the most abject and despicable slaves, unmindful of the fame of their ancestors, and incapable of manly exertion. This is no uncommon error, each nation in its turn embraces a similar feeling of contempt for those who are less distinguished, or less favoured by circumstances, calculated to improve our species. In our days it has been gravely discussed, whether the Blacks are not of an inferior race to ourselves; and it has been argued, that nature designed them to be slaves to the Whites; that is, that the God of Nature had distinguished the sons of Adam into two classes, and that one part of the family should inherently possess the right of mastering the other part at its pleasure. Where, it was contended, are to be found any proofs of manly intellect under a black skin? Their minds are low and grovelling, and their bodies to be inured to labour only under the lash of the task-master? How, could it be otherwise, when all the avenues to knowledge were shut up to them; all the rewards of individual exertion were denied to them? The experience of the last ten years is worth more than folios of controversy. We have seen the Blacks in a different situation. They have broken their chains. They have asserted their rights. They have indeed committed murders and massacres; but in these acts of cruelty and barbarity, they have only followed at a humble distance the example of their White and more civilized brethren. The splendour of a court, the gorgeous pomp of the prince; the magnificent address, the pride of rank, the display of shews, distinguish the mansions of white royalty: how easily this is to be done, and how fit the sable sovereigns are to vie with their brethren, has been seen in the court of the sovereign of Hayti. There remains another kind of comparison, and in this the sable court does not appear to be at all inferior to any of those which are now displaying their talents at the Congress of Vienna. Hayti is expecting an attack from France. In these cases it is usual for courts to issue a manifesto, explaining the justice of their cause; and the last month has exhibited to Europe a specimen of political views, as they are entertained by our brethren, whose skin is differently coloured from our own. These are the men, who a few years back, groaned under the lash. They are now sensible of the benefits of freedom, and with their liberty they have acquired just notions of their rights. Amidst the numerous proclamations that have issued from the White courts, not one is superior to the manifesto of the Emperor of Hayti; and, if we may judge of the probability of excellence in other branches of knowledge, from this specimen of diplomatic talent, we may anticipate researches in science, and productions of literature from our hitherto degraded brethren, that shall vie with the finest of those who have hitherto vainly conceived, that they were entitled to as manifest superiority over the Africans as the Greeks claimed over the Barbarians. Who knows, indeed, whether England herself may not sink to a state as base as that of Greece, when in future black universities the tables may be turned, and the White become the degraded colour.

This reflection may be of use in the present times, when writers are so fond of feeding the pride and vanity of this nation, by displays of the greatness of its dominion, the strength of its navy, the number of its towns, the splendour of its wealth, the superiority of its skill in arts and manufactures. A volume has been lately published, in which all these things are brought under the nicest rules of calculation, and in reading the details of our greatness, we cannot but reflect on the message of the prophet to Hezekiah, after he had entertained the embassadors from Babylon. The true question on the situation of states is the use they have made of the advantages they have enjoyed; and here we shall, perhaps, find more cause for humility than pride. Great Britain, by the reformation, was placed in a more favourable situation than the Catholic coun-

tries. She has in a much greater degree enjoyed the liberty of the press and personal independence. Has she availed herself in a suitable manner of these advantages? Has she improved her laws, corrected erroneous notions of religion, attained to the true standard of morality, which such advantages, for upwards of two centuries, ought to have produced? Is there less of murder, forgery, debauchery, immorality of every kind than in other States less favoured: and if less, in what degree? We have possessed, it is certain, greater advantages than other nations, but have we turned these advantages to the best account?

The Congress at Vienna continues its labours, and we are told, with indefatigable industry. There is bustle enough with Emperors, Kings, Embassadors and Princes; and the newspapers of different countries continue to amuse the public with surmises on the projected changes in the state of Europe. We cannot find fault with the obscurity that hangs over the deliberations of the Congress. The subjects under discussion are doubtless of the highest importance, and we are content to wait in patience for the final result, which is to shew us what improvement has been made in political wisdom, and whether the Princes of the Earth have been taught, by past experience, to entertain proper notions of justice and the true method of governing nations, not by arbitrary caprice, but by religion and equity. In the mean time, we cannot but observe, that one principle alone seems to guide the political writers: namely, that mankind were made for sovereigns---not sovereigns for mankind. Hence their thoughts are turned only to paper schemes; to plans, which may be formed easily by a set of men with maps before them, and scissors to cut out portions as suits their fancy. The good of the people is the last thing that enters the mind of these sagacious politicians. They sit down with the notion, that the congregated Sovereigns are little better than a set of banditti met together to divide their plunders, where each man is ready to quarrel with his neighbour on the size of his portion, and the whole are kept together only on sordid views of self-interest, without the least regard to honour, morality or religion. But let us hope better things of the Sovereigns themselves; and if we are disappointed, at least let us repose confidently in the great truth, that there is a God, who judgeth the earth, and will make every measure conducive to an end far different from that of the worldly politician.

France is gradually recovering from its distresses, and is much indebted to the Sovereign for the improvement in its situation. The great question relative to the emigrants is set at rest, by which the present possessors are secured in the possession of their property, and means are taking to indemnify the emigrants for the losses they have sustained. The rumours of conspiracy have subsided, and the king is received, when he goes to public places, with increasing marks of attachment. Difficulties will of course arise, where he has such claims of gratitude for attachment from one party, while at the same time, the state of things requires that a great degree of confidence should be placed in those who have had the management of affairs during his absence. In all this he seems to have been guided by a spirit of wisdom and prudence; and among his virtues he possesses one which cannot be too strongly recommended to a prince, and by which a state is soon recovered---economy.

Spain, on the other hand, exhibits a most disgraceful picture. Arrests continue to take place every day. The Inquisition and the prisons are filled. Past services are forgotten. All are indiscriminately seized. The affrighted Spaniard looks on, and no man knows, whether the next night will find him in his bed or a dungeon. In this state of confusion an armament is prepared, of ten thousand men, to bring back the inhabitants of Buenos Ayres to their allegiance. We are too little acquainted with the state of South America to anticipate the result of this contest; but as the arms of Britain were so disgracefully foiled when the South Americans were less prepared, we cannot doubt that they are capable of resisting this force, or any other that the mother country can bring against them. Perhaps they may detach no small number of the troops sent against them by similar grants of territory to that which the United States has offered to all who deserted the standard of the invader.

After much anxiety on the subject of America, the pleasing news was suddenly announced, that the Commissioners at Ghent had come to an agreement. Articles of peace were entered into, were soon signed by the Regent here, and sent forward to America for the ratification of the President. We have only to wish that it will be lasting, and that both parties will be impressed with the folly of settling their differences by the destruction of their fellow-creatures. The United States have enough to do in conquering the vast extent of waste land that lies behind them, and the noblest trophies they can rear are those which arise from converting a desert into a fruitful field, instead of that miserable and wretched triumph which arises from the destruction of human life, laying waste the lands of the industrious, and destroying the mansions of civilised life. Whilst they are engaged in these real triumphs, Great Britain will be no less usefully employed in

supplying them with her manufactures; and thus both countries will be acting the true part, which seems to be allotted to them by providence. Different sentiments have been expressed by some of our politicians, who, notwithstanding the vigour shewn by France after the ruin of her finances, conceived that America was from the same cause incapable of prolonged resistance. But what could war do but injure both countries, which by peace are capable of rendering each other incalculable good services. We trust that the return of peace will give to the lovers of peace many advantages in their future arguments with the advocates for war.

The employment of the faculties of man in making the elements subservient to his use and for public convenience, is in agreement with the magna charta granted to him at his creation. When he abuses these powers in the destruction of his fellow-creatures, whatever glory may be thrown over military exploits, he only proves what a degraded being he is, and how unworthy of the high character with which he was invested by the God of nature. Steam is now applied to passage-boats and to the draft of waggons; but little was it thought that it would become serviceable to literature. With great satisfaction we record it, and we esteem the author of the invention higher than all the generals of the age, that a printing press has been put in action by steam, which entirely supersedes the labour of the press-men, and brings the whole of their work within the compass of children. A steam-engine of two-horse power, puts in motion certain cylinders and the form on which the types are placed, so that the whole work of distributing the ink and pressing the paper, is performed by machinery. Man has nothing else to do but to put the paper on the cylinder, and to take it off again when it is printed. The benefits of this discovery are incalculable, and relieve the mind, depressed by the scenes of bloodshed and slaughter, which it will be the business of the historian to record of this wicked age.

Happy should we be, if England afforded continually these proofs of glorious conquest, but the last month exhibits an instance which is a sad proof of depravation of manners. A wretched man conceived a criminal attachment for the sister of his departed wife, and this sister was the wife of a nobleman of high rank, and a mother. In spite of such obstacles he seduced her, to whom he ought to have been a protector; carried her from a noble mansion, and the miserable female was a short time after taken half dead from the Thames, into which remorse had driven her. Large damages have been obtained by the husband, and a divorce will take place at the next meeting of Parliament. Could the sons and daughters of dissipation see into what misery they plunge themselves, would they thus madly violate the laws of man and of God! We feel unfeigned grief in recording that this example has been set where we should have hoped for better things, for the depraved seducer is the grandson of the amiable author of Search's Light of Human Nature. "Let him who thinketh he standeth take heed lest he fall."

The property tax and the price of corn have excited a great deal of the public attention, and meetings have been held on these subjects; and on the former very generally. The tax itself is assuredly liable to great objections, and the mode of raising it, to many more; and it may deserve remark, that in the account of Poor Richard's aphorisms on economy, he enters upon them, by comparing the folly of people's taxing themselves by their own extravagance, with the cruelty of a government, if it could be supposed to exist, that should exact a tenth of every man's industry. The tax made no difference between a man whose five hundred a-year was derived without exertion, and was permanent, and that which was precarious, and arose from labour. It is true, that the best mode of taxing a people is to do it according to the means which each man possesses of paying the tax, or in other words, that all men should pay in proportion to the advantages which they derive from the community for whose support the taxes are raised; and to regulate taxation in this manner is not so difficult as is generally imagined. But then society must be on a different plan from its present state, and a principle of honour must exist, which would, instead of each man's endeavouring to throw the burthen from his own shoulder on that of his neighbours, urge him not only to bear his own but to endeavour to alleviate that of those around him. The contrary principle is, however, the prevailing one, and marches forward with unblushing face in most companies, where the idle laugh to scorn the industrious. In such a state, however, the aggravations of the property tax will be felt, and the inquisitorial scheme has a natural tendency to break down the spirit of a people. This has been very generally felt, and is plainly expressed in the petitions to Parliament; so that most probably the tax will expire at the appointed time, and the funding system affords sufficient means of compensating for its loss.

The diminution in the price of corn has excited an alarm among the farmers and landholders far beyond what such an advantage to the community at large could be expected to produce among the most self-interested. It is said, that the farmer cannot exist, if the corn continues at the present price; or in other words that the landlord must diminish his rents. But is

there a reason why the landlord should not diminish his rents, and is not the interest of the consumer to be considered as well as that of the grower? The question was tried in a part of Wiltshire in an extraordinary manner, when a meeting was holden to petition the legislature on the subject, and the landholders who called it, very injudiciously introduced into their petition the interest of the tradesman, the manufacturer and the labourer, which very early in the debate appeared to be untenable ground, and the interests of the growers was only retained. But even with this emendation the landholders' point was not carried, for one, who seemed to have entered more deeply into the question than the others, put some close questions on the increase of rents relatively to the price of labour, which proved clearly that more things were to be taken into consideration than the landholders imagined, and several of great property declaring themselves adverse to the petition, the meeting broke up to the entire confusion of those who had called it. In fact, the real interest of no one class in the community is to be sacrificed to the emolument of another. The growers of corn have possessed great advantages, but it does not follow that they are to remain for ever the same. They must expect in common with the others good and bad years, and it will be for the interest of the proprietors of land to let the whole community participate in the advantages to be expected from peace.

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ERRATA AND ADDENDA IN VOL. IX.

P. 771. col. ii. line 2, for "Petminster" read Pitminster.

776, *Note*. At the end, add—Geddes was afterwards so dissatisfied with the term *skip-offering* that he wished another to be substituted for it. *Memoirs of* him by *Good*. 344, 355 *(Note)*.

778. col. i. line 20, from the top, after the word "modest" place a note of admiration.

780. col. ii. line 2, from the top, for "Zenophon" read Xenophon.

784. col. ii. line 16, from the bottom, for "pecisian" read precisian.

787. col. i. line 21, from the top, place the inverted commas before the words, *The Christian Hebrews, &c.*

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THE

Monthly Repository, &c.

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HISTORY AND BIOGRAPHY.

Short Account of Anthony William Amo, a learned Negro.

[Translated from the Abbé Gregoire's *Littérature des Nègres.* 8vo. Paris. 1808. P. 198, &c.]

ANTHONY WILLIAM AMO, a native of Guinea, was brought to Amsterdam in 1707, when very young, and presented to Anthony Ulric,[1] Duke of Brunswick Wolfenbuttle. That prince gave him to his son Augustus William, by whom he was sent for education to the Universities of Halle, in Saxony, and Wittemberg. In the first, in 1729, under the presidency of the Chancellor de Ludwig, he maintained a *thesis*, and published a dissertation *de jure Maurorum*,[2] on the Law of the Moors.

Amo was skilled in astronomy, and spoke Latin, Greek, Hebrew, French, Dutch and German.

He so distinguished himself by his talents and good conduct that the rector and the council of the University of Wittemberg thought proper in 1735 to pay him a public compliment, by a congratulatory epistle, in which they recollected that Terence was also of Africa, that many martyrs, doctors, fathers of the church were natives of that country where learning once flourished till, with the loss of Christianity, it reverted to barbarism.

Amo devoted himself with success to the particular studies of which the epistle made honourable mention. In a *programme* (prospectus) publicly announced by the dean of the faculty of philosophy, it is said of this learned Negro, that having examined the systems of the ancients and moderns he had selected and proposed what appeared excellent in either.[3]

Amo, now become a *Doctor*, maintained, in 1744, at Wittemberg, a *thesis*, and published a Dissertation upon Sensations considered as distinct from the Soul and present to the Body.[4] In a letter which the president wrote to him, he is entitled a most noble and enlightened man, *vir nobilissime et clarissime.* Thus the University of Wittemberg was free from those absurd prejudices, respecting difference of colour, which so many men have discovered who pretend to be enlightened. The president declared that he had corrected nothing in the Dissertation of Amo, because it was so well finished. Certainly that work discovers a mind accustomed to reflection. He endeavours to determine the differences in the *phenomena*, between beings existing without life, and living beings. A stone exists but it is not alive.

Abstruse questions appear to have possessed for our author a particular charm. After he became a *Professor*, he maintained, in the same year, a

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[1] This prince published the reasons which determined him to become a Catholic, in a short but excellent work, entitled, Fifty Reasons why the Roman Catholic Apostolic Religion ought to be preferred to all the Sects, &c. in 12mo. London. 1798.

[2] Beschreiburg des Saal Creises, or a Description of the Circle of Saale, in Fol. Halle. 1749. Vol. ii. p. 28. I owe this reference, and the greatest part of the information concerning Amo, to Blumenbach.

[3] Excussis tam veterum quam novorum placitis optima quæque selegit, selecta enucleatè ac dilucidè interpretatus est.

[4] Dissertatio inauguralis philosophica de humanæ mentis ΑΙΙΑΘΕΙΑ seu sentionis ac facultates sentiendi in mente humanâ absentia, et earum in corpore nostro organico ac vivo præsentia, quam præside, etc. publicè defendit autor *Ant. Guil. Amo*, Guinea—afer philosophiæ, et L. C. magister, etc. 1734, in 4to. Wittenbergæ. At the end are printed many pieces, among others the letters of compliment of the *Rector*, &c.

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thesis analogous to the preceding, on the difference to be observed between the operations of the mind and those of the senses.[5] The Court of Berlin had conferred on him the title of Counsellor of State,[6] but after the death of the Prince of Brunswick his benefactor, Amo, fallen into a deep melancholy, resolved to quit Europe where he had lived thirty years, and to return to his native country of Axim on the Gold Coast. There he was visited in 1753 by the learned traveller and physician, David Henry Gallandat, who mentions him in the Memoirs of the Academy of Flushing, of which he was a member.

Amo, then about the age of fifty, passed his life at Axim in solitude. His father and his sister were still living, and his brother was a slave at Surinam. Some time after, he quitted Axim, and settled at Chama, in the Fort of the Dutch Company of St. Sebastian.[7]

I have attempted, without success, to discover whether Amo published any other works, and at what time he died.

Sketch of the Life of the late Rev. Theophilus Lindsey.

[From Dyer's *History of the University and Colleges of Cambridge.*]

THEOPHILUS LINDSEY, (a name in great repute with the modern Socinians or Unitarians,) Fellow (of St, John's) was A. M. in 1748, and formerly Vicar of Catterick, in Yorkshire: he (as well as Mr. Mason, *(the poet,)* between whom there had subsisted great friendship at college) had been pupils of Dr. Powell, but he soon turned into another school, and in 1773, having rejected the doctrine of the Trinity, he resigned his living, and with it, all prospects of future preferment, of which, by his connexion with some noble families, as well as his abilities and course of studies, he might have entertained very reasonable expectations. He left Catterick in 1773. The sermon, which he preached on leaving his parishioners, was his first publication.

Mr. Lindsey next published, An Apology for resigning the Living of Catterick, which was followed by a Sequel to it. On April 17, 1774, he opened a new Chapel at Essex House, in Essex Street, London, the worship of which was conducted according to Dr. Clarke's amendment of the Liturgy of the Established Church The arrangements made for this form of worship were conducted much in union with Dr. John Jebb.*

The leading aim of the reformed Liturgy (as its advocates call it) is, to exclude the worship of a Trinity of Persons, and to ascribe Deity alone as a unity to the Father. Mr. Lindsey and his disciples have chosen to call themselves rather *Unitarians*, than *Socinians*, not professing to follow Socinus† in all points: and this is the leading view in Mr. Lindsey's writings

[5] Disputatio philosophica continens ideam distinctam earum quæ competunt vel menti vel corpori nostro vivo et organico, quam consentiente amplissimorum philosophorum ordine præside M. *Ant. Guil. Amo*, Guinea—afer, defendit *Joa. Theod. Mainer*, philos, et *J. V. Culter*, in 4to. 1734. Wittenbergæ.

[6] See the Monthly Magazine, in 8vo. New York. 1800. V. i. p. 453, &c.

[7] See Verhandelingen vitgegeven door het zeenwach genootschap der wetenschappen le Vlissingen, in 8vo. te Middleburg. 1782. V. ix. p. 19, &c.

* Dr. Disney's Life of Dr. Jebb, p. 84 85.

† In the use of names to different parties of professing Christians no invidious distinctions are intended here or elsewhere but merely specifications or classifications of religions opinion. Catholic, Papist Protestant, Episcopalian, Presbyterian Independent, Unitarian, Trinitarian, Methodist, Baptist, Moravian, Quaker, and the like, are terms sometimes used in a sense bordering on contempt or reproach but no such sense should be adopted in a work of this kind. Every party has a right to its own interpretation of doctrines, and will deem that appellation only the proper one, which they give themselves. On the one hand, "the dispute is not whether there be one God or three Gods, but whether the Divinity of Jesus Christ be incompatible with the unity of God, which unto both sides believe." *Robinson's Plea for the Divinity of Christ.* On similar ground those who call themselves peculiarly Unitarians, may not choose to be called Socinians, though they believe one leading doctrine in common with Socinus, as being pledged to believe all that Socinus and the Fratres Poloni believed. But religion has been treated like a watch, pulled to pieces by unskilful hands, nor can the art, even in idea, put it together again but one, which is, that of paying a sole

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which are confined to theology and theological criticism. Of these the principal, besides those mentioned, are entitled, The Catechist, or an Inquiry concerning the only True God; an Historical View of the State of the Unitarian Doctrine and Worship Vindiciæ Priestleianæ; an Address to the Students of Oxford and Cambridge; an Examination of Mr. Robinson's Plea for the Divinity of Christ; Conversations on Christian Idolatry; and Conversations on the Divine Government, shewing that every thing is from God, and for good to all. Mr. Lindsey died Nov. 3, 1808, aged 86.

Since his death there have been published Sermons, with appropriate Prayers annexed, in two volumes, and the Rev. Mr. Belsham, the present minister of Essex Street Chapel, has published (in 1812) Memoirs of the late Rev. Mr. Lindsey, addressed to Richard Reynolds, Esq. of Paxton, Mr. Lindsey's earliest pupil, and through life his intimate and chosen friend.

Biographical Sketch of Edward Rushton, written by his Son.

[From the Belfast Monthly Magazine, for Dec. 1814.*]

EDWARD RUSHTON was born on the 13th of November, 1756, in John Street, Liverpool. His education, which he received at a free school, terminated with his ninth year. At ten he read Anson's voyage, resolved to be a sailor, was bound as an apprentice to Watt and Gregson, and before he entered his eleventh year, he was a sea boy in the West Indies. He performed the various duties of his station with skill and credit; this was evinced by the following fact: at this time, i. e. when he reached his sixteenth year, he received the thanks of the captain and crew of the vessel, for his sea-man like conduct, having seized the helm, and extricated the ship, when the captain and crew were wandering about in despair.

Before seventeen, whilst yet in his apprenticeship, he signed articles as second mate of the vessel, in which a short time before he entered as cabin boy. When in this situation in the West Indies, a circumstance occurred, which is worthy of preservation. He was despatched from the ship with a boat's crew, on some errand to the shore, the vessel then lying a few miles from the shore; when about three miles from Jamaica, the boat, from some unknown cause, upset, and five or six individuals were left to struggle for life, depending only on their bodily strength and skill for their preservation. The boat in a short time presented itself keel upwards, upon which they all speedily mounted, but no sooner had they seated themselves, and congratulated each other on their escape, than the boat slipped from under them, and they were again left to struggle.

In the boat, among others, was a negro, whose name was Quamina, between this individual and my father, a friendship had for some time subsisted, for my father taught Quamina to read. When the boat disappeared, my father beheld at some distance, a small cask, which he knew contained fresh water; for this cask he made, but before he could reach it, it was seized by the Negro, who, on seeing my father almost exhausted thrust the cask towards him, turned away his head, bidding him good bye, and never more was seen. This cask saved my father's life. I can remember well his telling me this story with tears in his eyes. It made an impression on my mind, which no time can ever efface.

As second mate of the vessel he continued until the term of his apprenticeship was expired. At this period, the offer of a superior situation, and of course, of greater emolument, induced him to proceed to the coast of Africa, on a slaving voyage. His sentiments of this disgraceful traffic, when he beheld its horrors, though in a subordinate situation, with that boldness and integrity which characterized his every action, he expressed in strong and pointed language; he went so far in this respect, that it was thought necessary to threaten him with irons, if he did not desist.

On this fatal voyage, whilst at Dominica, he was attacked by a violent

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affectionate deference to the opinions of others, and in this sense, *loving and honouring all men*.

* We lament to add that the above is the closing Number of this valuable work. Why will Irishmen complain of Englishmen, when they themselves will not patronize Ireland?

inflammation of the eyes, which in three weeks left him with the left eye totally destroyed, and the right entirely covered by an opacity of the cornea. Thus in his nineteenth year, was he deprived of one of the greatest blessings of nature; thus, to use his own language, " doomed to penury severe, thus to the world's hard buffets left."

In 1776, attended by my grandfather, he visited London, and amongst other eminent men, he consulted the celebrated Baron Wentzell, oculist to the king, who declared he could not be of the least service.

In this hopeless situation, my poor father returned to Liverpool, and resided with my grandfather. With him he continued for some short period, until by the violent temper of my grandfather's second wife, he was compelled to leave the house, and to maintain himself on four shillings per week. For seven years he existed on this miserable, and, considering the circumstances of my grandfather, this shameful allowance; for an old aunt gave him lodgings. Whilst subsisting on this sum, he managed to pay a boy two-pence or three-pence a week, for reading to him an hour or two in the evenings. I have now in my possession, a gold brooch, to which I have heard him declare, he has often been indebted for a dinner; nor was this brooch confined to himself, a noted comedian of the present day, whose avarice has long since got the better of his principle, has borrowed and pledged this very brooch for the self-same purpose. From this state my father was removed to one much more comfortable. My grandfather placed one of his daughters and my father in a tavern, where he lived for some years, and soon after my aunt's marriage, his also took place, his age being then twenty-nine. My father finding, however, his pecuniary circumstances rather diminishing than increasing, left the public house.

He now entered into an engagement as an editor of a newspaper, called the Herald, which he for some time pursued with much pleasure, and little profit, until finding it impossible to express himself in that independent and liberal manner which his reason and his conscience dictated, he threw up his situation, and began the world once more.

With an increasing family, and a very small fortune, for a while my father hesitated before he fixed on any particular line of conduct. He thought of several plans, but none seemed more agreeable to his feelings, than the business of a bookseller; his habits and his pursuits combined to render it more eligible than any other which presented itself to his thoughts.

With thirty guineas, five children, and a wife, to whose exertions we owe more than words can express, my father commenced bookselling. My mother, my excellent mother, laboured incessantly, and with frugality and attention, the business succeeded, and my father felt himself more easy.

At this time politics ran very high in Liverpool, my father had published several of his pieces, all in favour of the rights of man. He became a noted character, was marked, and by some illiberal villain shot at; the lead passed very close to his eyebrow, but did not do him the smallest injury.

His butterfly friends who had constantly visited while all was serene, now began to desert him; they were afraid of being seen near the house, merely because my father had boldly stepped forward in the cause of liberty and of truth. Let it not be forgotten, that the foremost of these was the comedian, before mentioned, a man who owes his wealth to my father's advice, who persuaded him to try the stage. Such are the narrow prejudices, and paltry feelings, with which a man has to struggle, whose determination it is to speak and act as his heart shall dictate. But great was the satisfaction my father experienced from the steady attachment, the unremitting attention of a few tried and true friends, who with him had hailed the light wherever it appeared, and exulted in the triumphs of liberty, in whatever land they were achieved. Whilst in business as a bookseller, the purses of the late William Rathbone, and of William Roscoe, were offered to him; he was invited to take what sum he might want; he refused them both; and he has often told me, his feelings have been those of satisfaction, when he reflected on this refusal. He was in poverty, nay, the very moment he was struggling hard to gain a scanty pittance, yet he maintained his independence, and triumphed.

His life for some years was but little

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varied. He continued successively to produce poetical pieces, and in the year 1797 wrote a letter, since published, to Washington, on the subject of negro slavery. If I mistake not, in 1799 he wrote Mary Le More; the outrages daily committed roused his slumbering genius, and induced him to write, not only this, but several other pieces on the same subject; all of them breathing that spirit which it was at once his pride and boast to cherish.

But the principal event in the latter years of his life was the recovery of his sight; an event which tended to make those years much more comfortable than any he had experienced since his youth. In the autumn of 1805, hearing of the repeated successes of Dr. Gibson, of Manchester, as an oculist, he was induced to obtain his opinion: that opinion was favourable, and after enduring with his accustomed fortitude five dreadful operations, in the summer of 1807 he was again ushered into that world, from which for more than thirty years he had been excluded. His feelings on this occasion, which I well remember, are truly recorded in the lines addressed to Gibson on this happy event.*

For the last few years he has not written much, but those poems he has produced are excellent. The Fire of English Liberty, Jemmy Armstrong, and Stanzas addressed to Robert Southey, are all strongly in favour of those principles, which with "fire unabated," he preserved to the last moment of his mental existence.

In January 1811, after a tedious illness, my mother died. On the 25th of May, in the same year, my sister Anne died also.

For three or four years my father had been in the habit of taking Eau Medicinale for the gout. He again took this medicine about three weeks before his death. It is generally believed this was the remote cause of his death; its operation formerly was as a cathartic, but the last time it operated very forcibly as an emetic. So severe was the shock his constitution received, that the morning after taking the medicine, as I stood by his bedside, I expressed some fears respecting its operation; he rose to convince me of its wonderful effects; he knew not how weak he really was, for as he attempted to walk, he reeled, and had I not caught him, would most likely have fallen. He however walked down stairs and appeared very cheerful; he gradually amended, and once or twice walked out alone. A slight complaint in the ear, with which he had been troubled previously to taking the Eau Medicinale, now returned, accompanied by a slight discharge. On Saturday evening, the 19th of November, about nine o'clock, I left my father in high spirits, to attend my sister home. I returned about eleven; he was gone to bed. At nine in the morning, I passed through his room, and inquired how he was. He had had but a poor night, but he ordered his boots to be cleaned, intending to dine at my sister's. Not thinking any thing unusual in his slight complaints, I left him, and returned at twelve with a gig, in order to take him to my sister's. In the mean time he grew worse, and had twice asked for me. I immediately procured medical assistance. When the doctor arrived the pulse was lost; the feet were cold; and my father was then troubled with a violent vomiting. Prompt measures were resorted to for the purpose of re-animation, and not without success. A profuse perspiration broke out, but in vain, his faculties became more and more clouded, he was insensible to all around him, his children he knew not after a very short period, and gradually grew worse until Monday noon, when he opened his eyes and looked at those around him. He took some little nourishment, and perhaps possessed some little consciousness. Towards evening he seemed much better; at half past two in the morning a suffusion on the brain took place, the right side was paralized, the breathing became heavy and laborious. Medical assistance immediately arrived, and arrived but to see him expire, for no assistance could be given. At five o'clock on Tuesday the 22d of November, 8114, Edward Rushton died without a struggle, and without pain—leaving behind him a character, pure and immortal as the principles he professed.

* Mr. Rushton's cure is recorded, Mon. Rep. i. 388, where there are some complimentary lines on Mr. R. from Mr. M'Creery's Poem, intitled The Press. Ed.

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Memoir of the late Rev. Herbert Jenkins.

MR. HERBERT JENKINS was a native of Maidstone, in Kent, where his father was minister of the Independent Congregation. He received the rudiments of classical learning under the Rev. John Wiche, the Baptist Minister in the same town:* but his proficiency was greatly assisted by the attention and pains bestowed on his improvement by his father, whom he had the infelicity to lose early in life. But, stimulated by his own thirst after knowledge, he prepared himself, by assiduous application and study, pursued under unfavourable circumstances, to support the character of a private tutor to youth in families of the higher rank. A vigorous and capacious mind, united with a quick and lively imagination, aided his acquisition of a large share of information upon almost every subject; which was fully known to those only who dwelt under the same roof with him. His system of instruction was rendered very complete and valuable, we have learnt, by an improvement of almost every circumstance and occurrence of the passing day, upon which some useful information might be grafted; and it was often remarked, that he had a peculiar happiness in his method of conveying his ideas to others. He spent some years, before he entered on theological studies, in the capacity of a tutor in several families; particularly in that of Sir George Staunton, whom he accompanied into Ireland; and by whom he was invited to attend his son in the embassy to China. This alluring offer he declined, particularly from an apprehension that an acceptance of it might draw him off from his views and purposes of settling, as a dissenting minister. During this period of his life, as he had bestowed peculiar attention on the study of elocution, he was engaged to read lectures on that subject, at the new College in Hackney.

Relinquishing these useful employments, he commenced a student in divinity, in the academy under the direction of the Rev. Dr. Addington, at Mile End, near London. From his entrance into this seminary, he was an assiduous and useful assistant to the President of it, particularly in communicating, as a gentleman who was his fellow-student reports, important information on the structure of the English language, and on topics connected with it. Here a close intimacy commenced between Mr. Jenkins and Dr. Addington, which lasted as long as the latter lived.

When he appeared in the public character of the preacher, he became first, a colleague with the venerable Mr. Hampton, at Banbury, Oxfordshire, in 1792. From whence he removed to Stourbridge, in Worcestershire, July, 1796. He resigned his pastoral connexions there in 1808, and settled at Hinckley. He had not resided much more than two years in that town when it pleased Providence to visit him with a long and severe illness. His life was in imminent danger; and though his days were not immediately cut off, he never recovered his former vigour and health; and found it necessary to withdraw from the stated services of the pastoral office, at least in a large congregation, and where his appearance in the pulpit on both parts of the day was required. That severe illness he bore with pious resignation and Christian fortitude; though he devoutly acquiesced in the will of heaven, he deeply felt the affliction of being obliged to relinquish the public functions of the Christian ministry, even in part.

In the duties of his public character he evidently took a high pleasure. In the performance of them he was ambitious to excel and to be thought to excel, and had, it may be regretted, too lively a feeling of the reception his services met with. A solicitude, as to the justness and propriety of his elocution, originating probably from the nature of his early studies, was thought by some to have given too studied an appearance to his delivery, so as to be unfavourable to the effect of discourses well-suited, by the subject, sentiments and spirit of them, to excite attention and impress the heart: so difficult is it for frail man, even in the pursuit of excellence, to avoid faults: so difficult is it, where we aim to merit praise, to escape blame. In estimating human attainments and human characters, much allowance ought to be made for unknown but very supposable impres-

* See a Memoir of Mr. Wiche in the Protestant Dissenter's Magazine for 1797, Vol. iv. p. 121.

sions in early life, for difference of constitutions, for latent seeds of disease, for peculiarities in the animal system, acting with an imperceptible influence on the temper and manners, and for unknown circumstances that give a peculiar colour to the character. Though men may not take these things into the account in the opinion which they form of others, our heavenly Father, it is a consolatory thought, "knoweth our frame." The worthy person, whose history we are giving, to return from this digression, united with the gifts of the Christian minister a love of literature, a taste for the belles lettres, and the manners of the gentleman. His spirit and principles, as a professor of Christianity and a Protestant Dissenter, like those of a consistent friend to religious inquiry, were liberal and catholic. His temper and manners in the social relations of life were affectionate and generous. "To serve a friend and to relieve distress," it has been observed by one who knew him well, "were to him the most delightful offices:" and he had a very lively sense of the respect and friendship shewn to him by others; and, though a warmth and hastiness of temper, truth will concede was a principal failing in his natural disposition, candour will hear with pleasure, that he was known to have laboured very hard to regulate and subdue it. His domestic character will live in the memory and in the mournful regrets of his widow, his children and his pupils.

On being laid aside from the stated and usual services of the pulpit, he removed to Leicester, and engaged in a plan of education. He had, during his residence at Stourbridge, conducted, with great reputation, a seminary for young gentlemen. For the education of youth he was, by disposition and acquirements, particularly qualified. He was now induced to change the objects of his literary labours, by directing them to the cultivation of the female mind, in conjunction with Mrs. Jenkins, a lady well-qualified herself to form the youthful intellect and manners of the sex. His laudable efforts in this useful and important department were, alas! soon terminated, by a sudden dismission from this scene of activity and trial. He was, indeed, prepared for the awful close of life. He had anticipated it. He had wished for it: he had no fear of death, and met it, in the few moments of recollection, which, after awakening from sleep, preceded it, with composure of mind and resignation, Oct. 23, 1814, aged 53.

"Blessed are the dead who die in the Lord; who sweetly fall asleep in Jesus: they rest from their labours, and their works do follow them."

Feb 2, 1815. A FRIEND.

P.S. On occasion of Mr. Jenkins' ordination at Banbury, in 1793, the late Rev. Samuel Palmer delivered a very appropriate, judicious, and impressive discourse, from Cantic. i. 6. under the title of a charge, "On the Necessity of keeping our own vineyards;" which, in the course of the next year was repeated at an association, and published at the request of several ministers. From the apology for undertaking that part in the services of the day, and with which the discourse opens, it appears that Mr. Jenkins had stood, in a former connexion with Mr. Palmer; perhaps, as an assistant in his seminary.

During Mr. Jenkins' residence at Banbury he entered into the matrimonial relationship with a young lady of a respectable family, in the congregation. At that time the parish church was rebuilding, and the members of the Establishment met for religious worship at suitable times, in the Meeting-House of the Protestant Dissenters, under the sanction of an act of parliament, which was passed to legalize marriages and other parochial services performed in it, till the parish church was opened again. Under these peculiar circumstances, Mr. Jenkins was married by the parochial clergyman in a pew in his own meeting-house.

The Funeral Sermon, for Mr. Jenkins, was preached by the Rev. Dr. Toulmin, of Birmingham, from Rev. xiv. 7. *The everlasting gospel.* A poem by Mr. Jenkins was inserted ix. 57?.

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EXTRACTS FROM NEW PUBLICATIONS.

State of France.

[From " Notes on a Journey through France, from Dieppe through Paris and Lyons to the Pyrennees, and back through Thoulouse, 1814. By Morris Birkbeck. 8vo.]

THE approach to Rouen is noble: every object denotes prosperity and comfort. Since I entered the country I have been looking in all directions for the ruins of France; for the horrible effects of the Revolution, of which so much is said on our side of the water: but instead of a ruined country I see fields highly cultivated, and towns full of inhabitants. No houses tumbling down, or empty; no ragged, wretched-looking people. I have inquired, and every body assures me that agriculture has been improving rapidly for the last twenty-five years; that the riches and comforts of the cultivators of the soil have been doubled during that period; and that vast improvement has taken place in the condition and character of the common people. In the early part of the revolution, more was done in promoting the instruction of the lower orders than the sinister policy of the late Emperor was able to destroy: and, though much remains to be desired on this point, enough has been effected to shew that a well-educated commonalty would not be wanting in industry or subordination.

On my first landing I was struck with the respectable appearance of the labouring class; I see the same marks of comfort and plenty every where as I proceed. I ask for the wretched peasantry, of whom I have heard and read so much; but I am always referred to the Revolution: it seems they vanished, then.

July 16.—Corn market, Rouen:—A retail business chiefly. Wheat about 34s. per quarter, coarse and light; oats good, 13s. 6d. per quarter; vetches for pigeons and fowls, 24s. per quarter; oil cake 4d. for 6 lb. 12 oz. English weight.

Formerly there were, in Rouen, forty convents. These buildings are mostly now the property of individuals, and are applied to a variety of useful purposes: a few remain unsold, as public warehouses, barracks, &c. That of the Benedictines, a noble structure, is the Hotel de Ville. The libraries of the other convents have been collected, and deposited in this building for public use. It is open five days in the week. A splendid gallery of pictures, collected in the same manner, is also open (and *really* open) to the public. The garden, formerly belonging to this convent, is kept in good order, and forms an agreeable promenade, which is much frequented by the citizens.

Gypsum, in large quantities, is brought down the Seine from the neighbourhood of Paris. It is used in the interior of buildings; and for manure on clover, after the first crop.

July 17.—Visited a small farmer a few miles from Rouen. Labourers' wages 10d. per day, and board; 20d. per day without board. As all provisions, every article of expenditure, may be taken at something under half the English price, by doubling their wages, we may find the proportion they bear to our's. Great numbers of turkeys are kept here, and fowls of all descriptions. Poultry is an important object of French farming: it is a question whether there is more weight of mutton consumed than of poultry. The daughters of this farmer were both notable and polite: and the ploughman and boy were eating an omelet with silver forks.

On a sheep-walk above Deville, a man was collecting fresh sheep dung, which he sold at three farthings per lb. It is used in dyeing cotton red. I note this trifle because it may be worth knowing; but especially as an instance of the danger of observing superficially. I thought that he must of course be a wretched pauper, who was collecting sheep dung to sell as manure: this excited my curiosity, which was agreeably relieved by the above information. At a very poor inn in a remote village, where we stopped on our morning's ride, the landlady kept a child's school, and her daughter was weaving cotton check; her sister kept a little shop, and was reading a translation of Young's Night Thoughts. This was more than we should have expected in a village alehouse in England.

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A dirty fellow, with a good voice, and a fiddle with three strings, alternately chanting and preaching to the crowd in one of the market places at Rouen, attracted my attention. The *morale* was the collection of three sous each from his hearers, for a sacred charm: being much amused and somewhat edified, I purchased a packet. It contained two papers of prayers and saintly histories; a small crucifix, and a *very* small bit of the *real* cross. When I displayed my treasure at the hotel, our landlady's son, a boy of about thirteen, who spoke a little broken English, cries out, on seeing the crucifix, "Dat is God,"—"Dat is God."

Sunday is but slightly observed in this part of France, (fifty miles south of Paris,) at any season; very slightly indeed in harvest. Some go to church for about an hour; but, before and after, no great marks of Sabbath are perceptible. This is to be regretted: a day of rest is at least an excellent political regulation: good for man and beast. It is, however, pleasant to perceive how little hold the church has upon the minds of the people. Surely it can never recover its influence. The churches here are modest structures; not so imposing as those of Normandy; and I fancy they have less influence on the imagination of the inhabitants.

Roanne. Sunday. Religion seems to be monopolized by the women, if we may judge by the attendance at church. Twenty women to one man is about the proportion. At the Petits Minims here, to-day, there might be 800 persons present to hear the sermon; 40 of them men!

Aug. 14. *(St. Urbain.)* In every part of France women employ themselves in offices which are deemed with us unsuitable to the sex. Here there is no sexual distinction of employment: the women undertake any task they are able to perform, without much notion of fitness or unfitness. This applies to all classes. The lady of one of the principal clothiers at Louviers, conducted us over the works; gave us patterns of the best cloths; ordered the machinery to be set in motion for our gratification, and was evidently in the habit of attending to the whole detail of the business. Just so, near Rouen, the wife of the largest farmer in that quarter, conducted me to the barns and stables; shewed me the various implements and explained their use: took me into the fields, and described the mode of husbandry, which she perfectly understood; expatiated on the excellence of their fallows; pointed out the best sheep in the flock, and gave me a detail of their management in buying their wether lambs and fattening their wethers. This was on a farm of about 400 acres. In every shop and warehouse you see similar activity in the females. At the royal porcelain manufactory at Sevres, a woman was called to receive payment for the articles we purchased. In the Halle de Bled, at Paris, women, in their little counting-houses, are performing the office of factors, in the sale of grain and flour. In every department they occupy an important station, from one extremity of the country to the other.

In many cases, where women are employed in the more laborious occupations, the real cause is directly opposite to the apparent. You see them in the south, threshing, with the men, under a burning sun;—it is a family party threshing out the crop of their own freehold: a woman is holding plough;—the plough, the horses, the land is her's; or, (as we have it) her husband's; who is probably sowing the wheat which she is turning in. You are shocked on seeing a fine young woman loading a dung-cart;—it belongs to her father, who is manuring his own field, for their common support. In these instances the toil of the woman denotes wealth rather than want; though the latter is the motive to which a superficial observer would refer it.

Who can estimate the importance, in a moral and political view, of this state of things? Where the women in the complete exercise of their mental and bodily faculties, are performing their full share of the duties of life. It is the natural, healthy condition of society. Its influence on the female character in France is a proof of it. There is that freedom of action, and reliance on their own powers, in the French women, generally, which, occasionally, we observe with admiration in women of superior talents in England.

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Paris, Sept. 15---After three days of repose and social enjoyment with our friends at ——, we find ourselves again in this vast city. It is an object too great for the study of the passing traveller. However, in the fortnight which we allow ourselves, we shall see a great deal to amuse, and something, I doubt not, to instruct and improve us.

I prefer the country character of France to that of the city. In the former, the good fruits of the Revolution are visible at every step: previous to that era, in the country, the most numerous class, the bulk of the population, all but the nobles and the priests, were wretchedly poor, servile and thievish. This class has assumed a new character, improved in proportion to the improvement of its condition. Servility has vanished with their poverty; their thievishness, an effect of the same cause, has also in great measure disappeared. But there is a selfishness and avarice, too prevalent in the general character of the people; which may be natural to their present state of society, from the virtues of industry and economy in excess. I question if a proportionate amelioration has taken place among the Parisians, a sort of insulated nation, who know very little, and seem to care as little, about the rest of France.

With a restrained press and education under the direct influence of government, I should think very meanly of French political liberty, under any form of government: I could not long breathe in an atmosphere so dense and polluted. Not a pamphlet is exhibited by the booksellers except on the side of the prevailing politics: nothing of liberal discussion existing, except by contraband. Every paragraph in the public journals is modelled and pared down to suit the temper of the Tuilleries, whatever that temper may be,---to-day: just so, it would be adapted to an opposite temper to-morrow.

Sunday, Sept. 18---Being a day of fête at St. Cloud I joined all Paris in toiling through the heat and dust to visit the favourite abode of Buonaparte. Here we walked through a few rooms and saw a few fountains. The young men and maidens diverted themselves with blind man's buff, and many other games; and we all returned—fatigued and contented. Never were people entertained, or provided with occupation, at so cheap a rate as the Parisians. This I had often heard; and the hundred thousand individuals, who found themselves well satisfied with the amusements of this day, proved it. I was struck with a medallion on the base of an urn of great beauty in a saloon at St. Cloud: the figure, apparently the late Emperor, restraining a wild horse, which he has caught by the under jaw, with the inscription "Vaganti tandem imponitur frænum;" meaning, I suppose, French liberty. Though a symbol of Napoleon's tyranny, it is the most beautiful work of art I ever beheld.

As we were taking our refreshment at a restaurateur's in the village of St. Cloud, the Duchess of Angoulême arrived in a state coach with eight horses, and was met, directly opposite to our window, by an open landau and six, which was to convey her to the palace. She changed carriages among an immense crowd, who paid her very little attention. This moved the choler of a flaming royalist of our company, and led to a political discussion, which afforded me fresh reason to observe how surprisingly little is known, by this party in Paris, of the revolution in the French character which has really taken place. They are so dazzled by their own gaudy city, that they think but lightly of the twenty-six millions of independent inhabitants of France who are not in the Parisian circle. Paris is the punctum saliens, the organ of political feeling; elsewhere political feeling is absorbed in the love of tranquillity. The court may seem to be of the same importance as under the ancien regime; when the peasantry were a mere number, and the nobility and the church were the French nation, of which the court was the centre. The fact, however, is now far otherwise: it is the indifference and not the insignificance of the people which now gives consequence to the politicians of the Tuilleries. Should that indifference be rouzed, the charm will be broken.

Sept. 19.---There was a magnificence about Buonaparte which carries you away in defiance of your sober judgment. To-day I gained a sight of the astonishing colossal elephant, which was to have been elevated on

the scite of the Bastille; from which a grand street was projected to the front of the Louvre, through the whole length of the city. The canal of Ourque, a grand work of his for the supply of Paris with water, was to have formed a fountain through the proboscis of the elephant. It is said that he invited the artists to furnish him with designs for a monument, to be erected on this spot, and having received them, he proposed his own of the elephant, which was characteristic of its author, but will probably never be completed. Whereever you turn is some majestic monument of his taste. In fact, the grandeur of Paris was his creation, and you now see workmen busy in all parts, scratching out his name and defacing his eagles. This is very pitiful. The Bourbons, in their attempts to disgrace Napoleon by pulling down his statues and obliterating the ensigns of his power, are directing their attack against his least vulnerable part, and inviting a comparison greatly to their own disadvantage. He executed many great works of lasting utility, and many of amazing splendour. Under his auspices the internal government of the country was wise and effectual: property was sacred, and crimes were rare, because they could not be committed with impunity. It was through the madness of his external policy that his tyranny had become intolerable; for this he drained the best blood of his people, and sacrificed the commerce and manufactures of France; and to render the nation subservient to his ambition he laboured to enslave it. Let his successors pursue an opposite course: let them study peace, encourage commerce, and cherish liberty; then they will have no rival in Buonaparte. I think there is not in France any political party in his interest.

If we view France at large, apart from the busy politicians of the metropolis, nine-tenths of the people will be republicans when put to the test. To the republic they owe all they possess of property and independence; but their only present prayer is for repose and security. Let the restored monarch look to this. There is a strong party in favour of tranquillity; but very little love for royalty out of the immediate circle of the court. Touch, or only threaten, the present arrangement of property, and such a fermentation will be excited in the republican mass, as will shake Paris, and "discover its foundations."

With regard to the late Emperor, there seems to be no cement by which a party can be united for him. Many, no doubt, have lost situations of profit which they held under his government. The host of officers of revenue, and of all the departments of state who have been displaced; these naturally regret the power which nourished them; but they are now mere individuals, who, with their places, have lost much of their influence. The army too may regret him; but it had suffered so deeply by his latter madness, that I really believe, highly as they respect him in character of General, they do not wish for exactly such a leader. Beside, a large part of the army is now re-settled in good pay and quarters under the present government; and there is little prospect of Napoleon's being in a situation to stand forward as a rallying point for the discontented among the remainder. A good lesson this for the present king. The fermentation of twenty-five years has purged off that mystical affection called loyalty, (so serviceable to kings and governments, that they have classed it among the cardinal virtues of a good citizen,) and they will value their government like other things, according to its usefulness. Their experience has given them more to fear than to hope from their rulers: reverse it, and they need not fear a competitor, though backed by all the potentates of Europe.

In speaking of parties I had forgotten the brood of priests which is hatching in all quarters. They are objects of derision and disgust whereever they appear. Their contracted shoulders, inclined heads, and hands dangling from their weak wrists, together with their immense hats and long camblet gowns, give them a sneaking demeanour, which contrasts most unfavourably with the erect gait and manly air of all other descriptions of people. It is a miserable thing that a class of men, born like their fellows, "Vultu erectò conspicere cœlum," should be so debased by bigotry or hypocrisy. Religion, that most sublime relation, which connects man with his Maker, must ennoble the

character; yet, strange to tell, these cringing attitudes have been a successful mean of operating on the imaginations of the ignorant a belief of their sanctity. I am happy in the conviction that no pretensions of this, or any other sort, will reconcile the people of France to the restoration of tithes or ecclesiastical domination.

There are some particulars in the habits and customs of the French in common life, which an Englishman would hardly tolerate after three apprenticeships. For instance,

The habit of spitting up and down their houses and churches, not confined to the gentlemen.

The abominable custom of cheapening every article in dealing.

Their Voitures, *waggon-diligences*, and their carriages in general; with all their harness and trappings.

Their prodigious saddles, and bridles, and boots.

The Cabinets d'aisance; and, in some places, the utter want of them.

The streets, without flag causeways.

The stench of their populous towns, particularly in the South, for want of a cleanly police.

The frequent discharge from the windows.

The sabots, or wooden shoes.

The ceremony at meeting and parting---a little overdone.

The perfect abruptness with which domestics, male, or female, enter your chamber on all occasions.

Their long meals, and countless dishes.

The lean mutton of 6 lb. per quarter; and the leanness of the meat in general.

Cards and billiards all day long, for want of better employment.

The paucity and extreme barrenness of journals, from a restrained press.

The immense standing army, and the increasing number of priests.

The two last items are somewhat out of catalogue; but they deserve a place somewhere.

There are also a few circumstances and habits in which they excel the English.

Their drinking no healths, and their temperance in general.

Neatness in their linen, of every description.

Their great propriety of manners, and general politeness; including all ranks, but most remarkable in the lowest.

The good treatment and excellent condition of their *unmutilated* horses, of every sort.

The activity and consequent good health of the women.

The superior condition of the labouring class; and, as a set-off against some political grievances, exemption from tithes, poor-rates; and, in comparison, from taxes.

MISCELLANEOUS COMMUNICATIONS.

Sir, *Higham Hill, Feb* 1, 1815.

LOOKING the other day into the Evangelical Magazine, I was struck with the following passage in the Review of Dr. Williams's Essay on the Equity of the Divine Government and the Sovereignty of Divine Grace. "Interminable misery is the natural and spontaneous effect of sin, unless God should interfere by a *sovereign* act to cut off the entail; which he is in no respect whatever bound to do If in any instance he do so interfere, he acts as a munificent sovereign: if he decline so to interfere, he acts in *equity*, he does no wrong to any."

On this paragraph I immediately wrote the following observations, which if you conceive them to be worth inserting in your Repository, are very much at your service.

"Interminable misery is the natural and spontaneous effect of sin." As this is by no means a self-evident truth, I am at liberty to call it in question. I then deny that there are any *data* from which this conclusion can be drawn. It has, however, been said that sin is an infinite evil, because it is committed against an infinite Being, and therefore deserves a punishment infinite in duration. To this I reply, that it is at least as reasonable to measure the evil of sin by the attributes of the being who commits it as by those of the being against whom it is committed. I will therefore venture to confront this axiom with another. Sin is *not* an infinite evil, because it is committed by a *finite* being, and therefore does *not*

deserve interminable punishment. But leaving these axioms to their fate, I proceed to observe that as sin, according to the Calvinistic hypothesis, is the necessary result of a nature totally corrupt, with which corrupt nature, we certainly did not endow ourselves, it does *not* deserve interminable misery; and were interminable misery to follow it, it must be by an arbitrary appointment, the injustice and cruelty of which would be commensurate to the suffering inflicted. Nor would the wretch who should be doomed to sustain this eternity of woe, be disposed to think his sentence a whit more equitable, when reminded, that he "sinned in Adam and fell with him in his first transgression." But we are told that "if God in any instance remit the punishment he acts as a munificent Sovereign; if he decline so to interpose he acts in *equity*, he does no wrong to any." No wrong? Does he sustain no wrong who is brought into existence with a nature radically depraved, and then made eternally miserable for being such? It may not be out of place to state here, that according to Dr. Williams's system, as represented by the reviewer, all the divine dispensations are the results of two great moral faculties in the Supreme Governor, *equity* and *sovereignty*. With what propriety sovereignty can be represented as a *moral faculty* I am altogether unable to comprehend. *Goodness* I can understand, and unless my memory fails me, the Assembly's Catechism taught me when a child that God possesses this attribute in an infinite degree. Premising that I mean no reflection either on the understanding or the sincerity of Dr. Williams, I must be permitted to remark, that *infinite goodness* will be wisely kept out of sight by those who contend that the greater part of mankind will suffer eternally for that which they could not help, and over which they possess no controul. For it might unfortunately be asked, How comes it to pass that *equity* should so triumph over *benevolence*, how comes it to pass that a Being who is acknowledged to be *infinitely good* should treat the majority of his human offspring as he would do were he *infinitely malevolent*, and doom them to as much misery as the grand enemy of the human race is supposed to wish them?

When I had read the paragraph on which I have been animadverting, I thought the Dr. had proceeded far enough, but the Reviewer wishes that he had proceeded still farther, and stated "the scriptural doctrine of the punishment of sin as not merely negative, but as including also *positive infliction* on the score of retributive justice." The reviewer, it seems, is not satisfied with interminable misery as the consequence of sin. What farther his imagination has destined for mankind I am not able to divine nor anxious to be informed. But that retributive justice should demand the *infliction* alluded to is a paradox which the human intellect must ever despair of being able to solve. Strange that system should so blind the understanding of men in other respects intelligent that the very terms which they employ to express their dogmas should carry their refutation with them! It is certainly as impolitic to name *justice* in this matter as it is wise not to to say too much of the attribute of *goodness*. What must be the definition of justice by which it can be shewn to be just, that a creature, who, born with a corrupt nature must *inevitably* fall into sin, should be rendered eternally miserable by the Being who made him what he is; or by what definition of justice can it be proved, that God would have been unjust either to *us* or to *himself*, had the *infinite* satisfaction of Jesus Christ been accepted in behalf of all mankind? I know it has been said that the torments of the damned are to be an eternal monument of the immaculate holiness of the Divine Nature. This is changing the ground, but not to my mind, changing it for the better. The Deity is thus represented as giving birth to a race of *impure* beings, that their eternal sufferings may be a demonstration of his *purity*. And a matchless demonstration it undoubtedly is. Who would have thought that *infinite holiness* should not be distinguishable in its operation from *infinite malevolence*, or that the moral perfection of God should be the grand source of misery to his creatures!

If I have committed an error in wandering from verbal criticism to controversial theology, I will endeavour to make some amends by returning to my proper department. I am not aware that the following passages

of Heliodorus have been yet produced in illustration of the well-known text in the epistle to the Philippians, ουκ, ἁρπαγμον ἡγησατο το ειναι ισα Θεῳ. Heliodor. Æthiop. Ed. Cor. p. 274, ἡ δη Κυβελη. την ξυντυχιαν ἁρπαγμα ..... ποιησαμενη. p. 321, ἁρπαγμα το ρηδεν επτοιησατο ἡ Αρσακη. p. 290, νεος ἐτω και καλος και ακμαιος, γυναικα ὁμοιαν και προσλετηκυιαν απωθειται, και ουκ ἁρπαγμα ὑδε ἐρωμενον ἡγειται το πραγμα. On this last passage the learned editor after observing that some manuscripts instead of ἡγειται read ποιειται, proceeds as follows. ενδεχεται μεντοι Ἡλιοδωρου, εν αλλοις ειποντα Αρπαγμα .ποιεισθαι, ενταυθα, η ποικιλαι βαλομενον τα της συνθεσεως, η, ὁ και μαλλον εικος, εις την χριστιανικην ιδεαν τω λογω λεληθοτως ὑποφερομενον ειπειν, Ἁρπαγμα ἡγεισθαι, κατα το (Φιλιππησ Β, 5) "ουκ ἁρπαγμον ἡγησατο το ειναι ισα Θεῳ.

I remain, Sir, Yours, &c.

E. COGAN.

SIR, *Jan* 6, 1815,

IT is well known that a titular sanctity is ascribed, in a regular gradation, to the established clergy. From the lowly deacon to the prebendary they are simply *Reverend*. The dean is *Very Reverend*, the bishop *Right Reverend*, and, to finish the climax, the archbishop is *Most Reverend* and *His Grace*.

There is another description of Christian ministers who, I trust, generally regard it as their highest distinction, to have been appointed by their brethren to preside in their assemblies, and to promote their religious improvement. Yet such also allow themselves to be styled *Reverend*, thus copying, not very consistently, their *Presbyterian* ancestors, who indeed were champions of Religious Liberty, according to their *partial* historians, *Calamy*, *Neal* and *Palmer*; but were only *priests writ large* according to *Milton*, who spake what he knew and testified what he had seen. Of this latter description of Christian ministers there is, however, I am persuaded, a large and increasing number who would chearfully disencumber themselves of the title *Reverend*, could they find another concise appellation to distinguish them from busy traders and idle gentlemen.

I have taken rather a circuitous course to make some inquiries suggested by the following title-page of a small volume now before me. "A perfect Abridgment of the Eleven Books of Reports of the Reverend and Learned Knight Sir Edward Cook, sometimes Chief Justice of the Upper Bench. Originally written in French, by Sir John Davis, sometimes Attorney-General in Ireland. Done into English." London, 1651.

You will observe that this *Abridgment* was published during the *Commonwealth*. Can any of your readers, learned in the law, inform me whether legal dignitaries were then first denominated *reverend*, or if they still claim the title? In that case the present remote successor of Sir Edward Cook should be described not only as the noble and learned, but also, or rather *imprimis*, as the *reverend* Lord Ellenborough, while the Chief Justice of Chester, the present Attorney-General may, without our incurring the charge of *garrulity*, be also stiled *reverend*.

PLEBEIUS.

SIR, *Jan.* 31, 1815.

SINCE I communicated to you the Notes on the Life of Priestley, a friend has reminded me of a circumstance which ought to have been mentioned, in connexion with the name of Hartley, as shewing that Priestley had been his correspondent. This appears by the following passage in the "Letters to a Philosophical Unbeliever." Pt. I. p. 71.

"As the pains and mortifications of our infant state are the natural means of lessening the pains and mortifications of advanced life; so I made it appear to the satisfaction of Dr. Hartley, in the short correspondence I had with him, that his theory furnishes pretty fair presumptions, that the pains of this life may suffice for the whole of our future existence; we having now resources enow for a perpetual increase in happiness, without any assistance from the sensation of future pain."

This correspondence must have been early in the life of Priestley, probably while he resided at Needham Market, as Hartley died in 1757.

R.

SIR, *Jan.* 29, 1815.

THERE are, I believe, scarcely any biographers of Lady Jane Grey who have not quoted the interesting description of her talents and occupations by Ascham, in his *Schole-Master*, 8vo. 1743 (p. 37). I lately read another tribute to her memory, which I have never seen quoted, though well-worthy of accompanying her affecting story, especially as offered by one who was an enemy to her Protestant faith. The writer to whom I refer is the learned jesuit, Father Orleans. In his *Histoire des Revolutions D' Angleterre*, Lib. 8. 4to. ii. 450, describing the political intrigues of Northumberland, he adds, "La plus grande opposition qu'il y trouva, fut de la part de sa belle-fille. Jeanne Gray, qui servit d'actrice à la nouvelle scene que l'Angleterre donna à l'Europe en cette occasion, refusa long-temps le personage que son beau-pere la pressa de representer. Toute jeune qu'elle etoit elle etoit solide, et voyoit bien le ridicule du rôle qu'elle alloit joüer. D'ailleurs elle avoit l'esprit philosophique, et naturellement moderé, aimant mieux etre particuliere in repos, que Reine dans le tumulte. *A la religion prés*, c'etoit une femme accomplie, ayant meme, *au dessus du sexe*, assez de connoissance des bonnes lettres pour faire un honnette homme sçavant. Elle se défendit autant qu'elle pût du mauvais pas qu'on lui fit faire. Sa famille l'y obligea. Elle se laissa proclamer Reine dans la Capitale et aux environs, et en receut les honneurs de si bonne grace, que l'on ne pouvoit s'empecher de souhaiter qu'elle y eut plus de droit."

Now I am quoting the language of our neighbours, I hope not soon again to become our enemies, give me leave to close this paper with a short character, by one of their critics, of an English poetess, who has long adorned, and I trust may yet much longer adorn, that private station, the nurse of talent and the guard of virtue, which the *transient* Queen Jane wisely preferred to royalty. The author of *Des Romans, et des Femmes Anglaises qui cultivent les Lettres*, says,

"Parmi les femmes poëtes Anglaises qui sont nos contemporaines, la premiére place est due, sans doute, à Mistriss B——d, qui joint une connoissance approfondie de l'art et une tendance trés morale à une veritable talent. Ses ouvrages, où l'on peut désirer plus de chaleur et d'imagination, en offriroient peut-être davantage, si elle ecrivoit dans un autre pays." *Archives Litteraires de l'Europe.* Paris, No. 30. June 1806.

Most of your readers will, I am persuaded, disapprove the *historian's* assumption of male superiority in his *au dessus du sexe*, and demur to the *critic's* exceptions, at the expence of our country. R. B.

On two Natures in the Person of Christ.

SIR, *Jan.* 23, 1815.

IT was gravely said by some of the prelates at the Council of Trent, "That the schoolmen were the astronomers which did feign eccentricities and epicycles and such engines of orbs, to save the phenomena, though they knew there were no such things: and in like manner, that the schoolmen had framed a number of subtile and intricate axioms and theorems to save the practice of the church." The distinction of two natures in the person of Christ was invented to *save* the doctrine of his deity, being one of those subtleties, by means of which the same propositions may be affirmed and denied at pleasure. It will be always found, however, that such subtle distinctions rest on equivocal terms, and that we have only to detect the equivocation of the terms, to prove the absurdity of the meaning, or the absence of all meaning.

The terms Nature and Person are employed equivocally by Trinitarians: at one time they argue that there are three persons in one nature; at another that there are two natures in one person. In the one instance, the nature is the whole that comprehends the parts called persons. Each of the terms is made to extend and contract, so as to be both the greater and the lesser; both that which comprehends and that which is comprehended; or in other words, both contents and container, the whole and parts of the whole. There are three persons (it is said) in the divine nature, or in the one God; and again, there are two natures in the one person of Christ. Now as a whole must be greater than any one of its parts, the person of Jesus must be not only greater than that part called the human nature, but also that part called the divine, for it is supposed to comprehend both, or to consist of both.

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A proper question on this subject is, can a human nature exist without a human person? If not, then there is a whole person of Christ without the addition of a divine nature: again, can a divine nature truly and literally exist without a divine person? If not, then there is a complete person of Christ without the addition of a human nature; and if the two be united, he has not only two natures, but two persons, and therefore two natures in one person is as absurd as two natures in one nature, or two persons in one person. Be it remembered also, that what is called the Deity of Christ is said to be the second person of the Trinity; hence it follows, that either his *humanity* is nothing, or that he himself is more than a single person, for he had (according to Trinitarianism) a complete person before he possessed humanity; and if the *man* Christ Jesus be truly a person, and if this person be united with the second person of the Trinity, then it follows as plainly as that one and one are two, that Jesus Christ is not one person but two persons.

Again, if one of the natures comprehended in the person of Christ be the second person of the Trinity, then there is a person within a person; nay a divine person is in this case comprehended in a person neither wholly divine nor wholly human, but made up of both. And if the second person of the Trinity forms part of the person of Messiah, then the Messiah must be not only more than a complete person, but greater than either of the natures or persons of which he is supposed to consist: that is, a person neither wholly God nor wholly man, must be greater, not only than man, but also than God.

It must be evident that the same mode of reasoning must be perfectly fair when applied to the Trinity. If there be three persons in God, then consequently, God is equal to all the persons, and greater than any one of them taken separately: thus God is greater than the third person of the Trinity, or Holy Spirit, and greater than the Son, the second person, and greater than the Father, the first person; that is, God is greater than himself, for the Father (it is said) is God, the Son is God, and the Holy Ghost is God.

It is unnecessary to add more, we conceive, to prove that three divine persons in one divine essence is equivalent to three persons in one person, three essences in one essence, or three beings in one being; and that two natures in one person is equivalent to two persons in one person, two natures in one nature, or two *somewhats* in one *somewhat*, which is equivalent to absurdity.

If it be said, this is reasoning, not scripture, we reply that it is better first to reason and then to quote, than first to quote and not to reason; and that unless we bring our reason to scripture, we shall only turn scripture into absurdity.

DOULOSCHRISTOU.

SIR, *Jan.* 25, 1815.

THE marriage service, as conducted by the Established Church, has of late been frequently the subject of discussion among the Protestant Dissenters; and as they have more clearly understood the nature, or been impressed by the importance, of religious liberty, has excited a proportionate degree of hesitation, as to the consistency of a compliance. These scruples have more particularly taken place among Unitarians; who are apprehensive that they depart here from their great leading principle; a part of the service being undeniably Trinitarian. They have also to observe, that their *Irish Dissenting brethren* are exempt from this obligation, by the legality of their marriages among themselves. By an Act of the Irish Parliament, Dissenting Ministers may legally perform this service; which is, of consequence, in itself legal and binding. We should conclude, therefore, that there can be no just reason for refusing it to Protestant Dissenters of the sister Island. The Quakers, also have long enjoyed this privilege.

It may indeed, be observed by some, that marriage is a civil contract. But if so, religious principles and opinions are blended with it, and a clergyman performs the ceremony. We refer your readers to the service itself for further information.

Unitarians have indeed, by a late Act been brought more immediately under the protection of law; but they persuade themselves that the Legislature will not consider them as needlessly multiplying claims with the grants they have received; but here also discover that liberality which has marked their late proceedings.

The subject may at least be submitted to the consideration of our late advocate Mr. Smith, by those who, from situation, have access to him; since, when there shall be any probability of success, no person is better qualified to bring it forward and pursue it to its completion.

In the mean time, as these are only introductory hints, it may continue to be the subject of friendly and peaceable discussion among Protestant Dissenters in general, and this particularly in your valuable Repository; to which, Mr. Editor, no one more ardently wishes a still increasing circulation and still greater success, than

Sir, your constant Reader,
A Member of the Kent and Sussex Unitarian Association.

Some Account of Cheynell's "Rise, Growth and Danger of Socinianisme."

OF Cheynell and his pamphlets we promised some account in the Memoirs of Chillingworth (ix. 211). We proceed to fulfil the promise.

Cheynell's name is preserved chiefly by its being conjoined with that of the great man above-mentioned; for, as Dr. Johnson remarks, "there is always this advantage in contending with illustrious adversaries that the combatant is equally immortalized by conquest or defeat." This remark introduces the life of Cheynell by Johnson; first printed in a periodical work, intitled The Student, 1751, and since collected into Johnson's Works, 8vo. Vol. xii. p. 130, &c.

Francis Cheynell was born in 1608 at Oxford, where his father practised physic. He himself entered the University at that place very early; became a probationer and then a fellow of Merton College: took the degree of Master of Arts, was admitted to orders, and held a curacy near Oxford, together with his fellowship. He grew into notice 1641, when he attempted to take his degree of Bachelor of Divinity, but was denied his grace for disputing concerning predestination, contrary to the King's injunctions. In the subsequent convulsions of the state, Cheynell declared for the Parliament and Presbytery, embraced the Covenant, was made one of the Assembly of Divines and frequently preached before the Parliament, by whose ordinance he was put into possession of the valuable living of Petworth in Sussex. He attended the Earl of Essex, in one at least of his campaigns, and is said to have displayed great personal courage. In 1646, he was sent down on an evangelical mission to Oxford, whither also he went in the character of Visitor, in 1647; in which capacity he shewed more zeal than moderation, some of his own decrees and acts tending to his instatement in the Margaret professorship, and the presidentship of St. John's College. He manifested conscientiousness in refusing the engagement to Cromwell, and in resigning in consequence these lucrative preferments. On his resignation, he withdrew to his living of Petworth, where he continued till the Restoration, when he was ejected. After his deprivation, he lived at a small village near Chichester, upon a paternal estate, till his death, which happened in 1665.

It is singular that Johnson should have written the life of so zealous a Presbyterian; and still more singular that he should have written it with much coolness and with an evident respect for the hero of his tale. Palmer, indeed, says [Noncon. Mem. 2d. ed. Vol. iii. p. 325.] that the "narrative is a satire both upon Dr. Cheynell and the times," and this petulant remark is extracted, without censure, into the last edition of Neal's History of Puritans (iv. 420). The reader will probably judge that no great tenderness was due to the author of "The Rise, Growth and Danger of Socinianisme" and of "Chillingworthi Novissima." Dr. Kippis says truly and justly, "Cheynell's conduct was replete with bigotry. He was one of those violent Presbyterians and Calvinists of the last age, who knew but little of the true principles of toleration and candour." (Biog. Britt. Vol. iii. p. 517. c. 2.)

An apology is made by Calamy for Cheynell's violence on the ground of his occasional insanity; but what apology can be made for his party, who encouraged his mad bigotry, whilst it served their purposes? It is very convenient to an intolerant sect to have an advocate with an irregular mind like Cheynell's; they profit by his insane abuse, and when its ferocity draws down shame and contempt, the plea of *non compos mentis* is put forth as a shield for the reviler and his abettors.

These prefatory remarks shall be lengthened by only one more observation, which is, that Cheynell was an active member of that Assembly of Divines, who composed the creed which the Calvinistic Dissenters still regard as the standard of orthodoxy: such being the workman, what was to be expected from the work?

"*The Rise, Growth and Danger of Socinianisme. Together with a plaine discovery of a desperate designe of corrupting the Protestant Religion, whereby it appears that the Religion which hath been so violently contended for (by the Archbishop of Canterbury and his adherents) is not the true, pure Protestant Religion, but an Hotchpotch of Arminianisme, Socinianisme and Popery. It is likewise made evident, that the Atheists, Anabaptists, and Sectaries so much complained of, have been raised or encouraged by the doctrines and practices of the Arminian, Socinian and Popish Party. By Fr. Cheynell, late Fellow of Merton College. London. Printed for Samuel Gellibrand, at the Brazen Serpent in Paul's Church Yard.* 1643." 4to. pp. 76. and Ep. Ded. pp. 8.

The work is dedicated "To the Right Honourable the Lord Viscount Say and Seale," whom Cheynell compliments on his government of Oxford, which the Parliament had put under his charge. This leads the writer to introduce himself, and to vindicate his proceedings in an affair which we should be glad to have more fully explained.

"When I was commanded by speciall warrant to attend your Honour, (deputed by both houses of Parliament for the service of King and Parliament, to settle peace and truth in the University of Oxford, and to reduce the said University to its ancient order, right discipline and to restore its former priviledges and liberties) there was notice given of a *pestilent book, very prejudiciall both to truth and peace,* and upon search made, the book was found in the chamber of *Mr. Webberly,* who had *translated* this *Socinian Master-peece into English,* for his private use, as he pretended; to which vain excuse I replyed, that I made no question but he understood the book in Latine, and therefore had he intended it only for his own private use, he might have saved the pains of translating it. Besides, the Frontispice of the book, under *Mr. Webberlie's* own hand, did testify to his face that it was translated into English for the benefit of this nation. Moreover there was an Epistle to the Reader prefixed before the booke; (I never heard of any man yet that wrote an epistle to himselfe) and therefore sure he intended to print it. Finally, he submits all to the consideration of these times of *Reformation,* and the *Reformers* have thought fit that it should be answered and published. I desired, at the first intimation, to decline the service, because *it were better to confute Socinianisme in Latine;* but I have since considered that

1. "The opinions of *Abailardus, Servetus, Socinus,* are already published in English, in a book entitled *Mr. Wotton's Defence against Mr. Walker* (See Mr. Gataker's Defence of Mr. Wotton), and therefore if this treatise had been suppressed, their opinions would not be unknown, for they are already divulged.

2. "The opinions being published in English without a confutation, it is very requisite that there should be some refutation of the errours published also, for it is not fit that a *Bedlam* should goe abroad without a keeper.

3. "If there be just suspition of a designe to introduce damnable heresies, it is requisite that the grounds of suspition should be manifested, especially if it be such a pestilent heresy as *Socinianisme* is, (which corrupts the very vitalls of church and state) it is fit the heresy should be early discovered, lest both church and state be ruined by it.

4. "*The Parliament is much blamed for inprisoning the Translatour without cause: and it is much wondered at that his chamber should be searched by officers: now the cause of both will appear. The Translatour and his work were so famous, that there was notice given of his good service intended to this nation, upon notice given there was a search made, now upon search made the book being found, and the Translatour apprehended, the Parliament is rather guilty of his release than of his imprisonment.*

5. "The Translatour cannot complain of the publishing of it; because (as hath been shewn) he himself intended to publish it, he submits all to these times of *Reformation,* and so doe

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I, let the *Reformers* judge. This book belongs to your Honour, because it is but a *Prodromus* or *Forerunner* to make way for a full answer to *Master Webberlie's* Translation, and therefore I present it to you, not only because *Master Webberlie's* book was seized on by your Lordship's warrant, but because I know your Honour hath ever patronized the true Protestant religion."

Mr. Webberly is stated in p. 46, to be "a Batchelour of Divinity and fellow of Lincoln Colledge." What the book was which he had translated does not appear from Cheynell; was it the Racovian Catechism?

Abelard was commonly reckoned an anti-trinitarian in Cheynell's time. (See *Chewney's* ΑΙΡΕΣΙΑΡΧΑΙ, *or, a Cage of Unclean Birds, containing the Authors, Promoters, Propagators and chief Disseminators of this damnable Socinian Heresie,* added to his *Anti-Socinianism.* 4to. 1656. p. 135, &c.) Of *Anthony Wotton,* Chewney says, "This is the last perverse publisher of this damnable heresie, that we shall think fit to name; and who *first openly professed it in England, and by manuscript pamphlets and printed books dispersed it in London;* a place as much adicted to and taken with novelty, as any other whatsoever. *For let the doctrine be what it will, if it smell not of novelty, it hath there, for the most part, no better entertainment than Christ among the Gadarens, they regard it not; from thence it was carried as a discovery of some new truth, into several places of the country, and this about forty years ago.*" (Idem. p, 230.)

Having denominated the Papists Philistines, Cheynell thus proceeds,

"But there are other Philistines, namely, *Arminian and Socinian Philistines,* by which church and state are much endangered, and it is the businesse now in hand to lay open their mystery of iniquity to the publique view. Wee may say to these pestilent Heretiques, as well as to malignant statesmen, Ita uati estis ut mala vestra ad Rempub. pertineant; for there are no greater statesmen in the world than the *English Arminians and Popish Socinians;* for such monsters hath England nourished as are not to be found in all Africa. Herod and Pilate, the Romane and the *Racovian Antichrist,* are made friends in England, all the Grand-malignants, Arminians, Papists and Socinians are of one confederacy, all united under one head the Archbishop of Canterbury, the Patriarch or Pope of this British world."

Archbishop Laud appears in rather a singular character as the patron of Socinianism! We apprehend that the prelate would have been equally ready with the presbyter, had opportunity offered, to prove his orthodoxy, by breaking into the houses, rifling the manuscripts and securing the persons of Unitarians, haling them and committing them to prison.

At the end of the Epistle Dedicatory, which is dated, "Aprill 18, 1643," there is this parliamentary *Imprimatur*:

"It is ordered this eighteenth day of April, 1643, by the Committee of the House of Commons in Parliament concerning printing, that this book intituled, The Rise, &c. &c. be printed. *John White.*"

(To be continued.)

SIR

I WAS glad to learn in your last Number, that the doctrine of the *Atonement,* as it has been called, is to be examined in your next volume, and I hope that your learned theological correspondents will not be backward to favour your readers with the result of their inquiries on this important question.

Before a subject like this can be properly discussed, it is necessary that the doctrine itself should be stated in the most unobjectionable manner. This is particularly necessary on the present occasion, because the advocates of this doctrine have not, especially of late, been agreed in their notions concerning it; and, consequently, different *schemes,* as the expression has been used, of this doctrine have been proposed. The advocates of reputed orthodoxy have, likewise, frequently eluded their opponents' arguments, by representing them as giving an unfair view of the question, and opposing what none, but the uninformed and over zealous, have either stated or defended. For these and other reasons, it is necessary, as Ruffinus recommended in your last Number, that the doctrine be stated correctly and fairly, *after the best authorities.*

With this view I shall transcribe the 11th, 12th, and 13th articles of the Church of England.

11th. "We are accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ, by faith, and not for our own works or deservings. Wherefore that we are justified by faith only, is a most wholesome doctrine, and very full of comfort, as more largely is expressed in the homily of justification.

12th. "Albeit that good works, which are the fruits of faith, and follow after justification, cannot put away our sins, and endure the severity of God's judgments; yet are they pleasing and acceptable to God in Christ, and do spring out necessarily of a true and lively faith, insomuch that by them a lively faith may be as well known, as a tree discerned by the fruit.

13th. "Works done before the grace of Christ, and the inspiration of his Spirit, are not pleasant to God, forasmuch as they spring not of faith in Jesu Christ, neither do they make men meet to receive grace, or (as the school-authors say) deserve grace of congruity; yea, rather for that they are not done as God hath willed and commanded them to be done, we doubt not but that they have the nature of sin."

I shall now make an extract or two from the Homily on Salvation.

"God sent his only Son, our Saviour Christ into this world, to fulfil the law for us; and by shedding of his most precious blood, to make a sacrifice and satisfaction, or (as it may be called) amends to his father for our sins, to assuage his wrath and indignation conceived against us for the same." Again: "And whereas it lay not in us that to doe," [i. e. to make amends to God] "he provided a ransom for us, that was the most precious body and blood of his own most dear and best beloved Son Jesu Christ, who (besides this ransome) fulfilled the law for us perfectly." And again: "So that now in him, and by him, every true Christian man may be called a fulfiller of the law, for as much as that which their infirmity lacketh, Christ's justice hath supplied."

The following extracts are from Archbishop Usher's Body of Divinity.

"*How was our Saviour to make satisfaction for this our debt?*

"1. By performing that perfect obedience which we did owe. 2. By suffering that punishment due unto us for our sins, &c.

"*What then be the parts of Christ's obedience and satisfaction?*

"His *sufferings* and his *righteousness*. For it was requisite that he should *first* pay all our debt and satisfy God's justice, by a price of infinite value. *Secondly*, purchase and merit for us God's favour and kingdom by a most absolute and perfect obedience, &c.

"*But how can one man save so many?*

"Because the manhood being joined to the godhead, it maketh the passion and righteousness of Christ of infinite value; and so we are justified by a man that is God.

"*Whereunto was he offered?*

"Unto the shame, pain, torment, and all the miseries which are due unto us for our sins. He suffering whatsoever we should have suffered, and by those grievous sufferings making payment for our sins."

The following is from the Helvetic confession of faith: See *Sylloge Confessionum*. Oxon, 1804.

"Christ took upon himself and bore the sins of the world, and satisfied Divine Justice. Wherefore for the sake of Christ alone, who suffered and rose again, God is propitious to our sins, nor imputes them to us, but imputes the righteousness of Christ instead of our own."

In the Belgic confession we find the following statement of this doctrine:

"We believe that Jesus Christ, the great High Priest ***, who appeared before the Father in our name to appease his anger with plenary satisfaction.* * * He paid what he did not owe, and suffered the just for the unjust, both in his body and in his soul. He felt the guilt incurred by our sins in such a manner, that he sweated water and blood."

Your readers probably will deem these authorities sufficient. If any however should not be satisfied with the above, they may look into Calvin's Institutes, the Assembly's Shorter Catechism, and different *bodies of divinity*, published in the last and preceding century, the orthodoxy of which have not, so far as I know, been ever questioned.

From the above extracts it appears that the following things are essential

to the orthodox doctrine of the atonement:

God does not forgive sin without a plenary satisfaction to his justice.

This plenary satisfaction he receives from the death of Christ, as a substitute.

Christ fulfils the law for us, as well as suffers in our place.

All the sins of believers are actually imputed to Christ.

The perfect righteousness of Christ, active as well as passive, is actually imputed to believers.

God does not *properly forgive* sin, but receives a price equivalent to the damage of the trespass.

On this scheme, the several expressions, *the merits of Christ, satisfaction to divine justice, imputed righteousness, imputed guilt, substitution, the wrath of God*, with perhaps some others, are by no means to be understood in any *figurative* meaning, but *properly* and *literally*. Such is the truly orthodox doctrine of the *atonement*.

Some, unwilling to give up the doctrine altogether, have proposed notions of it different from the above; but those schemes (as they have been called) are neither truly orthodox, nor very intelligible, and the reception, which they have experienced in the Christian world, does not entitle them to much notice. It should appear that the object of the proposers of such schemes was, by giving up what is evidently absurd and unscriptural in the orthodox notion of the atonement, to retain the semblance of orthodoxy, and to discover a key for understanding the sacrificial terms which are used by the writers of the New Testament.

It will perhaps be observed that in the above account of the atonement, no notice has been taken of Dr. Magee, the great modern champion of this doctrine. But the fact is, that I could not fix on any passage where he gives a plain statement or definition of the doctrine. Whoever will look into Dr. Magee's book for plain statements on this, or indeed any other subject of controversy, will look there in vain; but, to boot, he will discover, that Doctor William Magee, Senior Fellow of Trinity College, and Professor of Mathematics in the University of Dublin, and now Dean of Cork, had a very different object in view, which (let him devoutly thank the good times in which we live) he has *partly*, and BUT partly accomplished. The following comes the nearest to a definition or statement of any thing I could find: "The great atonement for the sins of mankind, was to be effected by the sacrifice of Christ, undergoing for the restoration of men to the favour of God, that death, which had been denounced against sin, and which he suffered in like manner as if the sins of men had been actually transferred to him, &c." He likewise calls the death of Christ, at different times, *expiatory, vicarious, propitiatory*, &c. &c.

It being my only object in this communication to state the truly orthodox doctrine of the atonement, in the manner in which it has been really represented by its advocates, that in the discussion of it, its true notion may be kept clearly in view, I shall now conclude with sincerely wishing, that this subject may be dispassionately and fully considered in the future Numbers of the Repository.

I am, Sir, Yours, &c.
W. J.

SIR, *Jan.* 24, 1815.

IT was with great pleasure that I read the notice, given in your last Number, that the doctrine of Atonement was to be brought under consideration in the ensuing volume, hoping that a calm and fair discussion of it will be the means of ascertaining the truth in respect to a point which has been so long and so warmly debated. It must strike every attentive reader, that the word itself is used only once in the New Testament (namely, Rom. v. 11); and that, even in this passage, in the margin of some of the larger Bibles, the word "reconciliation" seems to be recommended as more proper. The original is precisely the same with that which is translated in this very manner in 2 Cor. v. 18, 19. And the verb, from which it is immediately derived, is translated "reconcile, reconciling, reconciled," in Rom. v. 10, 1 Cor. vii. 11, 2 Cor. v. 18—20, as similar ones are in 1 Sam. xxix. 4. (Sept.) Matt. v. 24, Eph. ii 16, Col. i. 20, 21. The verb itself is a compound one. And it is observed, by the author of A Treatise on Universal Salvation (generally supposed to be Dr. Chauncey) that it properly signifies "to re-change, or

bring back again to some former state" (p. 128). When the first change in the disposition of one person towards another has been manifested by the commission of some injurious or offensive act; the re-changing of disposition in the injurious or offending party, or a return to a friendly temper and behaviour, is very properly expressed by being "reconciled to" the other. And it is the unvarying language of scripture, that the offending person, not the offended one, is, or ought to be, the person reconciled: see the above quotations. Now this "reconciliation" of the injurious or offending party to that which hath been injured or offended, is precisely what was formerly meant by the English word "At-one-ment;" and will appear to be so if the second syllable of that word is pronounced as the numeral "one." For the proof of this assertion, we may refer to Acts vii. 26, where we read that Moses, seeing two of the Israelites contending, "would have set them *at one* again," would have *at-one-d* them, would have reconciled them (literally "drove them together unto peace." Gr. Test); an expression which may be illustrated by a saying very common, in the southern parts of the kingdom, particularly in the mouth of parents to their children, "if you do so or so, you and I shall be *two*." And since it cannot be improper to appeal to any writer as to the sense in which an English word was used in his time, I will beg leave to refer your readers to The Universal Theological Magazine, Vol. iv. p. 247, where they will see a collection of passages from Shakespeare (who flourished about the time when our present translation of the Bible was made); in which the verb "atone" most evidently means —if an active verb, "to reconcile"— if a neuter verb, "to be in a state of agreement," and the substantive "atonement" as evidently means "reconciliation." Supported by such authorities, will it be presumptuous to assert with confidence, that for the word "atonement," in the only passage of the New Testament in which it is to be found, we ought to substitute "reconciliation?" Whether this is precisely the sense in which that word is used in the Old Testament, is a question submitted to more competent judges." This, however, may be affirmed without hesitation, that in Heb. ii. 17, we read "make *reconciliation* for the sins of the people," though, perhaps, in the Old Testament it would have been "make *atonement*." If these remarks should be thought worth inserting in some early Number of the Repository, they may perhaps serve as introductory to a more particular examination of the subject by some abler hand. With hearty wishes for the increasing spread and success of a publication so eminently interesting to the friends of religious inquiry and scripture truth,

I am, Sir,
Yours very sincerely,
J. T. H.

Sir, *Feb.* 6, 1815.

In page 32, of your last Number, are some remarks by Mr. Frend on the Atonement, in the course of which, he states that he has found in the writings of several Unitarians, and the conversations of others, that he differs very materially from them in his views of our Saviour's character. As a friend to free discussion, the writer of this would be glad to have these differences precisely and accurately defined. This, he conceives, Mr. F. has not done, in a manner that is likely to prove satisfactory to inquirers after truth. He observes, "Whilst they (Unitarians in general) consider him merely a teacher sent from God, mighty in word and deed, I consider him as my Saviour,—as one through whom the Creator bestows the greatest of gifts to the human race." And do not Unitarians in general, regard Jesus, the Messenger of the Most High, as the instrument and medium of divine communications to mankind of the most inestimable value? Thus far, then, the difference between Mr. F. and us appears to be very far from either essential or "material." But further, he views him also "as the indispensible medium by which we enter into eternity." To this expression, understood in an unqualified sense, my views of the character of God, connected with the future destiny of the heathen world, (and all those, whose ignorance of that holy "name in which we bow" to God the Father, does not arise from wilful neglect of the means of knowledge,)

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forbid me to subscribe. And to limit an expression which is thus universal would be to destroy its meaning.

Still something more definite, more tangible, is requisite in order to ascertain upon what precise grounds the discussion rests. I am perfectly of opinion, "that the inquiry into this interesting topic, may be conducted in the spirit of brotherly love;" and should be glad if Mr. F. would communicate to the public through the medium of your pages, a precise statement of the differences which exist, or are supposed to exist between him and his Unitarian friends.

The subject of the *Atonement*, properly so called, i. e. of reconciliation (καταλλαγη) does by no means involve that of satisfaction, and on this ground, is it not more proper were it only for the sake of distinction and perspicuity, to limit the appellation to what we consider the simple and interesting doctrine of reconciliation through Christ; and when we speak of those views which to us throw a gloomy horror over the character of the God of love, to give them the more appropriate designation, *satisfaction*?

When the *Unitarian* advocates any peculiar modification of the atonement, the controversy between him and us lies within a much narrower compass, and stands upon a far different basis.

After all, it does appear to me, that the peculiar differences which have been supposed to subsist between professing Christians, are *all* reducible to one or other of the above denominations; viz. satisfaction, or the commonly received opinion amongst Unitarians. The scheme of an *olim* antagonist of Mr. Belsham when analysed and sifted to the bottom must take its stand on one side or the other, and the motto which the author of "Lectures on the Works of Creation," &c. proposed in substance if not in words to himself in one part of his publication appears in this case beyond his own grasp:

In medio tutissimus ibis.

But lest I should seem to prejudice what is hereafter, I hope, to be discussed, I conclude,

Yours,
PHILO-BIBLICUS.

Sir,

In the concluding Number of your last Volume you have invited communications on the subject of the Atonement. I know not whether this paper, as a preliminary to the investigation, be admissible, but I can assure you, as far as I am acquainted with myself, that I have no bias, influenced solely by the love of truth, having no party to serve. It is quite indifferent to me, what opinion prevails, so that the scriptures are permitted to decide the question. I trust, therefore, that you will not refuse to insert the well-meant, and candid remarks of persons, who appeal to those scriptures; even though your inferences and their's may not always agree. Whoever would understand for himself, and explain to others, a plain scriptural doctrine, is bound to admit, that, though a man may be commended for using those helps, which the learned in the languages and the history of the ancients employ, the appeal must after all be made, to the plain reason of that part of mankind who are no verbal critics. The scriptural propriety of the statement must be decided by common sense, for the unlearned are as much interested in the truth of scripture as any other people. The reasoning should be as plain as possible. Let us then hear what common sense has to say.

Learned men! in the *first* place, you are to prove from the letter, and spirit of the Bible, that the Atonement is a scriptural doctrine. 2d. You are to give me entire satisfaction, that the explanation you offer is consistent with the nature of things, and the attributes of God, as I read them in the book of nature, and in the scripture. 3d. You cannot expect that I can believe any thing which is not proved. 4th. You are not to appeal to the passions, but to the understanding. And 5th, if you tell me that a doctrine is above the comprehension of the multitude, or that, it is a mystery to be believed, but not explained, or that, a great deal of learning and talent are necessary to understand it, or that, an immediate influence from God, (which but few are favoured with) is wanted to enable me to believe it, I reply, in the name of common sense, by the following plain questions, Is the doctrine revealed at

all? Where is it revealed? To whom is it revealed? What is the penalty of rejecting it?

As the *sacrifices* offered to God by the patriarchs and enjoined by the Mosaic dispensation have been represented as expiatory and typical, and some of them expressly intended to represent, not only the *death* of the Messiah, but also the *end* for which he died; namely, as is commonly taught to satisfy the wrath of God, we shall begin our inquiries, by endeavouring to understand their true nature: and we would hint to your readers, that some things will be submitted as plausible conjectures *only;* others, and those the most interesting, will be asserted as *facts*, on the ground of scriptural evidence; deductions, inferences, and explanations, will of course arise out of these facts, and they will be cheerfully offered (as they have been fairly made to the best of the writer's ability) to the plain understandings of sincere Christians of every denomination.

That sacrifices were offered to the Deity from the earliest ages all history testifies, but it is not clear that animals were slain in sacrifice in the first age of the world, nor can it be proved by scriptural authority, that any such were enjoined at that time. The first offerings were probably nothing more than what are called in the Levitical law *thank-offerings;* I think there is no proof to the contrary in either sacred or profane history. The poet Ovid, that collector of old traditions, as well as heathen fables, says, lacte mero veteres usi narrantur et herbis, sponte sua signa terra ferebat. And it is likely that while the inhabitants of the world were but few, their food was not the flesh of animals, but the fruits of the earth, this appears to have been the food of the first parents of men, it is therefore probable that in those days bloody sacrifices were not offered, and if so great a portion of the inhabitants of India have in all past ages abstained from animal food, occupying, as they are supposed to do, the original seat of mankind, we have then an instance of the continuance of this custom to this day, by millions of the human race.

If we take the scriptural account of the first ages of the world literally, we must believe that God did, by some visible and audible medium, make his presence obvious to mankind in those ages, and that it was so is very probable, because no man could acquire ideas of God, truth and duty, without adequate means of instruction, and though natural religion might teach the existence of Deity, some of the duties which we owe to him, to ourselves and to one another, yet I think the state of the heathen world, after they had lost by their crimes just ideas of God, and degenerated into idolatry, proves that there is much of God and of duty, and the means of happiness, which cannot be known, except by revelation: if this be a mistake, it would be difficult to prove the necessity of such a revelation, and if *ever*, it was *always* necessary, and never more so than in the infancy of knowledge, while language was barren, because ideas were few, and arts unknown. I am speaking of such a revelation only, as was adapted to the then existing circumstances of the world. The art of language is one of the most valuable discoveries made by man; it must have been perfected by degrees, as ideas increased, and if not taught as to its first principles, by the Author of our being, it is one of the highest proofs of the grandeur and excellence of human nature. I conceive then, that the parents of the world, very likely by divine instruction, had methods by which they acknowledged their dependence upon, and obligations to their Creator. Here seems to be the origin of worship and sacrifice; a sacrifice was an act, speaking the language of gratitude, adoration and praise. As Hosea expresses it, "We will render thee the *calves* of our lips;" and that this was the idea of St. Paul is, I think, evident from his exhortation, Rom. xii. 1, "render your bodies a living sacrifice to God, holy, acceptable."

Several of the sacrifices offered to God *after* the patriarchal times, seem to have been refinements on the simple original idea, and in after ages that idea was almost lost, together with the knowledge of the true God, by the far greater part of mankind; certainly the Egyptians, Greeks and Romans, considered many of their victims in the light of vicarious sacrifices, but that the enlightened among

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the ancient Jews did so, will admit of serious doubt; indeed I hope to bring proof from the scriptures that they did not. Significant actions were employed in the early ages to express what language in its infant state could not; hence the language of signs, figures and metaphor, the Egyptian hieroglyphic, and much of the Jewish ceremonial. Certainly the more remote the era the more figurative the language; this is evident from the most ancient Jewish and Indian sacred books, it is therefore very likely that all the various kinds of sacrifices, as well heathen as Jewish, originally spake a language which soon became obsolete, and which was expressive of the heart and mind of the worshipper; and it is equally likely that this language referred to past circumstances, not to events still future. I would at once appeal to common sense, to know what analogy there is between the sacrifice of an animal, and the future deliverance of the world from death, sin and misery, by the Messiah? There is nothing in Gen. iii. 15, about the sacrifice of Christ, nor is there the least hint of this sort in any part of the Bible before the prophet Isaiah; nor can that figurative chapter, Is. liii., be interpreted to mean any such thing as that God's justice was satisfied, or his law honoured, by a most foul and unnatural murder; or as some explain it, a wilful and deliberate suicide, as Christ's death must have been, if he had power to avoid it, without the sacrifice of a good conscience.

Fire and water were elements considered by the heathen as the creative and destroying principles of the universe; they were worshipped as deities. Fire was adopted by the Jews (for they did not invent the idea) as the symbol of God, and this notion of the divine nature seems to be one of the earliest of which we have any record. That animal sacrifices were consumed to ashes as an appropriate way of offering them to the Deity, is an undisputed fact; and that in some instances in the early Jewish history, God (by the agency probably of lightning) kindled the flame upon the altar, as expressive of his acceptance of the offering and the worshippers, no one will deny; but that this fire, either produced by common or uncommon means, expressed God's wrath, either against the offender or the sacrifice, is more than common sense can admit. However, it was a very ancient belief that a creature struck by lightning, was a favourite of the gods. Elijah was taken up to heaven in a chariot of fire.

Let us now proceed to consider the accounts we have of sacrifices in the Jewish scriptures. And here I fear not to assert, that *all* the offerings there recorded, from the beginning to the end of Genesis, certainly refer to past events, they had nothing to do with futurity, nor had they any meaning but what we have already advanced. But let us turn over the sacred pages. The first sacrifices which are recorded are those of Cain and Abel: here let me remark what a fine lesson this portion of ancient history afforded the world, and especially the children of Abraham, a ferocious people in a barbarous age, fond of a splendid ritual, and expensive sacrifice, but very deficient in morals and humanity. The book of Genesis seems to have existed long before the rest of the Pentateuch; it probably was an extract, or an abridgment modernised, of the original journal of the world, preserved by Noah and his family, either in the form of oral tradition or writing. And if the murder of Abel originated in *a religious controversy*, as some of the Jewish writers say, then this lesson was calculated to convey the most important truth, to a people who were too ready to substitute their ceremonial for the duties of moral obedience, and to consider themselves the favourites of heaven, on account of the number and order of their sacrifices. We read, Gen. iv., that these brothers offered the first fruits of their labours to God, Cain, as an husbandman, his corn—Abel, as a shepherd, the fatlings, that is, the best of his flock. God accepted Abel's, and rejected Cain's; Cain was highly incensed; God condescends to expostulate, and thus he addresses him, ver. 6th. "Why art thou wrath, and why is thy countenance fallen? If thou *doest well*, shalt thou not be accepted? and if thou *doest not well*, sin lieth at the door." Here is nothing about the destruction of the offering, either by fire, or in any other way; nor is any reason assigned, why one offering was not *in itself* as acceptable to God as the

other. The spirit and character of these two brothers made all the difference; nor does the text authorize us to imagine that Cain's offering was rejected for any other cause than that he had *not* done well; or in other words, that sin (a guilty conscience) lay at the door like the dreadful "cherubim at the east of the garden of Eden, with the flaming sword which turned every way, to keep the way of the tree of life."

The next sacrifice of which we read, is recorded in the viiith of Gen. ver. 20., "And Noah builded an altar unto the Lord and took of every clean beast, and of every clean fowl, and offered burnt offerings on the altar. And the Lord smelled a *sweet* savour, &c." Here is the first account of the destruction of a victim, nor does this by any means appear to have been typical of any thing future, but from the connexion, it evidently had reference to things past: Noah "had done well;" he had escaped the ruin of the world, his offering was accepted, "the Lord smelled a *sweet* savour," that is, God approved of his character and worship, noticed his gratitude, answered his prayers. These are, I think, the only instances of sacrifice before the days of Abraham.

We come now, therefore, to the life of that great and good man, of whom we read, Gen. xii. ver. 7, 8, that he builded altars and called upon the name of the Lord. Again, chap. xiii. and xviii., Abraham built an altar in the plain of Mamre. In these instances of altars and worship there is no mention of sacrifice; they were, I suppose, pillars of memorial, like our druidical remains, the most ancient fragments of antiquity existing, sacred indeed to religious purposes, as it is likely the Tower of Babel was, but not necessarily altars for the burning of animal victims; as nothing of this is hinted at in these passages, nothing farther can be understood. In Gen. xiv. chap. we have an account of the interview of Abraham with Melchisedec the priest of God, probably, (and if the Jewish and Indian traditions are to be believed) Shem the son of Noah, to whom Abraham presented "*tythes* of all;" these tythes were free-offerings to God, as a grateful acknowledgment for the victory over the kings, as is plain from verses 19 and 20. In the next chapter is a remarkable account of a covenant ceremony, which ceremony seems to have been common among the Gentiles in those times. Jeremiah speaks of such an one, Jer. chap. xxxiv. 18. This custom of dividing the victim, a most significant one, is well known in profane authors; it spake a strong language, and in this instance of Abraham it is plain that God saw fit to take the usual and well-understood method of entering into covenant with him; but by what sort of straining can this account be construed into a sin-offering, or to have reference to any future circumstance? It was an answer to his request made in the 8th verse of this chapter. The ceremonies were accompanied by the promise of continued favours, but they themselves only represented things present and things past, God's covenant with Abraham. Call, therefore, this ceremony by what name you please, it was far enough from being a sin-offering, there was nothing in it of an expiatory nature; it was significant, well adapted to express the *oath* and fidelity of a covenant, which I think might easily be proved, but this would be foreign to the subject of this paper. Your readers may, if they please, consider the account in the xviiith of Gen. in the light of a burnt-offering upon the altar of urbanity and hospitality, a reasonable service acceptable to God and man!

The next instance of an offering by the hands of the father of the faithful, is that amazing one Gen. 22d chapter; here we have an instance of the substitution of a ram for a child; but there is nothing in this chapter that gives us any reference to *future* things, either as a sin-offering or a type. God, indeed, says, ver. 18., "In thy seed shall all the nations of the earth be blessed, because thou hast obeyed my voice." Abraham's faith, devotion, obedience and gratitude, were highly approved of God, ver. 16, "by myself have I sworn, saith the Lord, for, because thou hast done this thing and hast not withheld thy son, thine only son, that, in blessing I will bless thee." The intention of God in this dreadful trial, is plainly evinced, ver. 12., "Now I *know that thou fearest God*, seeing thou hast not withheld thy son, thine only son, from me." It

was merely to put to the test the man's faith, sincerity and devotion. This part of Abraham's history naturally gave rise to the proverb, ver. 14., "In the mount of the Lord it shall be seen;" that is, as I understand it, dark providences and heavy trials shall all be cleared up and explained to those who, like Abraham, rise to God in the path of duty, and where the cloud seems most awfully dark and threatening, the believer has only to press on and mount upwards, the path lies before him; while in the plains and all below him, fogs, darkness, obscurity and dangers, abound, on the mount of God, light, truth, deliverance, triumph and glory, reside: Jehovah-Jireh — all is right. Pardon this digression.

In the 26th chap. and 25th ver., we read that "Isaac built an altar at Beersheba, where God appeared to him, and there called upon the name of the Lord." No account here of any sacrifice; this altar therefore, was a pillar of memorial; such plainly was the stone at Bethel, Gen. xxviii. ver. 18., raised by Jacob in memory of his vision at that place. In Gen. xxxi. 51, and connexion, is another instance of a covenant accompanied by memorials, a sacrifice and a feast upon mount Gilead; here is no sin-offering, nothing alluded to of a typical nature: it was a covenant sacrifice of peace, a family feast of reconciliation, an act of thanksgiving to God by the parties. At the end of chap. xxxiii. of Gen. another instance of these altars, pillars erected by Jacob on his newly-purchased ground, a memorial of his right to the possession and an expression of his gratitude to God. Such also evidently, was that altar recorded, Gen. xxxv. iii., "I will make at Bethel an altar to God who appeared to me in the day of my distress." Accordingly we are told, ver. 7., that he built an altar, &c. because there God appeared to him. Again, ver. 14., "And Jacob set up a pillar in the place where God talked with him, even a pillar of stone, and he poured a drink-offering thereon, and he poured oil thereon." This pillar then, was an altar, an expression and memorial of the patriarch's devotion and gratitude. Gen. xlv. 1., "Israel took his journey to Joseph his son in Egypt, &c., and came to Beersheba and offered sacrifices to the God of his father Isaac." Here is plainly reference to former, not future events. Jacob had found his long-lost son, his sacrifices were expressions of gratitude, dependence and devotion, they were offered to the God of his father Isaac, that God who appeared to him many years before at this place, when he was leaving that good father, where he vowed (chap. xxviii. ver. 20), saying, "If God will be with me and will keep me in this way that I go, and will give me bread to eat and raiment to put on, so that I come again to my *father's house* in peace, then shall the Lord be my God, and this stone which I have set for a pillar shall be God's house, and of all that thou shalt give me, I will surely give the tenth unto thee." The patriarch had now revisited the place, after many years' absence and many afflictions, and his beloved Joseph was yet alive. This is the last account we have of sacrifice in the book of Genesis, and I think that your enlightened and unprejudiced readers will see that there is not one instance of a sacrifice typical of any thing future, nor of one sin-offering, or expiatory sacrifice, in the whole book; so that from the creation to the flood, and from the flood to the death of Jacob and of Joseph, "and of all his brethren and all that generation," there is neither precept nor example, recommending any such thing; nor is there the most remote intimation, that such an idea had entered the heads of any of those men whose lives and actions are recorded in that history. Typical sacrifices offered by the patriarchs are the inventions of schoolmen, to support the profitable dreams of fanatics. B. S.

[To be continued.*]

Sir, *Birmingham, Feb.* 4, 1815.

"THE Supplementary Particulars" to the "Historical Account of the Students educated at Warrington," which you favoured with a place in your interesting Miscellany of last December, [IX. 771.] should have been accompanied with the following article; but it escaped my attention at the time: you will permit it to offer itself for a corner in a

* We shall be obliged to our Correspondent to favour us with the *continuation* as early as possible. Ed.

subsequent number. Its design is to correct a statement in the Ninth Volume, p. 266. There your very respectable Correspondent, who transmitted the "Account," speaking of Dr. John Prior Estlin, says, "That on Mr. Wright's resignation, *i. e.* of the pastoral office at Lewin's Mead, Bristol, and his being called to the pastoral office in 1778, he was ordained." This, I must be allowed to say, is inaccurate; Mr. Wright never did resign that office, but was the colleague of Dr. Estlin till his death: as will appear from the following passage in the Doctor's Funeral Sermon for Mr. Wright, from Heb. xiii. 7., on May 14, 1797:

"It has pleased the sovereign Disposer of all events, in whose hands our breath is, and whose are all our ways, to deprive me of my revered colleague and friend, with whom I have spent SIX AND TWENTY YEARS, in the service of this congregation, with uninterrupted harmony: and the painful task now devolves upon me of addressing this society as a family of mourners."

I remain, Sir,
Your's respectfully,
JOSHUA TOULMIN.

SIR, *Hackney, Feb. 5*, 1815.

YOUR correspondents *Chiron* and *Thomas*, whose letters appear in the last number of your Repository, (p. 25.) are, in my opinion, justly chargeable with the misconduct which they have unjustly charged upon every one who glories in the *Cross of Christ*, and who is thoroughly persuaded that to revealed religion we owe our best enjoyments in this life, and the only rational and clear prospect of the noblest enjoyments in eternity. Neither of your correspondents "fights fairly," and I submit it to your readers, whether misrepresenting almost every man who writes in favour of Christianity, holding him up to the world as a coward "continuing to provoke fettered antagonists," is not, if not arrant cowardice, something worse—gross misrepresentation.

This is the first time I have ever heard that modern "Infidels had their hands bound behind their backs, or were threatened with fine, tortures, imprisonment, perhaps death, if they uttered a syllable;" that a great gag was put into their mouths, followed with the exclamation of the gagger, "Now let us hear what you have to say." What, Sir! have our Bolingbrokes, Humes, Gibbons, Voltaires, Volneys, or, to descend to living writers, our Godwins, Burdons, &c. &c.* been "bound, threatened with death, imprisoned, fined, tortured, gagged!" or has any one of this description, so far from suffering death, had a hair of his head injured in consequence of his attacks on Christianity, or (I allude to Mr Hume) on the being of a God? No, Sir; the whole of the matter, and which has occasioned all this lamentable wailing is, in the course of half a century some two or three miserable individuals, whose ignorance or wilful misrepresentation, whose abuse and ribaldry, when attacking Christianity and its Author, might have been very safely consigned to that contempt they most justly merited, have been imprudently, unjustly, and most contrary to the letter and spirit of genuine Christianity, persecuted by fine and imprisonment. These two or three individuals ought, however, in fairness, to be cited, rather as exceptions to the general practice, than as proofs that *all* Infidels were so "bound, gagged, fettered," &c. &c.

But Chiron exclaims, "Don't tell us that this conduct is contrary to the precepts and spirit of Christianity: what! my Lord Ellenborough, Lord Erskine, Sir Vicary Gibbs, and Sir W. Garrow are undoubtedly Christians! You cannot deny it, or if you should, you will not be believed, for we know them by their fruits."†

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* The infidel writings of Voltaire and Volney have been translated and very liberally circulated in this country. Mr. Burdon appears to glory in his disbelief and contempt of Christianity, and has expressed himself very freely on the subject of the being of a God, in his own writings, and in various periodical publications; and yet, I will venture to predict, he may proceed, without any fear of interruption from the civil power, till he is heartily tired of his hopeless task.

† Whether Lord Erskine ought to rank with the Christian state-persecutors above-named, may admit of doubt. It is true, that in the hurry of his professional engagements, and in one unhappy moment, he accepted of a brief as counsel against the publisher of the Second Part of "Paine's Age of Reason;" but, as if not perfectly easy when reflecting on his own conduct, he, shortly after the conviction of the offending

Here we have another specimen of that unfairness, if not "cowardice," which so often distinguishes Infidels! Why did not Chiron give his own frank opinion, whether these statesmen are Christians, in the New Testament sense of the word; or whether they were known by the fruits of genuine Christianity, as justly as beautifully represented by the apostle James (chap. iii. 17.) "The wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy." It is, indeed, curious to observe, that modern Infidels seem to follow the example of the ignorant and prejudiced Jews in forming their opinion respecting the Messiah, "Have the rulers or the Pharisees believed on him?" Christians, who examine and judge for themselves, have no occasion to appeal to fashionable court-lawyers, or time-serving or passionate judges, as to what constitutes Christianity.

But allowing, for the mere sake of the argument, that our modern statesmen are *bonâ fide* Christians; did it never occur to Chiron, that there are different degrees of light and knowledge in the minds of Christians; that there are many who do not enter into the spirit of their profession; and that the numerous inconsistencies abounding in the world of professing Christians, form no argument against the system itself? Every one can perceive the force of this mode of reasoning, when applied to other subjects. What should we say to the man who would charge the mistakes and abuses of many who have called themselves friends to liberty, on the glorious system itself!

Your correspondent Thomas, commences his attack on the friends of Christianity, with an insinuation against "Mr. Whitbread and others, for their speeches about the Spanish Inquisition, and their universal silence about the English one." As to the "others" alluded to, as their names are not mentioned, nor their speeches quoted, it is impossible to reply to secret insinuations; and as to what the writer means by the "English Inquisition," we are equally left in the dark; but if he means to affirm, that Mr. Whitbread has not frequently expressed his abhorrence of intolerance in every shape, he discovers his own ignorance. Many of your readers, I doubt not, as well as myself, have been enlightened and charmed by the energetic reasoning and first-rate eloquence of that distinguished senator, on various occasions, in favour of unlimited freedom in religion. But such is the real or affected blindness of Thomas on this subject, that "he can hardly tell which of these circumstances," the conduct of persecutors, or that of the uniform opposers of persecution, "appears," to him, "the most shocking;" and he will not express his "deep detestation and horror, at the proceedings" of Mr. Whitbread and others, "that being impossible!" The best advice I can give him in this lamentable case is, that when the horrific ideas to which he appears to be so unfortunately subject, again take possession of his brain, he would "screw" up all his courage, and endeavour to expel them in the language of Macbeth--

"Hence — horrible shadows! — Unreal, mockery, hence!"

But what Thomas wishes you, Sir, particularly to notice is, "The cruelty, the baseness, the detestable cowardice, while things are in this situation, of writing defences of the Christian religion, of challenging its adversaries, provoking them to the combat, when it is known the more strong and unanswerable their arguments may be, the more certain will be their personal ruin!"

Here, Mr. Editor, I trust I shall be excused for affirming, that a more gross and unfounded calumny was never cast on the defenders of Christianity, than by the author of the above paragraph. The plain truth is, that the greatest, the strongest, as well as the most sarcastic effusions against Christianity, have been suffered to be published, for this half

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party, proposed to the society of persecutors by which he was employed (amongst whom it is said to read the names of Mr. Wilberforce and Dr. Porteus, late Bishop of London), that as the end of preventing the farther circulation of the offensive pamphlet was answered, whether it might not most properly display a Christian spirit, to decline bringing up the prisoner for judgment: but these *Christian* persecutors resolved "not to interfere in any way," in arresting the course of justice; on which Mr. Erskine returned his brief, and withdrew from the dishonourable cause!

century past, without interruption: it is only the most ignorant, the most stupid, the most abusive and malignant, which have been, very foolishly, I allow, singled out for persecution. Will any man of common sense, and I had almost said common honesty, pretend to compare, with respect to ability, the despicable trash of the "Age of Reason," or "Ecce Homo," with the effusions of the distinguished writers I have just mentioned? No, Sir, Christians who have examined for themselves, honestly and impartially, are convinced that there is nothing "strong or unanswerable" in the arguments of Infidels, revilers or scoffers, of any class: and still farther, that the arguments for Christianity are "so strong and unanswerable," that those who have a fair and full opportunity of examining them, would do well seriously to ponder their reasons for rejecting it; and whether the language of the great Author of Christianity is not deserving their most solemn reflection.—"This is the condemnation, that light is come into the world, and men loved darkness rather than light because their deeds were evil."

Your correspondent Thomas, with wonderful candour, hopes and believes that Unitarians in general "are not more approvers than parties in such [persecuting] transactions." Now, Sir, I hope it will add to his satisfaction, when I assure him, that many amongst almost all sects of Christians, disapprove of such folly and wickedness united, equally with Unitarians. The weapons of a Christian's warfare are not carnal but spiritual; and these, wherever they are not blunted or spoiled by statesmen, will be found as they were in the days of the primitive Christians, to be fully sufficient for the purpose of pulling down the strongest holds of ignorance, idolatry, infidelity and vice.

But Thomas is displeased that they [the Unitarians] have made "no exertions to remedy this case" (the prosecution of the author of "Ecce Homo"). What exertions, I demand, could they make? The unhappy author had the able assistance of Mr. Brougham; but the Unitarians, with other denominations of Christians, have done much more than merely exerting themselves in any particular case; and if the Infidel or sceptical readers of your Repository have passed over unregarded the various manly and spirited resolutions on the subject of religious liberty, and the repeated petitions to both houses of Parliament for the repeal of *all* penal laws in matters of religion, therein recorded, and are determined to represent the petitioners as "cowards," indifferent to the subject, the only reply such misrepresentation deserves is the well-known adage, "None so blind as those who won't see!"

As to the declaration of Mr. W. Smith, "That as Christians, the Unitarians have no farther toleration to wish for," it may admit of different interpretations; but as the declaration is thus loosely referred to, without acquainting us with the occasion on which it was made, it is only necessary to reply, that Mr. W. Smith is not considered as an unerring guide by either Unitarian or other denominations of Christians; and that they by no means consider themselves as responsible for any of his supposed or real inconsistencies. They feel due respect for his occasional exertions in the grand cause of religious liberty, but are no more required to reconcile all his declarations on this or any other subject, than they are his well-known and constant attendance on Unitarian dissenting worship in London, with his equally well-known and constant attendance on the established Athanasian Trinitarian worship in the country.

Your correspondent Thomas is "sure that any man of a free and generous spirit must scorn the conduct of those who are writing defences of the Christian religion," &c. To this declaration, the offspring of Infidel ignorance and bigotry, I with equal confidence affirm, that the Christian who "knows in whom he has believed," who has carefully examined the evidences, and has experienced the efficacy of Christianity; who is persuaded that it has the most beneficial tendency to promote the best interests of mankind; who has felt its support in the hour of severe trial; and who, believing its doctrines, following its precepts and living on its promises, can look on the grave with tranquillity, and welcome eternity as the completion of his hopes and wishes; I am "sure" such a Christian must despise that conduct which may

display indifference or lukewarmness on such a subject, or who will not be at all times ready by conversation, by the press, and above all by his example, to give a "reason for the hope that is in him," and to "count all things but loss for the excellency of Christianity." If such conduct constitutes "cruelty and baseness," and we are on this account to be held up to the world as "cowards, whose conduct," in defending Christianity, is "so shocking that it is impossible for language to be found sufficiently expressive of the deep detestation and horror" of Infidels: if this is to be *vile*, I most ardently hope our resolution will be, *yet to be more vile;** and that the universal, the firm reply of the defenders of Christianity will be, "We know and are *sure* that Jesus is the Christ, the Son of the living God, and that he only has the words of eternal life."

Let the vain world pronounce it shame,
And fling their scandals on thy cause,
We come to boast our Saviour's name,
And make our triumphs in his cross.

With joy we tell the scoffing age,
He that was dead has left his tomb;
He lives above their utmost rage,
And we are waiting till he come.†

BENJAMIN FLOWER.

P. S. Just as I had finished my letter, I received a piece of information, which I cannot but take the earliest opportunity of conveying to your correspondents Chiron and Thomas, in hope of its somewhat calming the agitations of their troubled hearts. Infidels, instead of "having their hands tied behind their backs," and in spite of "threats of fine, tortures, imprisonment and death," or of "great gags being thrust into their mouths," are opening a new battery against Christianity. In the prospectus of a periodical work, shortly to make its appearance, "The disciples of nature, the followers of Pyrrho, and every class of Latitudinarians," are invited to "favour the Editors with their sentiments." Chiron and Thomas may therefore, with due courage, bring forth all their "strong and unanswerable arguments" against the Christian system; and, I am "sure," if they confine themselves to arguments of such a description, they will be most cordially welcomed by the Editors, and equally "sure" they will not be any great intruders on the patience of their readers!

SCRUTATOR sympathizes with those Unitarian ministers, who may most emphatically say, "If in this life only we have hope, we are of all men most miserable." They were evidently not actuated by the love of the world to engage in their profession, but by the love of truth, and by their firm belief in the pure doctrines of the gospel. The money which was expended on their education would have been sufficient to introduce them into trade, in which they might have succeeded as well as their neighbours. Besides, they sacrificed all that they possessed, and all the property of their wives in propagating what they believed to be divine truth. They were never chargeable with concealing or contradicting their uniform sentiments. They passed through many difficulties, in persevering in their ministry, without being moved by the enmity and malicious clamour of the orthodox, or the trimming instructions of some who called themselves their friends, and continued to old age in enforcing upon their audiences the love of God and of their fellow-creatures, and an unreserved submission to all the doctrines of Christ. Is it not hard then, that they should be left destitute, and forced to relinquish their ministry, at a time of life, when they could not apply to any secular calling, for copying the example of Christ in declaring that there is only One True God, the Father of all? And is it not strange and wonderful, that those who call themselves Unitarians should totally neglect them? Much money is expended in training up young men to be Unitarian ministers. This is well done. But, would it not be equally laudable, to make some provision for those who have spent the whole of their lives in advancing this doctrine, and not suffer them to perish, or languish in extreme want and wretchedness?

* 2 Sam. vi. 22. † Watts.

Bibliotheca Peirsoniana.

THE literary world are much amused with a catalogue of the Library of the Rev. Thomas Peirson, D.D. Senior Minister of the Established English

Church, in the city of Amsterdam. Meaning to sell his books by auction, Dr. Pierson gives a *Catalogue Raisonné* of them, which he announces "as a perpetual Vade Mecum, for young clergymen and students in divinity." While we lament the necessity which drives a learned man to part with his books, we cannot but censure the vanity, the want of judgment and the indelicate puffing which appear in the pages of the catalogue.

Under the article (No. 913), "Priestley's History of the Corruptions of Christianity, is the following *Note:*

"This book was burnt by the hands of the common hangman, in the city of Dort, Province of Holland, Anno 1785—a piece of intelligence communicated by me to Dr. Priestley, in the Hotel, where I lodged in Birmingham, in a conversation I had the pleasure of having with that extraordinary man, a few weeks after that event. Having asked me with much earnestness, how he would be received in Holland, were he to appear there, I told him, I did not exactly know how they might treat the original, but that he himself might be able to determine that point, when I had told him that he had been burnt in effigy at Dort, a few weeks before I left Holland—a person's writings being often received as a picture of his mind, the burning of his *Corruptions* might be easily considered as burning *himself* in *effigy*. He deplored our ignorance and blindness.—A greater philanthropist I never met with.—Should the *Refutation of Calvinism* ever find its way to Dort, that celebrated *Inquisition for Arminianism*, I am apt to think it would share the same fate with Priestley's "Corruptions of Christianity," and that Jack Ketch would make much shorter work with it than the Drs. E. Williams and Thomas Scott." (p. 111.)

The Bishop of Lincoln's book, here alluded to, appears to have disturbed Dr. Peirson's mind exceedingly, when he was preparing his catalogue for his auctioneers, who must somewhat wonder at the theological comments tacked to some of the articles.

Book-Worm. No. XVIII.

SIR, *Feb. 5*, 1815.

VOLTAIRE'S "Essay on Epic Poetry" immediately follows "The History of the Civil Wars of France," described in my last paper, forming together a suitable introduction to the "Henriade." The author remarks that "we have in every art more rules than examples, for men are more fond of teaching than able to perform." He adds, that "there are more commentators than poets, and many writers who could not make two verses, have overcharged us with voluminous treatises of poetry." In his opinion, "'tis no wonder if such lawgivers, unequal to the burthen which they took upon themselves, have embroiled the states which they intended to regulate." P. 37.

The Essayist treats the critics very freely through the succeeding pages, and concisely decides that "an Epic Poem ought to be grounded upon judgment, and embellished by imagination," and that "what belongs to good sense belongs to all the nations of the world." P. 40. Of Homer and Virgil he says, "we should be their admirers not their slaves," and that "our just respect for the ancients proves a mere superstition, if it betrays us into a rash contempt of our neighbours and countrymen," for "we ought not to do such an injury to nature as to shut our eyes to all the beauties that her hands pour around us in order to look back fixedly on her former productions." P. 46. He mentions the subjects now at the command of an epic poet, but which were unknown to the ancients, "the invention of gunpowder, the compass, printing," and "so many arts besides new emerged into the world," which "have altered the face of the universe." P. 45.

Proceeding to describe "the epic writers in their respective countries from Homer down to Milton," Voltaire professes that he can "but faintly touch the first lines of their pictures," and modestly requests the reader to look with some indulgence on the diction of this Essay, and pardon the failings of one, who has learned English but one year, of one who has drawn most of his observations from books written in England, and who pays to the country but part of what he owes to her." P. 47.

I reluctantly pass over the series of epic poets, before Milton, yet, I apprehend, I cannot render this paper more interesting than by quoting, almost entire, the Critique on our coun-

tryman, "the last in Europe who wrote an Epic Poem;" Voltaire's "intention being not to descant on the many who have contended for the prize, but to speak only of the very few who have gained it in their respective countries." P. 103.

"MILTON, as he was travelling through Italy, in his youth, saw at Florence, a comedy called 'Adamo,' writ by one Andreino, a player, and dedicated to Mary de Medicis, Queen of France. The subject of the play was the 'Fall of Man;' the actors, God, the Devils, the Angels, Adam, Eve, the serpent, death, and the seven mortal sins. That topic so improper for a drama, but so suitable to the absurd genius of the Italian stage, (as it was at that time,) was handled in a manner entirely conformable to the extravagance of the design. The scene opens with a Chorus of Angels and a Cherubim thus speaks for the rest: 'Let the rainbow be the fiddle-stick of the fiddle of the heavens, let the planets be the notes of our musick, let time beat carefully the measure, and the winds make the sharps,' &c. Thus the play begins, and every scene rises above the first in profusion of impertinence. Milton pierced through the absurdity of that performance to the hidden majesty of the subject, which being altogether unfit for the stage, yet might be (for the genius of Milton, and for his only) the foundation of an *epick* poem. He took from that ridiculous trifle the first hint of the noblest work, which human imagination hath ever attempted, and which he executed more than twenty years after.

"What Milton so boldly undertook, he performed with a superior strength of judgment, and with an imagination productive of beauties not dreamed of before him. The meanness (if there is any) of some parts of the subject, is lost in the immensity of the poetical invention. There is something above the reach of human forces to have attempted the creation without bombast, to have described the gluttony and curiosity of a woman without flatness, to have brought probability and reason amidst the hurry of imaginary things, belonging to another world, and as far remote from the limits of our notions, as they are from our earth; in short, to force the reader to say, 'if God, if the angels, if Satan would speak, I believe they would speak as they do in Milton.' I have often admired how barren the subject appears, and how fruitful it grows under his hands.

"The 'Paradise Lost' is the only poem wherein are to be found, in a perfect degree, that uniformity which satisfies the mind, and that variety which pleases the imagination: all its Episodes being necessary lines which aim at the centre of a perfect circle. Where is the nation who would not be pleased with the interview of Adam and the angel? With the mountain of vision, with the bold strokes which make up the relentless, undaunted, and sly character of Satan? But, above all, with that sublime wisdom which Milton exerts, whenever he dares to describe God, and to make him speak? He seems indeed to draw the picture of the Almighty as like as human nature can reach to, through the mortal dust in which we are clouded.

"The Heathens always, the Jews often, and our Christian priests sometimes, represent God as a tyrant infinitely powerful. But the God of Milton is always a Creator, a Father, and a Judge; nor is his vengeance jarring with his mercy, nor his predeterminations repugnant to the liberty of man. These are the pictures which lift up indeed the soul of the reader. Milton, in that point, as well as in many others, is as far above the ancient poets as the Christian religion is above the Heathen fables.

"But he hath especially an indisputable claim to the unanimous admiration of mankind, when he descends from those high flights to the natural description of human things. It is observable that in all other poems love is represented as a vice, in Milton only 'tis a virtue. The pictures he draws of it are naked as the persons he speaks of, and as venerable. He removes with a chaste hand, the veil which covers every where else the enjoyments of that passion. There is softness, tenderness, and warmth without lasciviousness. The poet transports himself and us into that state of innocent happiness in which Adam and Eve continued for a short time. He soars not above human, but above corrupt nature; and as there is no instance of such love, there is none of such poetry.

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"It is an easy and a pleasant task to take notice of the many beauties of Milton, which I call universal. But 'tis a ticklish undertaking to point out what would be reputed a fault in any other country.

"Milton breaks the thread of his narration in two manners. The first consists of two or three kinds of prologues, which he premises at the beginning of some books. In one place he expatiates upon his own blindness; in another he compares his subject, and prefers it to that of the *Iliad*, and to the common topics of war, which were thought, before him, the only subject fit for epic poetry; and he adds, that he hopes to soar as high as all his predecessors, unless the cold climate of England damps his wings. His other way of interrupting his narration, is by some observations which he intersperses now and then, upon some great incident, or some interesting circumstance. Of that kind is his digression on love in the fourth Book.

Whatever *hypocrites* austerely talk
Defaming as impure, what God declares
Pure, and commands to some, leaves free [to all,
Our Maker bids increase; who bids ab- [stain
But our destroyer, foe to God and men?
Hail wedded love, &c.

"As to the first of these two heads, I cannot but own that an author is generally guilty of an unpardonable self-love when he lays aside his subject to descant on his own person: but that human frailty is to be forgiven in Milton; nay, I am pleased with it. He gratifies the curiosity it raises in me about his person. When I admire the author I desire to know something of the man; and he whom all readers would be glad to know, is allowed to speak of himself. But this, however, is a very dangerous example for a genius of an inferior order and is only to be justified by success.

"As to the second point I am so far from looking on that liberty as a fault, that I think it to be a great beauty. For if morality is the aim of poetry, I do not apprehend why the poet should be forbidden to intersperse his descriptions with moral sentences and useful reflections, provided he scatters them with a sparing hand, and in proper places, either when he wants personages to utter those thoughts, or when their character does not permit them to speak in the behalf of virtue.

"I will not dwell upon some small errors of Milton, which are obvious to every reader; I mean some few contradictions and those frequent glances at the Heathen Mythology: which fault, by the bye, is so much the more inexcusable in him by his having premised in his first book that those divinities were but devils worshipped under different names, which ought to have been a sufficient caution to him not to speak of the rape of Proserpine, of the wedding of Juno and Jupiter, &c. as matters of fact. I lay aside likewise his preposterous and awkward jests, his puns, his too familiar expressions, so inconsistent with the elevation of his genius, and of his subject.

"To come to more essential points and more liable to be debated, I dare affirm, that the contrivance of the Pandemonium would have been entirely disapproved of by criticks like Boileau, Racine, &c. That seat built for the parliament of the devils seems very preposterous: since Satan hath summoned them altogether and harrangued them just before in an ample field. The council was necessary, but where it was to be held 'twas very indifferent. The poet seems to delight in building his Pandemonium in Doric order, with frieze and cornice, and a roof of gold. Such a contrivance favours more of the wild fancy of our Father le Moine than of the serious spirit of Milton. But when afterwards the devils turn dwarfs to fill their places in the house, as if it was impracticable to build a room large enough to contain them in their natural size; it is an idle story which would match the most extravagant tales. And to crown all, Satan, and the chief lords preserving their own monstrous forms while the rabble of the devils shrink into pigmies heightens the ridicule of the whole contrivance to an unexpressible degree. Methinks the true criterion for discerning what is really ridiculous in an epick poem is to examine if the same thing would not fit exactly the mock-heroick. Then I dare say that nothing is so adapted to that ludicrous way of writing as the metamorphoses of the devils into dwarfs.

"The fiction of death and sin, seems to have in it some great beauties and

many gross defects. In order to canvass this matter with order, we must first lay down, that such shadowy beings as death, sin, chaos, are intolerable, when they are not allegorical. For fiction is nothing but truth in disguise. It must be granted too, that an allegory must be short, decent, and noble. For an allegory carried too far or too low is like a beautiful woman who wears always a mask. An allegory is a long metaphor; and to speak too long in metaphors must be tiresome, because unnatural. This being premised, I must say, that in general those fictions, those imaginary beings are more agreeable to the nature of Milton's Poem, than to any other; because he hath but two natural persons for his actors—I mean Adam and Eve. A great part of the action lies in imaginary worlds, and must of course admit of imaginary beings. Then sin springing out of the head of Satan seems a beautiful allegory of pride, which is looked upon as the first offence committed against God. But let such a picture [as the production of death] be never so beautifully drawn, let the allegory be never so obvious and so clear, still it will be intolerable, on the account of its foulness; that complication of horrors, that mixture of incest, that heap of monsters, that loathsomeness, so farfetched, cannot but shock a reader of delicate taste.

"But what is more intolerable, there are parts in that fiction which bearing no allegory at all have no manner of excuse. There is no meaning in the communication between death and sin, 'tis distasteful without any purpose; or if any allegory lies under it, the filthy abomination of the thing is certainly more obvious than the allegory. I see with admiration sin, the portress of hell, opening the gates of the abyss but unable to shut them again. That is really beautiful because 'tis true. But what signifies satan and death quarrelling together, grinning at one another and ready to fight?

"The fiction of chaos, night and discord, is rather a picture than an allegory, and for aught I know, deserves to be approved, because it strikes the reader with awe, not with horror.

"I know the bridge built by death and sin, would be disliked in France. The nice criticks of that country would urge against that fiction, that it seems too common, and that it is useless; for men's souls want no paved way to be thrown into hell, after their separation from the body.

"They would laugh justly at the paradise of fools, at the hermits, fryars, cowls, beads, indulgences, bulls, reliques tossed by the winds, at St. Peter's waiting with his keys at the wicket of heaven. And surely the most passionate admirers of Milton could not vindicate those low, comical imaginations, which belong by right to Ariosto.

"Now the sublimest of all the fictions calls me to examine it. I mean the war in heaven. The Earl of Roscommon and Mr. Addison (whose judgment seems either to guide, or to justify the opinion of his countrymen) admire chiefly that part of the poem. They bestow all the skill of their criticism and the strength of their eloquence, to set off that favourite part. I may affirm that the very things they admire would not be tolerated by the French criticks. The reader will perhaps see with pleasure *in what consists so strange a difference*, and what may be the ground of it.

"First, they would assert that a war in heaven being an imaginary thing, which lies out of the reach of our nature, should be contracted in two or three pages rather than lengthened out into two books; because we are naturally impatient of removing from us the objects which are not adapted to our senses. According to that rule they would maintain, that it is an idle task to give the reader the full character of the leaders of that war and to describe Raphael, Michael, Abdiel, Moloch, and Nisroth, as Homer paints Ajax, Diomed, and Hector. For what avails it to draw at length the picture of these beings, so utterly strangers to the reader, that he cannot be affected any way towards them? By the same reason, the long speeches of these imaginary warriors, either before the battle or in the middle of the action, their mutual insults, seem an injudicious imitation of Homer.

"The aforesaid critics would not bear with the angels plucking up the mountains, with their woods, their waters, and their rocks, and flinging them on the heads of their enemies. Such a contrivance (they would say)

is the more puerile, the more it aims at greatness. Angels armed with mountains in heaven, resemble too much the Dipsodes in Rabelais, who wore an armour of Portland stone six foot thick.

"The artillery seems of the same kind, yet more trifling, because more useless. To what purpose are these engines brought in? Since they cannot wound the enemies, but only remove them from their places, and make them tumble down. Indeed (if the expression may be forgiven) 'tis to play at nine-pins. And the thing which is so dreadfully great on earth, becomes very low and ridiculous in heaven.

"I cannot omit here, the visible contradiction which reigns in that episode. God sends his faithful angels to fight, to conquer and to punish the rebels. 'Go' (says he, to Michael and Gabriel)

'And to the brow of heaven
Pursuing, drive them out from God and [bliss,
Into their place of punishment, the gulph
Of *Tartarus*, which ready opens wide
His fiery Chaos to receive their fall.'

"How does it come to pass, after such a positive order, that the battle hangs doubtful? And why did God the Father command Gabriel and Raphael, to do what he executes afterwards by his Son only?

"I leave it to the readers, to pronounce if these observations are right or ill-grounded, and if they are carried too far. But in case these exceptions are just, the severest critic must however confess, there are perfections enough in Milton to atone for all his defects.

"I must beg leave to conclude this article on Milton with two observations. His Hero (I mean Adam, his first personage) is unhappy. That demonstrates against all the critics, that a very good poem may end unfortunately, in spite of all their pretended rules. Secondly. The 'Paradise Lost' ends completely. The thread of the fable is spun out to the last. Milton and Tasso have been careful of not stopping short and abruptly. The one does not abandon Adam and Eve till they are driven out of Eden. The other does not conclude before Jerusalem is taken. Homer and Virgil took a contrary way. The Iliad ends with the death of Hector: the Æneid with that of Turnus. The tribe of commentators have, upon that, enacted a law, that a house ought never to be finished because Homer and Virgil did not complete their own. But if Homer had taken Troy, and Virgil married Lavinia to Æneas, the critics would have laid down a rule, just the contrary." Pp. 103—121.

The first paragraph in the Critique, as I had occasion to observe, p. 38, is quoted in the "Conjectures on the Origin of the Paradise Lost" by Mr. Hayley. He adds, (p. 249) that "Rolli, another foreign student in epic poetry, who resided at that time in London, and was engaged in translating Milton into Italian verse, published some severe censures, in English, on the English Essay of Voltaire," Mr. Hayley charges "the volatile Frenchman with the inconsistency of sometimes praising Milton with such admiration as approaches to idolatry, and sometimes reproving him with such keenness of ridicule as borders on contempt." I have indeed been obliged to omit a very few sentences, —on the production of Death, as too indecorous for my purpose of giving amusement and information without needlessly exciting disgust.

Ruffhead, in his "Life of Pope," p. 215, relates, that while Voltaire "was in England, the darling subject of his conversation was Milton; whom he once took occasion to abuse for his Episode of Death and Sin. Whereupon a certain wit turned the laugh against him, by the following smart impromptu:

Thou art so witty, wicked, and so thin,
Thou serv'st at once for *Milton*, *Death* [and *Sin*.

This couplet, with some variations, has been often quoted and ascribed to Young. Mr. H. Croft who communicated that poet's life to Johnson, conjectures from "the following passage in the dedication of his Sea-piece to Voltaire," that they had met at the Seat of Lord Melcombe, in Dorsetshire.

"No stranger, Sir, though born in foreign [climes,
On *Dorset* downs, when Milton's page,
With sin and death provok'd thy rage,
Thy rage provok'd, who sooth'd with *gentle* rhymes?"

This English Essay of Voltaire he afterwards much expanded in his native tongue. He has fallen under the

classic censure of Jortin, for his qualified homage to antiquity, nor has Mr. Hayley spared him in his "Essay on Epic Poetry."

I cannot close this paper without remarking, that Voltaire, as might have been expected, proved himself in his Critique but a *poor* theologian. He says, "The God of Milton is always a Father, his vengeance never jarring with his mercy." Yet in his third book, where Milton introduces a dilemma into the council of Omnipotence, and according to systematic theology,

"God the Father turns a school-divine,"

how difficult is it, or rather impossible, to recognize "the God of our Lord Jesus Christ, the Father of mercies, who will have all men to be saved and come to the knowledge of the truth?"

VERMICULUS.

P. S. Voltaire (p. 39) applauds Montmorin for disobeying Charles's order for the massacre. I have just read in Davila's History, that "in Provence the Count of Tende refused openly to obey it; for which cause being awhile after at the city of Avignon, he was secretly made away with, and as it was believed, by the king's commission." B. 5th.

SIR, *Manchester, Feb.* 2, 1815.

ALLOW me, through the medium of the Monthly Repository, to inquire after the intended publication of Mr. Wellbeloved's Bible. Is that work likely to come before the public? I understand that names are already obtained fully sufficient to warrant its going to press. Are there any obstacles in the way of its publication? If not, when may the work be expected to appear? If the worthy and learned Editor would condescend to notice these queries in the Repository, he would oblige me and many other subscribers to the Bible in this neighbourhood. I am, Sir, Yours, &c.

W. J.*

Natural Theology. No. II.
On the Eye.

He that formed the eye shall he not see?

Although it will be the chief object of this and the following papers to set forth in a popular manner such facts as shall demonstrate irresistibly the existence and attributes of the Creator, yet we intend, at the head of each separate article, to give a brief, but accurate and scientific description of the subject about to be discussed. By this method of procedure, we trust, that while we are inculcating the principles of piety, we shall, at the same time, be diffusing among our youthful readers, a certain portion of natural knowledge, with which, in this enlightened period, no persons claiming the advantages of education should be unacquainted.

Description of the eye. The eye is globular, contained in a bony socket, and furnished with muscles by which it may be moved in every possible direction; and it is surrounded by a very soft and delicate fat which yields to it in all its motions. It is composed of certain substances, called its tunics or coats, and of others called humours. Its figure is nearly spherical, but the transparent portion in the front is the section of a smaller sphere than the portion of the back part.

The coats of the eye are disposed concentrically behind one another; the outer one is firm, dense and of a toughish structure, it is called the *sclerotica*. This coat does not cover the whole globe, but leaves a circular opening in front called the cornea, which, though pellucid to admit the rays of light, is a very firm and strong membrane, so that the sclerotica and cornea together form a very complete case, to defend and support the more delicate parts within.

Under the sclerotica is a soft and vascular membrane which surrounds the eye-ball and is called the choroides. It is connected with the sclerotica by so loose an adhesion that it may be destroyed by blowing air between them. The colour of the choroides is of a dark brown approaching to a black. The inner surface possesses the brilliant colours observable in animals. It lies in contact with the retina but does not adhere to it. On the front of the eye, however, and beyond the anterior margin of the retina the choroides is closely attached by means of numerous and very delicate folds round the margin of the crystalline lens.

The iris is a membrane continued across the eye-ball behind the cornea, the round opening in the front of this,

* We have just received a letter from Mr. Wellbeloved on this subject, which will be inserted in our next. Ed. (Feb. 22.)

called the pupil, is that which allows the passage of the rays of light into the interior of the eye. This aperture varies in its dimensions, according to the quantity of light to which the organ is exposed: a strong light causes the pupil to become contracted, to exclude a portion of rays of light which would offend the organ. In weak light the aperture is enlarged to admit as many rays as possible. The name of iris was originally applied to this part, from the diversity of colours observable in it in different individuals, and it is the colour of this that produces the colour of the eye, in the popular sense of the phrase. There is usually a remarkable correspondence in this point between the skin, the hair and the iris. A light complexion and hair are accompanied with blue, grey or lighter colours of the iris; but a dark skin and black hair with a dark brown iris approaching to black.

Under the choroides is found a third membrane of the eye-balls, called the retina, which is formed by the expansion of the optic nerve, and forms the immediate object of vision. It is of a yellowish grey colour, and so extremely tender as to be lacerated by the slightest touch. Its outer surface is unconnected with the choroides and the inner surface is expanded on the vitreous humour, but not connected with it. On the inside of the retina are seen branches of an artery and vein, which pass through the centre of the optic nerve. The part of the eye at which the optic nerve enters is insensible, and hence physiologists have explained the reason why the optic nerve is inserted out of the axis of the eye; as otherwise the axis of vision would have fallen on an insensible part of the retina.

The vitreous humour occupies the greatest part of the globular substance of the eye. It consists of clear water contained in a cellular substance, which is so perfectly transparent as to resemble pure glass, whence it derives its name. The cellular substance is condensed on the surface into a smooth membrane, which is marked in front by a circular series of black radiated lines, under these a circular canal runs.

The crystalline humour or lens, so called from its transparency and shape, is imbedded in the front of the vitreous humour, in magnitude it is the size of a pea, but more flattened in its shape. It is of a waxy consistence, softer externally, and growing gradually firmer towards the centre. This lens is contained in a capsule, which may be split into two parts, and with this capsule it has no apparent connexion. The opaque state of this body constitutes the disease denominated a cataract.

The aqueous humour is a small quantity of transparent water placed immediately behind the cornea, and occupying the space between that membrane and the crystalline lens: if by any accident this fluid is let out it is very readily re-produced. In the midst of the space occupied by this humour the iris is found, and it divides the space into two portions, called the anterior and posterior chambers of the eye, which communicate by means of the pupil.

Of the eye-lids and lacrymal apparatus. The eye-ball is covered by two moveable curtains, called eye-lids. To keep these uniformly expanded, and to prevent them from forming wrinkles, each of them contains a thin portion of cartilage, adapted in figure to the convexity of the globe: and in order to provide still farther for the greatest possible facility of motion, the eye-lids are lined by a smooth and polished membrane, and the globe of the eye is covered by the same membrane, on its anterior part: this is denominated the conjunctiva, as it serves to connect the front of the eye-ball to the eye-lids. The eye-lids are opened by a muscle lifting up the upper lid, which is in a state of constant action as long as our eyes are open, and they are closed by another muscle. The cilia or eye-lashes are two rows of strong and curved hairs implanted in the opposite edges of the two eye-lids, and well adapted for protecting the eye from dust and other foreign bodies. The hairy prominences above the eye-lids are called supercilia or eye-brows; these are very moveable, and serve as a protection to the eyes. They are much concerned in expressing the passions of the countenance.

To facilitate the motions of the eye-lids and eye-balls on each other, the surface of the conjunctiva is continually moistened by a watery and mucilaginous fluid poured out by the arteries of that part. The incrustations of the mucilage in the night would, like glue, fasten the eye-lids

together, but the effect is obviated by a natural ointment formed in a very elegant glandular apparatus on the inner surface of the eye-lids. This apparatus consists of a number, 16 or 18, longitudinal parallel rows of very minute glandular bodies, and these pour out their secretions from a series of apertures on the edges of the eye-lids. This fluid is continually forming on the conjunctiva, but on extraordinary occasions, as when any substance gets into the eye, or in consequence of certain affections of the mind, a fluid is poured out in greater abundance, which has the name of tears, and is secreted by the lacrymal gland. The superfluous part of the lacrymal secretions is conveyed through two very fine tubes, not bigger than a hog's bristle, to a small bag situated at the internal angle of the eye. These tubes commence by open mouths, called the puncta lacrymalia, from the inner extremities of the eye-lids. The little fleshy projection at the corner of the eye situated between the two puncta, is called caruncula lacrymalis. The lacrymal sac is a small membranous bag placed in the hollow formed at the inner edge of the orbit. A canal called the ductus nasalis, and lodged in a groove of the superior maxillary bone, is intended to convey the tears into the nose, where it is terminated by an open orifice within the inferior bone.

Such is the anatomical description of the eye, an organ which has always excited the admiration of persons capable of understanding its structure, and the uses of its several parts. "There is scarcely any thing," says an old writer, "which, in my opinion, is more admirable, or more consummately artificial, than the structure of the eye, so that it is deservedly termed, by way of excellence, the miracle of the Creator's power:" and another writer observes, that the eyes, in a peculiar manner, speak forth the dignity and honour of the Supreme Being, and represent in lively characters his stupendous power. No part is framed with such divine skill and symmetry.

With respect to the form of the eye we have seen that it is globular, which is by much the most commodious optical form, as being most fitted to contain the humours within, and to receive the images of objects from without. For if it were a plain surface, the figure of an object greater than the eye could not fall perpendicularly upon it. Since, then, the eye was intended to behold large objects as well as small, it is manifest that for this purpose it could not have been a plain surface, or any other than what it is, spherical, for on this figure an indefinite number of perpendicular lines may fall and all tend to the same centre, and thus a body, however large, becomes visible, if properly situated, to the smallest eye: that is, by this form of the eye, the image or picture of the object viewed is painted at the bottom of the eye; and we can never reflect without wonder upon the smallness, yet correctness of the picture, the subtilty of the touch, the fineness of the lines. "A landscape," says Dr. Paley, "of five or six square leagues, brought into a space of half an inch in diameter: yet the multitude of objects which it contains are all preserved, are all discriminated in their magnitudes, positions, figures, and colours. The prospect from Hampstead Hill, is compressed into the size of a sixpence, yet most circumstantially represented."

The form of the eye is necessary for the aptitude of its various motions: it is required that the eye should move all ways, upwards and downwards and sideways, in order to adjust itself to the objects which it would view; now by the spherical figure, it is perfectly prepared for these motions, so that it can be directed with the greatest facility to all quarters as the occasion may require.

Consider also, the situation of the eye, namely, in the head, which in man is the most erect and eminent part of the body, and near the most sensible part, the brain. By this situation it can take in more objects, and at the same time it is in the most convenient place for defence and security. In man the eyes are situated in the forepart of the head, as being unquestionably the best adapted to his wants, but in other animals they are often differently situated, enabling them the better to seek their food, and to escape dangers. In some creatures, as in hares and rabbits, they are so placed as to see behind them, or on each side, by which provision they are enabled to escape from their enemy that is pursuing them.

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In instances in which the eye or the head of the animal has no motion, there is always some remedy for the inconvenience: in some such cases the eyes are set almost out of the head, thus enabling the creature to have an extensive view, without turning himself to obtain it. In those creatures whose eyes are without motion, as in many insects, they either have more than two eyes, or their eyes are nearly protuberant hemispheres, and each hemisphere often consisting of a great number of other little segments of a sphere. The eyes of spiders, of which in some species, there are four, in others six, and in some eight, are placed in the fore part of the head like a locket of diamonds. The number of eyes granted to this animal is to supply the deficiency of a neck, which nature has not granted to it. Besides, spiders live by catching their prey, as flies, they ought therefore, to see every way, without any motion of the head to discover them, otherwise their prey would easily be warned of their danger and escape. Snails send out their eyes at a distance, being contained in, or rather at the ends of their horns.

Another admirable provision in the eye is its size; in some animals it is little, in some large. The mole has been refered to, as an instance in which the wisdom of the Creator is displayed, in adapting the organ of sight to its habitation and its wants. Its dwelling being wholly subterraneous, the eye is extremely small, but it answers all its occasions, and at the same time, by its diminutive size, many inconveniencies are prevented; for as little light will suffice an animal living always under ground, the smallest eye almost will be sufficient for its wants; and as a large protuberant eye, like that of other animals, would much annoy this creature in operations under ground, so it is endowed with a small one commodiously situated in the head, and well fenced to preserve it from dangers of every kind.

(To be continued.)

GLEANINGS; OR, SELECTIONS AND REFLECTIONS MADE IN A COURSE OF GENERAL READING.

No. CCVI.

Reformation incomplete.

No prescription can be pleaded for any tenets whatever, in opposition to reason and to common sense. The great aim of scriptural knowledge is to clear the truth from that load of rubbish, with which in the track of ages it hath been in a great measure overwhelmed, through the continued decline of piety and good sense, and through the increase of barbarism, and the gradual introduction of a monstrous species of superstition, a heterogeneous and motley mixture of something of the form of Christianity (whose name it dishonoured) with the beggarly elements of the Jews, and the idolatrous fopperies of the Pagans, whence hath resulted a general character of more inveterate malignity, than either Judaism or Paganism of any form ever manifested. And notwithstanding the inestimable advantages which we derive from the Reformation and the revival of letters in Europe, we have reason still to talk of the state of religion in our day, and the tincture it retains of Romish corruption and the Romish spirit, in much the same way as Horace did of the state of civilization in his,

In longum tamen ævum
Manserunt, hodieque manent vestigia Ro-
[me

[Campbell's Lectures on Theology.]

No CCVII.

How to become Learned.

Brassicanus rogavit Erasmum, quâ ratione doctus posset fieri. Respondit ex tempore; Si doctis assiduè conviveret; si doctos audiret non minus submissè quam honorificè; si doctos strenuè legeret; si doctos diligentèr ediscerat; denique, *si se doctum nunquam putaret.*

Centur. Epist. Goldasti. Ep. 44, p. 169.

No. CCVIII.

Seamless Robe of Christ.

Christians (says Dr Geddes) began very early to judaize, and in some respects to paganize also. The time will come when all such trappings will be torn from *the seamless robe of Christ*, without injuring its original texture.

The same figure occurs in the *Form of Thanksgiving for the Victory in the North, published by his Majesty's* (Char. I.) *command*, 1648;—"Lord look to the righteousness of our cause. See *the seamless coat of thy Son torne*; the throne of thine anointed trampled

on, thy church invaded by sacrilege, and thy people miserably deceived by lies."

No. CCIX.

A Sardonic Laugh.

The proverbial expression of "a Sardonic laugh" is applied to those who laugh to their own cost. This proverb is as ancient as Homer, who has alluded to it in his Odyssey. The origin of it has long been a subject of dispute among the learned of modern times, and the ancient antiquaries were no less divided in their opinions. Erasmus, in his valuable book of proverbs, facetiously says, "Et sensus, et origo proverbii adeò variè tractatur ab auctoribus, ut verear, ne *Risus hic Sardonicus* non citrà risum legatur." The most probable, as well as the most received, opinion, is this: Sardinia was supposed by the ancients to produce a poisonous herb, which contracts the nerves of the person who is allured by its sweet smell to eat it, and excites a paroxysm of laughter, which is the harbinger of death. We are told by some great writers that its leaf was of a lunar shape, and that it bore a great resemblance to Apium or Apiastrum. Dioscorides says, that it is the plant which the Greeks call *Batrachion*, and which the Romans call *Ranunculus*. Whether, or not, any Sardinian herb possessed this property of exciting laughter; it is certain that such an effect may be produced by intense pain. It is a curious fact that as a tear expresses the highest joy which the human mind can receive, so a laugh seems to denote the severest agony, of which the mind or the body is susceptible.

"Long slumb'ring vengeance wakes to better deeds;
"He shrieks, he falls, the perjur'd lover bleeds!
"Now the last *laugh of agony* is o'er,
"And, pale in blood, he sleeps, to wake no more."
Campbell.

No. CCX.

Witches.

So late as 1716, Mrs. Hicks and her daughter, the latter aged nine years, were hanged at Huntingdon for selling their souls to the devil, tormenting and destroying their neighbours by making them vomit pins, and for raising a storm, so that a ship was almost lost, by pulling off their stockings and making a lather of soap.

No. CCXI.

Catalogue of Martyrdoms.

In *Hebrews* xi. the Apostle Paul has made an ample recital of martyrdoms, but his specification is narrow compared with the following, of an old writer, who must have *tortured* his own imagination to produce it, as he certainly keeps his reader's mind on the *rack*.

"It would be a long task to reckon up all the manners of the sufferings of Holy Martyrs, which they underwent, under the tyranny of bloody salvage Heathen. Heading (1), and hanging (2), and crucifying (3), were nothing for the satisfaction of their fury. They were broyled on gridirons (4); they were fryed in frying-pans (5); they were boyled in cauldrons (6); they were put in the brazen bull (7); they were fired at the stake (8); cast into ovens (9); fired in ships, and so thrust from the shore into the deep (10); fired in their own houses (11); cast upon burning coals (12); made to walk upon burning coals (13); burnt under the arm-pits with hot irons (14): They had their hearts riven out of their warm body (15); had their skin flean off from their live flesh (16); had their feet tyed to boughs of two near trees, which boughs being at first forcibly brought together, suddenly let go rent their body in twain (17): They were trodden down by horses (18); cast, bound and naked, into vaults, to be eaten of rats and mice (19): They had their flesh pulled off with pinsers (20), torn off with iron rakes (21); were squeezed to death in wine-presses (22); were tyed upon wheels, which turning, rubed their naked body against sharp pegs of iron (23): They were hung by their hands and feet with their face downward over choaking smoak (24): They were set out on high in the sun, having their naked skin besmeared with honey, to be stung with bees and waspe" (25).

H. More. Discourses, 8vo. 1692. pp. 265, 266.

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REVIEW.

"Still pleas'd to praise, yet not afraid to blame."—POPE.

ART. I.—*Histoire des Sectes Religieuses*, &c. i. e. History of the Religious Sects, which have sprung up, undergone changes or become extinct in the four quarters of the globe, from the commencement of the last century to the present period. By M. Gregoire, formerly Bishop of Blois, Member of the Institute, &c. &c. Paris. 2 Vols. 8vo. 1814.

The Abbé Gregoire is well known by his various publications, and is deservedly esteemed as the advocate of the Negroes, and the friend of civil and religious liberty. The present publication which has just arrived in this country, will fully sustain the author's reputation. It has the usual defects of the French manner of writing and compiling, and contains many errors, the unavoidable consequence of describing distant sects, the knowledge of which is derived through the medium of foreign languages: but at the same time it communicates much important information, sets many known facts and circumstances in a new and interesting light, and abounds with pleasing sentiments and just reflections.

Our design in taking up these volumes is to extract or give the substance of passages which will be likely to be acceptable to our readers: for the sake of utility, our extracts will be made in English.

A notice on a blank leaf opposite to the title-page informs us that the work was printed in 1810, but was seized by order of the Minister of Police: it was restored to the author in June, 1814, after the late Revolution; a happy revolution, we would hope, with regard to literature and morals, if not also to religion.

In an advertisement the Abbé Gregoire corrects an error into which he acknowledges himself to have fallen in the body of the work, where he represents a publication of Mr. Moulinié's, entitled, The Milk of the Word, as tainted with *Socinianism*. He continues to think the passage to which he referred very faulty, but says that the plan of a discourse on the Divinity of Christ, preached in 1810, which Mr Moulinié has communicated to him is entirely satisfactory.

Although the Parisian Police seized the History, yet fifty copies got into circulation abroad, and the work was translated into the Ecclesiastical Archives, a German publication, by Stäudlin and Tzschirner.

The Advertisement contains also a pleasing reflection or two upon Christian charity. The Abbé says, and who does not wish that he may say truly, "The Catholic Church, which shuts its bosom to all errors, opens it to all the erring, when she can do them good."

Then follows a *Preliminary Discourse*, on the subject and plan of the work.

The author remarks (p. ii.) that the character of the French Revolution has been barbarized [*dénaturé*] for the sake of calumniating its *principle*. He exposes a party whom he calls *Obscurans*, whose double object is despotism and impiety, who seek to muzzle men by ignorance, and attempt to place the ragings of tyranny and the ravings of superstition under the guardianship of heaven. These he distinguishes from the German Protestants who have obtained the same name and who are also called by their co-religionists, *Neologues*, or the partizans of the *New Explication*; alluding, we suppose, to Kant, Eichhorn, &c. In his account of the politico-religious *Obscurans*, he says, seriously,

"Amongst institutions resembling this, we may rank the festival of the restoration of Charles II. who subjected the English to the arbitrary power of a contemptible prince, and whose court was a sink of libertinism and impiety." (P. iii.)

How much longer shall we display our oaken boughs and chaunt our thanksgivings on the 29th of May, and render ourselves an object of derision to our continental neighbours, whose superstition and slavery we so complacently pity?

The following is the Abbé Gregoire's explanation of the theological system of the celebrated German religious philosopher, Kant:

"Kant considers that the doctrine of Jesus Christ is an object of adoration, but he thinks that men have made of him an object of idolatry by the adoration of his person.

"The Trinity represents God to him, as

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legislator, governor and judge, having the threefold power, legislative, judiciary and executive; notwithstanding, he rejects not the word *person*, which 'the young theologians (Protestant) are shocked at.' Kant regards the questions about eternal punishments as childish, though he denies not the doctrine.

"He distinguishes ethical or rational from historic faith, and appears to make little account of this latter. The Christian religion is true, inasmuch as it is purely ethical or moral. Seiler, professor at Erlang, adopting this idea, reasons *(procède)* from the morality of Christianity to its dogmas.

"Baptism is a sort of initiation for transmitting to posterity the ethical part of Christianity, the communion preserves the practical part, but the communion of the Eucharist given to the dying, is, says he, an opium for laying conscience to sleep.

"In a work printed in 1806, at Konigsberg, Wannowski, reformed minister, thus unfolded, whilst he approved, the religious doctrine of Kant, who has turned the heads even of many Catholics." (pp. vi.—viii.)

Amongst some strange opinions which the Abbé states, as having risen in the eighteenth century, and fallen by their own extravagance, he places (pp. xvii, xviii.) the notion of "*the morality of brutes, which the Socinians have believed capable of sin.* The last work upon this subject is perhaps a dissertation, very erudite, which appeared in 1788 at Wittemberg.*"—We regret that the author has not referred to the *Socinian* writer or writers who have maintained this singular hypothesis. Does he allude solely to the work described in the note, and mean that that is the production of a Socinian pen? Often enough have the misnamed Socinians been charged with limiting the evil of sin; it is a novelty to see them charged with extending it even to the irrational creation!

On this subject the ci-devant Bishop is probably as ill-informed, as on that of "the *Blagdonian* controversy, between the curate of Blagdon, near Bristol, and Miss Hannah More," which, he says (p. xxiii.) relates to "*the reform of the Athanasian Creed.*"

The low state of France, with regard to religion, is feelingly described in the following passage, worthy of a Christian bishop:

"On account of their importance, I would have added to the History of New Sects that of Contemporary Controversies, had I not been diverted from the purpose by the consideration that in reality few people read works on religious subjects, and that the number is daily lessening of those that know how to read. Should this retrograde course be continued, France Ecclesiastical will soon find herself on the confines of barbarism. The eclat of military talents may give to a nation a momentary preponderance; but real strength, true glory and happiness, are children of peace and of the sciences, of which peace favours the progress. In the system of knowledge every thing is connected; a state which goes behind with regard to any branches necessarily enfeebles itself, descends to a political inferiority in the scale of nations and even hazards its internal tranquillity." (pp. xxv, xxvi.)

The Abbé does not spare the philosophers when he thinks them deserving of chastisement; but he shews himself superior to the vulgar prejudices and hatreds of his order, and can praise a philosopher and denounce a tyrant and expose a sycophantic priest to contempt. What Protestant bishop would like to own the passage that follows?

"We ought to feel obliged to men for the good which they do, without too nicely scrutinizing their motives: thus, we should thank the courageous writers who have stripped baseness naked and pursued crime even to the foot of the throne and into the sanctuary: they have unmasked the sacrilegious conspiracy of potentates, and of prelates so often accomplices in tyranny, and so plainly disowned by religion, in whose name they have sanctioned abuses of which they shared the benefits.

"From the time of Louis XIV. the bishops, the candidates for the mitre, and those who coveted rich benefices in order to devour the patrimony of the poor, were almost all flatterers and sycophants. We have not heard that a single court preacher ever alleged the celebrated discourse of Samuel, for the sake of inculcating upon the heads of nations their duties. One of the vilest toadeaters *(flagorneurs)* was Boux, Bishop of Périgueux; if his example had many imitators, his eloquence, at least, is not more seducing than that of so many Funeral Orations, of which none had for their object to proclaim retired virtue, but all to celebrate the merits of the *Most High* and *Mighty Princes*, who were, for the most part, a plague to the world. Truth, the daughter of Time, has done justice to the panegyrists and the heroes." (Pp. xxx, xxxi.)

We apprehend that there is some

* "Voyez *De Peccatis et Pœnis Brucrum*, in 4to, Wittinbergen. 1788."

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truth in the Abbé's remark (p. lx.) that it is doubtful whether the Thirty-nine Articles of the Church of England have the entire assent of one of the many clergymen, who in such solemn terms declare that assent; but we are happy in knowing that he is quite mistaken in representing the Dissenters here (p. lx.) as making common cause with the Established Church against the Catholics. The Red Cross Street Resolutions and Petitions have, we hope, before this time, set the Abbé right in this particular. Here, as in other things, he is many years behind in his information. He has, however, consulted some recent publications of the Dissenters, and particularly the miscellaneous works of Robert Robinson, published by B. Flower, in 1807; but in these volumes he finds nothing to remark upon but the extravagant abuse (such we allow it to be) of Boussuet [Vol. i. p. 194.] and the philippic against St. Augustin.* Robinson's pen moved too rapidly: he sometimes left his authorities far behind. He was fond of drawing characters, but his colouring is not always true to nature. His faults were, however, partly the result of his French reading: he would have been a much better English writer if he had not been early dazzled by the *vitia dulcia*, the meretricious ornaments of Gallic orators, amongst whom we do not scruple to place Saurin. Irritated by Robinson's unmeasured reproaches of the Papal Church and its advocates, our author says that "it is difficult to carry calumny and coarseness further than this Robert Robinson has done, who is nevertheless *a much-extolled writer amongst the Protestant Dissenters.*" It would gratify the quondam Bishop to know how little the Dissenters care for such men as Robinson, and how willing they would be to consign to oblivion all their own writers who plead their own cause in a manly spirit: but his esteem for them would not increase upon his learning further that it is not the grossness and illiberality of any author that lowers him in the estimation of the majority of them, but the very qualities which will ever make the Abbé suspected and disliked in his own community, that is, a habit of free thinking and bold writing.

Of this habit, the passage we have next to quote is an example. Our worthy friend, Mr. Evans, will find himself complimented at the close of it with the title of *Doctor*, which we have not yet heard that his alma mater has conferred upon him.

"Truth and virtue ought to excite equal interest; but in almost all religious societies the zeal of the clergy shews itself more warmly against error than against vice. The minister Saurin demanded why ecclesiastical bodies are less severe against practical than speculative heresies. Lately, again, *Doctor* Evans addressed the same reproach to Protestants;* who notwithstanding *merit it but little.*" (pp. lxii, lxiii.)

The Abbé is scarcely aware of the price set upon orthodoxy by the Protestant Dissenters.

A fact is stated (p. lxvi.) of which we are not apprized, that "many Catholic priests are at this day Protestant ministers, some in England, where Protestantism has made conquests from the emigrant ecclesiastics of France:" the writer adds, however, that of these conquests Protestantism "has not much occasion to boast."

On what authority is it said, in the same page, that Hume, born a Protestant, *became a Catholic*, and ended in infidelity?

* The Abbé's second reference to Robinson's works ("Tome iv. page 294,") is erroneous: there is nothing about Augustin in this place: but elsewhere Robinson does represent the African Father as a knave, drunkard and debauchee. (See particularly his Hist. of Baptism, 4to. ch. xxiii). Of his knavery before his conversion, as it is called, there is no doubt; and we apprehend that there cannot be much with regard to his drunkenness and debauchery both before and after. Who is ignorant of the genealogy of Adeodatus, or of the dispute on the word *crapula?* We dare not make references, for the life of the Saint is too licentious a picture to be exposed to every eye. Yet there is a worse trait in Augustin's character than either of the above; namely, his being a merciless persecutor: this feature in the Father's history roused Robinson's indignation, and, if we do not err, would, on a proper occasion, rouse the Abbé Gregoire's. From the Carthaginian monk, Calvin drew his system; no pure source for *the doctrines of grace; Punica* religione *fides* servata: a sinister compliment to the religion of the *Reformed.*

* "Voyez *Sketch*, &c. by J. Evans, in-12. Londres. 1801, page 236."

The Quakers have a lunatic asylum near York: a *proof*, says the Abbé, of the tendency of their religion to make men mad! The same thing he observes of the doctrine of the Methodists, and quotes, as his justification, *William Perfect's Annals of Insanity!* (p. lxviii.)

One remark of our author's may read a lesson to our Calvinistic brethren on the custom of denouncing opinions on account of their deistical tendency.

"We may divide the modern sects into two principal branches; the one embraces *those which incline towards deism*, the CALVINISTS, *Lutherans*, Anabaptists, Socinians, Unitarians; the others lean towards enthusiasm, the Pietists, Methodists, Swedenborgians, Jumpers, Shakers, &c." (pp. lxx, lxxi.)

In another passage, with which our extracts for the present number must conclude, the Abbé is more just in his estimate of sectarian tendencies:

"Most new sects have manifested an inclination towards political liberty; the result of the persecutions which they have experienced, and of the lights spread abroad by the cultivation of letters; *in this particular they are in unison with the gospel*: for the same reason, also, a crowd of voices have been raised against negro-slavery. In England, almost all the Dissenters are opposed to arbitrary power, and belong to the Whig party: *the men who are most religious are at the same time the warmest defenders of public liberty.*" (p. lxxi.)

See here, Protestant Dissenters! the character which ye ought to bear and which is your true glory. If this be the effect of dissent, what lover of his country and of his species will not say, *Esto perpetua!*

(To be continued.)

ART. II. *Good's Translation of the Book of Job, &c. &c.*

[Continued from page 53.]

HAVING finished our remarks upon Mr. G.'s Introductory Dissertation, we now proceed to his translation. Our purpose is to point out some of his deviations from the Public Version of the book of Job, and to select one or two passages, for the further information of our readers.

The first part, comprehending only two chapters, is narrative. We think, with Bishop Lowth, Rosenmüller and Eichhorn, that it should be regarded as a preface, written in prose, and destitute of metrical arrangement:

Ch. i. 4, "went out and feasted in their houses." Pub. Vers.—"were wont to hold a banquet house." Good. This phrase is repugnant to the English idiom: and we doubt whether it be correct in point of rendering. Rosenmüller is more successful—*Consueverant—quisque domi suæ—convivio celebrare.* "They made a family-feast." Chappelow's Comment. in loc. Heb. iii. 6.

—— "every one, his day." Pub. Vers.—"every one, on his birth-day." Good. This more accurate translation had been given by Rosenmüller and other writers. The authors of the valuable version of the Bible in French (Geneva 1805.), have, "chacun—*le jour de sa naissance.*" Thus, too, Scott, in his truly poetical translation of the book of Job.

"On the glad season of each *natal day*,
Sweet friendship call'd, the brother-friends obey."

—— 5. "and cursed God in their hearts." Pub. Vers.—"NOR BLESSED God in their hearts." Good. A very ingenious and plausible alteration, and, so far as our knowledge reaches, original! The soundness of it we will discuss when Mr. G.'s notes come under our consideration.

—— 11, and ch. ii. 5. "he will curse thee to thy face. Pub." Vers.—"will he then indeed bless thee to thy face?" Good. We believe that the interrogative form is admissible in this clause, and that our translator is correct in not departing from the current acceptation of the Hebrew verb.

—— 22. "nor charged God foolishly." Pub. Vers.—"nor vented a murmur against God." Good. Here we give the preference to the marginal reading in our English Bibles, "nor attributed folly to God:" it is the most literal and simple. So the LXX and the Vulg.; but most of the translators sanction the rendering of Mr. G.

ii. 7. "sore biles." Pub. Vers.—"a burning ulceration." Good. According to Rosenmüller, *ulcere pessimo*, which is still more faithful. In like manner, the French Genevan translation, *d'un ulcère malin.* The received version scarcely conveys an idea of the patriarch's dreadful malady.

—— 9. "Curse God and die." Pub. Ver.—"Blessing God and dying?" Good. This change, anticipated by the Pastors and Professors of Geneva,

Bénirai tu encore Dieu en mourant? we unequivocally approve.

ii. 10. " as one of the foolish women speaketh." Pub. Vers.—" as the talk of one of the foolish." Good. We perceive no just reason, we confess, for this translator's omitting the word *women*. Though it be not emphatic, it is required, nevertheless, by fidelity to the original: nor has Mr. G. the sanction of any of those of his predecessors with whose labours we are acquainted.

The second part of the book, agreeably to his judicious division, begins with the third and closes at the end of the fourteenth chapter.

iii. 3. " the night in which it was said." Pub. Vers.—" the night which shouted," &c. Good. Strictly, and perhaps more properly, " the night which SAID. There is a prosopoeia, as in ver. 10. Nor has it been disregarded by Heath and Rosenmüller.

—23. " Why is light given," *to a man whose way is hid, and whom God hath hedged in?* Pub. Vers.—" To the man whose path is broken up, and whose futurity God hath overwhelmed?" Good. We cannot but commend this omission of the introductory words; so needlessly repeated, from ver. 20, by King James's translators. In every other respect we prefer the rendering by Rosenmüller, " *viro, cujus via occultata est, cujus fata latent, operta divinitus?*" Exod. xl. 21, Isa. xl. 27.

iv. 3. —" thou hast instructed [according to Mr. G. " corrected"] many." Pub. Vers. The alteration is admissible, without, however, being necessary. Correction implies reproof, if not severity of censure. But here the context would seem to forbid any such idea, for Job is said by Eliphaz to have invigorated and upholden others. We therefore take the original word in the generic sense of instruct; *vous donniez des leçons.* Genev. Transl.

— 8. " reap the same." Pub. Vers.—" reap their own kind." *Good*, who has not been unsuccessful in avoiding the ambiguity of the received translation of this clause. Yet the Genevan version and Rosenmüller have, we think, surpassed his skill in filling up the ellipsis of the Hebrew: " ceux qui sèment l'injustice, *en recueillir les fruits.*" G. V.—" seminatores molestiæ *eam ipsam* messuisse." Rosenm.

— 18. " his angels he charged with folly." Pub. Vers.—" chargeth his angels with default." Good. Literally, " he imputeth *failure* to his *messengers.*" " Nothing more," says Scott (Not. in loc.), " seems to be meant than the imperfection of the most exalted spirits, in comparison with the infinite perfection of the Deity."

— 21. " Doth not their excellency which is in them, go away?" Pub. Vers.—" Their fluttering round is over with them." Good. This translation, obtained by means of a new division and derivation of some of the words, appears to suit the context and the imagery, and does credit to Mr. G.'s ingenuity. Upon its correctness we will not venture to pronounce.

v. 1. " to which of the saints wilt thou turn?" Pub. Vers—" to whom among the heavenly hosts wilt thou turn?" Good. A *gloss*, and not a *translation!* Heath remarks that the author of the poem " evidently intends the angels." But if he had read the clause without being influenced by a theological hypothesis, he would have employed less confident language. All the translators have not adopted this opinion. The Hebrew word signifies, *those who are set apart to a special office:* and if it be sometimes applied to celestial beings, it is used, moreover, of mankind. In the beginning of this chapter, Eliphaz expresses himself in judicial terms, and considers Job as arraigned in a court of justice. Consequently, he asks him, " Is there any who will come forward for thee? and to which of the chosen ones [chosen, or appointed to plead causes] wilt thou turn?" For the scene is not in heaven, but on earth. Even Sandys, in his paraphrase upon this book, seems to have given the writer's meaning with more accuracy than Mr. Good:

" Now try, what patron can thy cause defend?
What saint wilt thou solicit, or what friend?"

— 7. " as the sparks fly upward." Pub. Vers.—" as the bird tribes are made to fly upwards." Good, whose rendering of the words agrees with that of many of the best translators. Heath's note upon the verse, is extremely pertinent.

—24. " thou shalt visit thy habitation and shalt not sin." Pub. Vers.—" and shalt investigate thy household and shalt not miscarry." Good. A con-

cise and just paraphrase of this clause would be, "on reviewing thy domestic affairs, thou shalt find them prosperous." Mr. Good's translation of it we, on the whole, adopt; objecting however, to the ambiguity of the verb *miscarry*, and proposing to substitute, "shalt not be disappointed."

vi. 6. "Can that which is unsavoury be eaten without salt? or is there any taste in the white of an egg?" Pub. Vers. — "Doth insipid food without a mixture of salt, yea, doth the white of the egg give forth pungency?" Good. This is a "new" rendering of a very difficult verse. Our translator is of opinion that Job refers to his own afflictions and complaints; and here Mr. G. accords with Rosenmüller, whose version, nevertheless, is not different from the English. We are far from being satisfied that the Hebrew word for *be eaten* admits of transformation into the noun *food*.

— 10. "I would harden myself in sorrow." Pub. Vers.—"I will leap for joy." Good. So important a departure from the received translation, must not be unnoticed. It has the countenance of Schultens—*pede terram quatiam cum exultatione*. To the like effect the French translators (ut sup.) *je me réjouirois*. And Scott,

——— "in that horrid death,
Exulting hope shall spend my latest breath."

— 14. "To him that is afflicted pity should be shewed from his friend." Pub. Vers.—"Shame to the man who despiseth his friend!" Good. Heath's rendering is, "Should a man that is utterly undone be insulted by his friend?" Schultens', *qui misericordiâ ergà amicum contabescit, is et* &c. Both these translations are more eligible than what we have just cited from the English Bible: and so is Mr. G.'s, which exhibits a various reading of the text; a reading warranted by Dr. Kennicott's collation of M.SS. and also by De Rossi's (Var. Lect. Vol. iv. 106).

vii. 6. "My days are swifter than a weaver's shuttle, and are spent without hope." Pub. Vers.—"Slighter than yarn are my days, and they are put an end to from the breaking of the thread." Good. This translation gives continuity to the image, and suits the train of the speaker's thoughts. But we think that it cannot be sustained without affixing an unusual sense to some of the original terms. The word, for example, rendered *a weaver's shuttle* may likewise signify *the cloth which he weaves—textura*; that it means the material out of which that cloth is wrought, does not appear from the lexicographers.

— 12. "Am I a sea or a whale?" Pub. Vers.—"Am I a savage beast or a dragon, &c.?" Good. A difficult passage and a doubtful alteration! We know not whether it will receive any light from Gen. xxxvi. 24, on which, however, Dr. Geddes's "Critical Remarks" should be consulted. If an hendyades were admissible we should translate the clause, "am I a monster of the sea?" in which view Schultens seems to have considered it, "num *mare* esset? num *bellua marina?*" Perhaps the true import of this question is expressed by Scott, to whose notes upon it we refer our readers:

"Am I a flood, or furious beast, whose rage
Thy mounds must humble and thy terrors cage?"

— 20. "thou preserver of men!" Pub. Vers.—"thou surveyor of man?" Good. Thus, and very properly, Rosenmüller, Heath and most of the translators. See the highly valuable, though somewhat oddly-entitled "Lexicon Manuale Hebraicum," &c. of Simonis (1793) p. 1052.

viii. 10. "utter words out of their heart." Pub. Vers.—"well forth the sayings of their wisdom." Good. This is poetical: but we are of opinion that it assigns to the original verb a sense too specific, and that another word would have been employed by the author of the book had *his* idea been the same with Mr. G's.

—21. "with rejoicing." Pub. Vers.—"with jubilee." Good. Certainly a deviation from the current translation, and also from taste and the usage and analogy of the English language. It is true, Rosenmüller, after Schultens, has *jubilatione*. But the practice of the Latin tongue and of our own is far from being always the same. We should prefer "the shout of joy,"—according to Scott, "the hymn triumphant."

ix. 26. "as the eagle that hasteth to the prey." Pub. Vers.—"as an eagle *swooping* upon *ravin*." More technical, yet not more generally intelligible. Mr. G. is too enamoured of these *archaisms* for a translator of the scriptures.

x. 17. "changes and war are against me." Pub. Vers.—"Fresh harasses and conflict are about me." Good. The word *harasses* is not in our vocabulary. We find the same image in ch. vi. 4.—a literal translation is, "changes and war," that is, "changes of war.' Scot (in loc.), whose rendering is very happy:

"And woes succeeding woes my life pursue."

"Novi subindè exercitus mihi instant." Rosenmüller.

xi. 8. "It is as high as heaven: what canst thou do? Deeper than hell: what canst thou know?" Pub. Vers.—"The height of heaven—how canst thou know? The depth below the grave—how canst thou understand?" Good. This rendering is partly right and partly wrong. We take the liberty of amending it thus: "The height of heaven! how canst thou know it?" [namely, the perfection of the Divine Nature] Deeper than the grave?—how canst thou understand it?" The poet introduces the highest heaven and the grave as comparisons, as illustrations of his subject, and not as distinct topics. In this light they were viewed by Bishop Lowth (Prælect. &c. 1763, p. 196).

—20. "the eyes of the wicked shall fail." Pub. Vers.—"the doublings of the wicked shall come to an end." Good. There is no necessity, as far as we can judge, for this departure from the received translation. It is at least dubious whether the word *doublings* can be accepted as the rendering of the original: and the clause, as it stands in the English Bible, is explained by Job.xxxi. 16, Levit. xxvi. 16, and by many other passages.

xii. 23. "increaseth the nations." Pub. Vers.—"letteth the nations grow licentious." Good, which alteration cannot be supported without a change in the Hebrew text, on which see De Rossi, Var. Lect. iv. 110.

xiii. 12. "Your remembrances are like unto ashes, your bodies, to bodies of clay." Pub. Vers.—"Dust are your stored-up sayings; your collections, collections of mire." Good. It seems impossible not to decide in favour of this latter translation; the other being at once unintelligible and inaccurate. Mr. G's predecessors had, in truth, given the just sense of the poet: none more happily than Rosenmüller.

—15. "though he slay me, yet will trust in him." Pub. Vers.—"Should he even slay me, I would not delay." Good, who takes the reading of the text, and not that of the margin. It is no easy matter to elicit the meaning of the clause. We are inclined to follow Heath and Scott: "Lo! he will slay me; I expect nothing else."

xiv. 1. "Of few days." Pub. Vers.—"few of days," Good. Who can admire—who justify—this translation? There can be no necessity or advantage in thus innovating upon the English idiom and, at the same time affixing a new sense to the Hebrew adjective.

—14. "till my change come." Pub. Vers.—"till my renovation come." Good. In the best lexicons the word is explained by *permutatio, mutatio, vicissitudo, transitus:* the verb from which it is derived, has in Hiphil the signification of *renovavit.** Schultens and Scott countenance Mr. G.'s rendering, which, nevertheless, we deem unwarranted by the original, and inconsistent with the train of the speaker's thoughts and with the object of his reasoning. Heath well observes, that the phrases in this verse are military: the change mentioned by Job, is the dismission of a soldier from his post, his being relieved from it.

We now reach the third part of the poem: ch. xv—xxii.

xv. 15. "Behold, he putteth no trust in his saints." Pub. Vers.—"Behold, he cannot confide in his ministers." Good. Less literal, in our judgment, than the received translation. The sense agrees with that of ch. iv. 18.

xvi. 18. "O earth, cover not thou my blood." Pub. Vers.—"O earth! hide no blood shed by me." Good. This rendering we notice, in order to express our decided approbation of it.

—22. "When a few years are come, then," Pub. Vers.—"But the years numbered to me are come, and I must go, &c." Good. Scott, among some other translators, has given, substantially, the same version. He observes with truth, that Job "did not expect to live a few years longer, or even a few days, ver. 16 and ver. 1 of the next chapter. See also, ch. vii. 21."

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* As in the 7th verse of this very chapter.

xviii. 2. "How long will it be ere you make an end of words?" Pub. Vers.—"How long will ye plant thorns among words? Good. An ingenious and perhaps correct rendering, suggested by Reiske.

xix. 18. "Yea, young children despised me." Pub. Vers.—"Even the dependants spurn at me." Good. Our translator borrows this rendering from Schultens. It is an improvement upon that in the English Bible. Scott, with great probability, conjectures that the poet intends "the children of Job's servants or slaves."

—25, 26, 27. "For I know that my Redeemer liveth and that he shall stand at the latter day upon the earth. And though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another, though my reins be consumed within me." Pub. Vers. —"For I know that my Redeemer liveth, and will ascend at last upon the earth: and after the disease hath destroyed my skin, that in my flesh I shall see God; whom I shall see for myself, and my own eyes shall behold and not another's, though my reins be consumed within me." Good. Reserving for our observations upon this gentleman's note some strictures on his translation of these celebrated verses, and a discussion of the theological import and bearings of the passage, we shall now content ourselves with endeavouring to render it literally and faithfully—"And I know it — my avenger liveth, and afterwards will arise upon the dust: and after ulcers have destroyed my skin, still, from my flesh I shall see God; whom I shall see for myself and my eyes shall behold, and not a stranger's: my reins are consumed within me."

xx. 28. "and his goods shall flow away in the day of his wrath." Pub. Vers.—"a rack in the day of his wrath." Good. The frequent insertion in the received translation of this poem of words, which have nothing corresponding to them in the original, betrays the failure of the translators, and usually heightens, instead of removing, the perplexity of the readers. In the clause before us the author's idea seems to be the sudden dispersion of a body of water. And we likewise object to *rack* that it is a term which cannot be generally understood. We perceive that our view of the Hebrew expression has the authority of Schultens.

xxi. 16. "the counsel of the wicked is far from me." Pub. Vers.—"far from me be the advocacy of the wicked!" Good.* Why not "the vindication" or even "the office of pleading for"? Is "advocacy," any more than the verb *advocate*, an English word? Besides, we are far from being convinced that "counsel" should not here be taken in its ordinary acceptation. Ps. i. 1.

—27. "the devices which ye wrongfully imagine against me." Pub. Vers.—"the objections which ye agitate against me." Good. Schultens is very correct, "molimina quæ super me cruda agitatis." In English we should say, "your *unripe* [unsubstantiated] accusations against me." The meaning, we think, is given by Sandys; though he has not retained the image—

> "I know your counsels, can your thoughts detect,
> The *forged* crimes you purpose to object."

Here we arrive at the fourth part of this book, ch. xxii—xxxii.

xxii. 21. "Acquaint now thyself with him, and be at peace." Pub. Vers.—"Treasure up, then, for thyself with HIM, and be at peace." Good. There is some difference of opinion among the translators and commentators as to the meaning of the former of the verbs in this sentence. But we acquiesce in the renderings of it given by what Mr. G. somewhere calls "the standard version." According to Simonis (ut supr. 1110), the second sense of the word, which it also has in Arabic, is *familiaris fuit;* the third, *recondidit in cellam.* We would therefore translate the clause, "Gain an intimate acquaintance with him."

xxiii. 9. "he hideth himself on the right hand." Pub. Vers.—"he enshroudeth the right hand." Good. So Schultens, *operit dextram*, and, we conceive, with perfect accuracy. In the 8th and 9th verses the four cardinal points of the compass are expressed. Scott (in loc.).

13. "he is in one mind." Pub. Vers.—"he is above us." Good. We feel the difficulty of the passage,

* So in his rendering of xxii. 18.

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but do not adopt Mr. G.'s rendering. Schultens explains it by an Arabism, and considers it as declaring the unity and therefore the supremacy of God. The present translator seems to be aware of the poet's meaning, yet has failed, we think, of giving it a proper English dress. We prefer Scott's "Sole Potentate," and, in French, the Genevan version, "Il est seul Tout-Puissant."

xxiv. 1. "Why seeing times are not hidden by the Almighty, &c." Pub. Vers.—"Wherefore are not dooms-days kept by the Almighty, &c." Good. *Times* is a literal rendering: and the context shews what *seasons* are intended. It should be one of the first objects of a translator of the scriptures to avoid the use of words which are either ambiguous or calculated to awaken peculiar, if not ludicrous, associations of ideas. The majority of Mr. G.'s readers will here think, naturally enough, upon *dooms-day book:* an awkward and improper combination in this passage. Nor is the phrase in itself sufficiently elegant and dignified; as little so as one which our translator employs in the next clause,—"that his offenders may EYE [have a regard to] his periods."

— 16. "they dig through houses." Pub. Vers.—"he wormeth into houses." Good. There may be some doubt whether the original is to be received literally or figuratively: yet in either case we must deem Mr. G.'s rendering incorrect. The author of the poem appears to have in view a degree and species of violence which the shades of night favour. We would follow Heath in reading the fifteenth verse parenthetically.

xxv. 2. "he maketh peace in his high places." Pub. Vers.—"he worketh absolutely in his heights." Good. There is some obscurity in each of these translations. To both of them we prefer Heath's, whose note on the sentence vindicates, in our eyes, his rendering, "he distributeth perfect justice from the height of his exaltation."

— 5. "Behold even to the moon, and it shineth not." Pub. Vers.—"Behold even the moon,—and it abideth not." Good, who takes the latter of these verbs in the signification of *pitching a tent.* Schultens does the same: and, we presume, rightly.

xxvi. 4. "To whom hast thou uttered words?" Pub. Vers.—"From whom hast thou pillaged speeches?" Good. In this translation elegance is sacrificed to a fruitless attempt at energy of expression. We should read, "*Concerning* whom hast thou uttered speeches?"

13. "his hand hath formed the crooked serpent." Pub. Vers.—"his hand incurvated the flying serpent." Good. Literally exact indeed, yet awkward. The word *incurvate* is scarcely naturalized in our language, and is particularly out of place in a translation of any part of scripture. *Bent* or *formed into a curve* might be more eligible. We imagine that one of the constellations is intended.

xxvii. 12. "why then are ye thus altogether vain?" Pub. Vers.—"Why then should ye thus babble babblings?" Good. Heath, with a much greater regard to the usage of the English tongue, "Why then are you after this manner so monstrously trifling?" It would be better, "Why —— so thoroughly trifling?"

xxviii. 4. "The flood breaketh out from the inhabitant." Pub. Vers.—"He breaketh up the veins from the matrice." Good. Of all the translations of this difficult passage which have come within our knowledge, we prefer what Heath and the French (Geneva) version have given: "the torrent bursteth forth from the spring-head."—*Un ruisseau ignoré sort de sa source.* Mines and the operations of mining are referred to: but *matrice* is a word so purely technical that, instead of being a good translation, it requires to be translated. Simonis (ut sup. 354) renders the corresponding noun by *radix montis.*

xxix. 11. "it gave witness to me." Pub. Vers.—"it hung upon me." Good. We are persuaded that this alteration is altogether needless: nor is any thing gained, in point of sense or poetry, by departing from the usual import of the verb. The eye gave testimony to Job by the beams of gratitude, joy and veneration which it darted towards him.

"Rapture in every ear the sentence raised,
And every eye with look applauding gazed."—*Scott.*

xxx. 2. "in whom old age was perished." Pub. Vers.—"with whom crabbed looks are perpetual." Good, who translates this clause as being

genuine Arabic. It may appear somewhat remarkable that Schultens, so profoundly acquainted with the Oriental dialects, did not consider it in the same light. In Heath's note on the verse we meet with a very ingenious and probable emendation of the text, agreeably to which he renders it, "since *all life* was destroyed in them." Admitting however that the poet's signification is expressed more correctly by Mr. G., still, we are as little pleased with the vulgar epithet "crabbed" as with "the gnawers of the desert," and with the "breed of churls" who "huddle together", in vers. 3, 7 and 8.

xxxi. 11. "an iniquity to be punished by the judges." Pub. Vers.—as in 28. "a profligacy of the understanding." Good, in both passages. It would be literally, "an iniquity for the judges"—for their cognizance and severe animadversion, Exod. xxi. 22. We are satisfied that the allusion is *forensic*. Even were the original word rendered *judicium*, it would mean "the act of a court of justice." Simonis, &c. 1295.

—— 40. "cockle instead of barley." Pub. Vers.—"the night-shade instead of barley." Good. There is considerable difficulty in precisely translating into a vernacular tongue the names of plants and other natural productions mentioned in the scriptures. Those of the commentators, &c. on Job with whom we are acquainted, render the former of these Hebrew nouns somewhat indefinitely: and we should prefer the version "noxious weeds" to any other. Though, upon such a matter, we would treat Mr. G.'s knowledge and discernment with particular respect, yet, from the experience of our own climate, we should not look for the *night-shade* in a field of barley.

The fifth part of the poem extends from ch. xxii—xxxviii. Elihu now appears, and is the only speaker.

xxxii. 2. "he justified himself rather than God." Pub. Vers.—"he had justified his life before God." Good. The common version ought not to be here disturbed; being agreeable to the Hebrew idiom and to the context. In Cranmer's or the Great Bible it is "he called himself just before God." So the Vulgate, "eò quod justum se esse diceret coram Deo." The rendering of King James's translators may be vindicated from Masclef's Heb. Gram. (Paris, 1751) Vol. I. 303.

—22. "My Maker would soon take me away." Pub. Vers.—"Lest my Maker should hold me in contempt." Good. We observe that the French Genevan translation gives the same rendering, "celui qui m'a créé me rejetteroit comme un objet de mepris." Yet, after consulting the lexicons, we are not satisfied that the verb in the original admits this sense.

xxxiii. 23, 24. "If there be a messenger with him, an interpreter, one among a thousand, to shew unto man his uprightness: Then he is gracious unto him, and saith, Deliver him from going down to the pit; I have found a ransom." Pub. Vers.—"Surely will there be over him an ANGEL, an INTERCESSOR, one of THE THOUSAND, to point out to the man his duty. Then will he be gracious unto him and say, Release him from going down into the pit; I have received an atonement." Good. If exotic meanings and comments are lost sight of, there will be little difficulty in this passage, which, really, is silent concerning "angels" and "intercessors" and all such ideas derived from the mythology of the East. "One of a thousand" is a proverbial form of speech, signifying "one of distinguished excellence."* Most of the terms and allusions in these verses are forensic: and the majority of the translators, &c. agree that the "messenger," the "interpreter," the "selected and favoured agent," is a human and not an angelic being. In particular, Rosenmüller, Heath, Scott and the pastors and professors of Geneva† are decided friends to such a rendering and exposition:

"If then some delegate of heav'n, renown'd
For sacred skill (rare gift on human ground),
The sick his duty shew; the fav'ring Power
Salvation wills:"—*Scott.*

"The sick man's atonement is his repentance." Ecclesiasticus xxxv. 3.

xxxiv. 10. "far be it from God that he should do wickedness," &c. Pub. Vers.—"a truce with wicked-

* Cant. v. 10.

† Their translation of both verses is very correct and admirable: but we have not room for it.

ness towards God!" &c. Good. We cannot admit that this translation is literal and exact: of its inelegance every reader must be sensible. The just rendering seems to be, "Far from God be wickedness," &c. and thus most of the preceding translators. "In our conception," says Scott, "of an infinitely perfect being, we are to remove injustice and tyranny to an infinite distance from him." Mr. Good's version is equivocal, and, at first view, appears an exhortation to desist from *acting* wickedly towards God.

—26. "He striketh them as wicked men." Pub. Vers.—"Down, culprits, he smiteth them." Good. This position of the words is so awkward as to make the clause not a little obscure. Read, "He striketh them on account of their wicked deeds," &c., Simonis. 1743: there is an allusion to the place of public execution. Grot. not. in loc.

xxxvi. 20. "Desire not the night when people are cut off in their place." Pub. Vers.—"Neither long thou for the night, for the vaults of the nations underneath them." Good. Less obscure, and, we believe, more literal and exact, than the received translation. Yet, after all, there is great difficulty in the passage. The night of death seems to be intended: and Mr. G. understands the second clause as describing the sepulchral caves so common in the east. But we doubt, in the first place, whether he be justified in translating one of the verbs as a substantive, and, next, whether that word, admitting it to be a noun, signify "vaults"? The professors and pastors of Geneva have rendered the verse with much skill, beauty and correctness: "Ne hâtez donc point par vos soupirs cette nuit où s'envelissent tous les peuples."

xxxvii. 7. "that all men may know his work." Pub. Vers.—"To the feeling of every mortal is his work." Good. This translation we do not admire: for its meaning we do not readily comprehend. The French Genevan version is here rather paraphrastical: "il enchaine la main de l'homme, pour lui faire connoitre qu'il depend de lui pour son travail." Scott, we think, is more just to the original,

"Seal'd is each rural hand, restrain'd from toil,
That men may own the Sov'reign of the soil."

The tempests of the autumn and winter are calculated to make the husbandman perceive who is the Lord of the seasons. Sandys puts a different sense upon the clause:

"Yet on *their former toil* reflect their care.

The sixth and last and sublimest part of the Book of Job, occupies the five remaining chapters.

xxxviii. 15. "and the high arm shall be broken." Pub. Vers.—"and the roving of wickedness is broken off." Good. Here the parallelism is lost sight of in our English Bible: and Mr. G. approaches more nearly to the sense of the original. However, is it not incongruous to speak of *roving* being *broken off*? We would read, "the arm of deceit shall be broken."

xxxix. 13. "Gavest thou the goodly wings unto the peacocks, or wings and feathers, unto the ostrich?" Pub. Vers.—"the wing of the ostrich-tribe is for flapping, but of the stork and the falcon for flight." Good. An improvement, on the whole, upon the received translation. But we take leave to recommend that Scott's and Heath's notes upon the passage be consulted. The latter clause we should give as follows: "is it (viz. the ostrich's wing) that of the stork and the falcon?" Dr. Young, in his Paraphrase on part of the Book of Job, has admirably described the peacock spreading the glories of his plumes to the golden rays of the sun. He read his author with the eyes of a poet, and not with those of a critic.

xl. 2. "shall he that contendeth with the Almighty instruct him?" Pub. Vers.—"Doth it then edify to contend with the Almighty?" Good. Literally, "Is it then instruction to contend with the Almighty?" "Art thou yet sufficiently instructed, by my reasonings with thee, of the rectitude of my measures?"

xli. 12. "I will not conceal," &c. Pub. Vers.—"I cannot be confounded at his limbs, &c." Good. The original word, as appears to us, conveys no other idea than that of *silence*.

xlii. 10. "the Lord turned the captivity of Job. Pub. Vers.—"Jehovah reversed the affliction of Job." Good. Whose very proper correction of the current rendering has been anticipated by most of the preceding translators. Scott conjectures that the phrase was proverbial.

That our readers may better judge of the qualities of Mr. G's translation of this book, we shall now lay before them a few successive verses: he distinguishes them, after the manner of Dr. Kennicott and Bp. Lowth, as possessing a kind of poetical measure; Ch. xiv. 7—13.

"There is indeed hope for the plant,
When it is cut down, that it will sprout [again,
And that its tender branches will not fail;
Though its root have grown old in the earth,
And its trunk become dead over the soil,
Through the fragrancy of water it may re- [vive,
And put forth young shoots, as when [planted.
But man dieth, and mouldereth:—
But the mortal expireth—and where is he?
As the billows pass away with the tides,
And the floods are exhausted and dried up,
So man lieth down, and riseth not:
'Till the heavens be dissolved they will not [awake:
No—they will not rouse up from their [sleep."

Ch. xxviii. 20—

"But whence then cometh WISDOM?
Yea, where is the dwelling-place of UN- [DERSTANDING?
Since hid from the eyes of every man living,
And invisible to the fowls of the heavens?
DESTRUCTION and DEATH say,
'We have heard of its fame with our ears'—
God understandeth its track,
Yea; he knoweth its dwelling-place:
For he seeth to the ends of the earth;
He surveyeth under every part of the hea- [vens.—
When he made a balance for the air,
And adjusted the waters by measure;
When he fixed a course for the rain,
And a path for the lightning of the thun- [der-storm;
Then did he eye* it, and proclaim it;
He established it, and thoroughly proved it:
And to man he said,
Behold, THE FEAR OF THE LORD!—that is [WISDOM,
And TO DEPART FROM EVIL, UNDERSTAND- [ING."

These, with a slight exception, are favourable specimens. That "the present version" of the book of Job "has its errors," Mr. G. himself acknowledges. The "direct object" of his attempt is, in his own words, "to offer a translation more strict, both to the letter and spirit of the original, than has hitherto been produced in any language, admitting fewer circuitous renderings, and fewer deviations from the Hebrew text, to preserve more particularly the real value of certain emphatic particles—and to depart as little as possible, and never without an obvious reason, from our established version." Now we think that he has generally been successful in giving the force of the particles which he enumerates. Here, indeed, if we mistake not, his principal merit will be found. That we consider him as having in many instances needlessly deviated from the standard translation, the readers of this article will not now require to be informed: and we are of opinion that where he fails, it is chiefly from an excessive solicitude to be more literal than his predecessors. Like Arias Montanus,* he often sacrifices the English to the Hebrew idiom. Of this blemish we have produced several examples: another occurs to us in Ch. xl. 1. "And Jehovah *added to* Job"—.

Dr. Geddes, in his highly valuable Prospectus, &c. p. 130, laid down the following rules for the attainment of a just degree of elegance in a translation of the scriptures: "In the first place," says he, a "translator of taste will be careful to make a proper selection of terms. Secondly, he will arrange them in the most natural order. Thirdly, he will reject all meretricious ornaments." Against the two last of these directions, Mr. G. we believe, has not very frequently or egregiously offended. His "selection of terms," however, is in numerous instances to be censured. Who can approve of such a word and phrase as this, "he would *tempest his words up* unto God" (xxxiv. 37)? Or of such expressions as *forsooth, amain, rabble, levanter, virility,* with many others not less inelegant or obscure?

To the general reader Mr. G's translation of the book of Job will scarcely make this sublime poem more inviting and perspicuous than it appears in the Public Version. And we fear that the proficient in the study of the Hebrew scriptures will discover in the present volume quite as much to condemn as to admire. Yet we would not frown upon any sincere attempt to illustrate so interesting a portion of the sacred writings. The pages before us, will not be without

* See our Note on Ch. xxiv. 1.

* Campbell's Preliminary Dissertations, (4o.) Vol. i. 448

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their use: and Mr. Good, to whose *notes* we shall attend hereafter, is not less respectable and meritorious for disclaiming certain lofty pretensions which some persons, we imagine, may be rash enough to urge in his behalf.

ART. III.—*Twelve Psalm and Hymn Tunes, in four Parts, adapted for Public and Private Worship*; composed and arranged for the Organ or Piano Forte, and dedicated to his Friend, the Rev. Mr. Aspland; by Joseph Major. London; published for the benefit of the Charity Schools of the New Gravel-Pit Meeting, Hackney: by Preston, 97, Strand. Price 4s.

WE have no hesitation in recommending this publication as containing one of the most pleasing collection of psalm and hymn tunes we have ever seen.

The melodies are characterized by a remarkable simplicity and sweetness, and the harmonies by which they are accompanied are such as will satisfy the most accomplished musician, without being too difficult or abstruse for the less scientific congregations, by whom they are expected to be performed.

In the distribution of the intervals in the separate parts, Mr. Major has also given convincing proofs of his skill in counterpoint.

Of the different pieces we more particularly admire those entitled "Eucharist," "Cypress," "Racovia," and "Merrick."

The tune called "Eucharist," is a complete specimen of that union of sweetness and simplicity, which we have already noticed as Mr. Major's peculiar style of composition. The one entitled "Cypress" is distinguished by its appropriate solemnity and pathos, and the other two by their refined harmonies and elegance of melody. The tune adapted to Cowper's Hymn on "Providence" is also excellent, though quite in a different style from those we have already enumerated.

The words (which are selected from Cowper, Merrick, Dr. Watts, &c.) are also much superior to what are generally to be found in collections of this nature.

When to the above recommendations, we add, that Mr. Major has not published these compositions for his own emolument, but has given the profits that may arise from their sale to the benevolent purposes of charity, we trust that it is unnecessary for us to say any thing more in order to convince our readers that the above publication is in every point of view highly deserving their patronage and encouragement.

ART. IV.—*The Incompatibility of the Doctrine of the Trinity with that of the Divine Unity.* A Sermon, preached on Sunday, May 1st, 1814, in Union Chapel, Glasgow, before the Second Annual Meeting of the Association of the Unitarians of Scotland. By T. Southwood Smith, Minister of the Unitarian Chapel, (St. Andrews) in Carruber's Close, Edinburgh. *Second Edition.* 12mo. pp. 36. Glasgow, printed; D. Eaton, London.

THIS Sermon is evidently the fruit of much hard thinking. The preacher adopts the Unitarian text, 1 Cor. viii. 6—*To us there is but* ONE GOD, *the* FATHER, and after a suitable and candid introduction, proceeds to shew, 1. That those who believe in the Doctrine of the Trinity really believe in three Gods, 2. That the clearness of the evidence of the doctrine of the Trinity ought to be proportioned to its antecedent probability, 3. That no such evidence in favour of this doctrine but the reverse of it is found in the scriptures, and 4. That the evidence which at first sight seems to favour it either has no relation to it, or is insufficient of itself to establish it.

This sermon like the sermon by Mr. Yates, and the Address by this same author, [See Vol. ix. p. 706] is well-suited to the sober, thinking, patient turn of the Scottish people.

We know not whether the former edition of this sermon was printed like this, in duodecimo, and not like the Sermon and Address [ix. 706] in octavo; but we must remark that it is very desirable that all discourses before the same annual associations should be printed in the same size: and the preferable size, on account of cheapness and portableness, and (we may now say) Unitarian practice is duodecimo. The annual sermons before the Western Unitarian Society, twenty in number, being uniformly printed, form two considerable volumes.

POETRY.

St. Dennis: or, the Vanity of Human Greatness.*

(By Dr. T. Drummond.)

HOW solemn is the pile!—how still the scenes!—
What serious dread!—what awful silence reigns!
The list'ning ear receives no other sound,
But echoes whisp'ring thro' the vaulted round.
No other objects strike the wond'ring eyes,
But venerable columns that arise,
And on their capitals uprear aloof
The pond'rous arches of yon distant roof.
Or where the PARIAN stone, and figur'd brass,
A group of melancholy forms express;
In mimic art, the weeping marble breathes,
And twisted pillars swell with mournful wreaths:
In pomp of sad magnificence, to spread
Their monumental honours o'er the dead.
Such, and so solitary the retreat
Of royal splendour, and the stately great;
Here all the heads that wore the Gallic crown,
From DAGOBERT to mighty LEWIS down;
Within the leaden arms of death are prest,
And all their cares and conquests laid to rest:
One common fate with other mortals scan,
For he who liv'd a monarch dies a man.
No courtier here, no sycophant attends,
The practis'd knee no cringing flatterer bends;
No armed guards in glitt'ring order wait,
No shining equipages crowd the gate:
The robe, the crown, the sceptre, laid aside,
With all the pageant toys of regal pride;
Who rous'd the sons of war to deeds of arms,
And shook the trembling nations with alarms;
Whose rapid conquests o'er the rivers flew,
And whose ambition with his conquests grew;
Is now confin'd within the lonesome cave,
A shroud his mantle, and his realm a grave:
Without one slave his orders to perform,
And no attendant but the crawling worm.
What tho' from Italy or Egypt's womb,
†DE LORME, TUBY, or PONTIUS raise the tomb;
The sculptor's nicest touch can only shew,
A child of dust, a mortal lies below.
Ye sons of pomp! say, does it much avail,
To rot enshrin'd in gold, or common deal?
If porphyry and jasper load the dead?
Or mossy turf lie lighter on the head?
When to the grave the lifeless corpse descends,
The curtain drops and all distinction ends:
Nor will the dust of GALLIA'S royal line,
With majesty distinguished brighter shine,
Than what the wretched LAZAR'S putrid wound,
Corrupted crumbles in its parent ground.
Come, ye dependents on those brittle things!
The smiles of ministers and breath of kings;
Learn hence how vain your hope! how frail your trust!
That kings are men, and moulder into dust:
That sublunary greatness, earthly power,
Is the reflected sun-beam of an hour:
A glow-worm, that awhile deceives the sight,
And then expires in rottenness and night.
And that the man alone is truly wise,
Who on the sov'reign Lord of all relies;
With whom this truth is ever understood,
That honour's virtue, and that great is good.

* The church where the kings of France are buried.

† Three famous sculptors.

Defiance of the Ravages of Time.

The following beautiful lines were written by a Lady on observing some white hairs on her lover's head.

[*From the Annual Register*, 1780.]

THOU, to whose power reluctantly we bend,
Foe to life's fairy dreams, relentless Time,
Alike the dread of lover, and of Friend,
Why stamp thy seal on manhood's rosy prime?
Already twining, midst my Thyrsis' hair,
The snowy wreaths of age, the monuments of care,
Thro' all her forms, tho' nature own thy sway,
That boasted sway thou'lt here exert in vain;
To the last beam of life's declining day,
Thyrsis shall view, unmov'd, thy potent reign:
Secure to please, whilst goodness knows to charm,
Fancy and taste delight, or sense and truth inform.
Tyrant, when from that lip of crimson glow,
Swept by thy chilling wing the rose shall fly;
When thy rude scythe indents his polish'd brow,
And quench'd is all the lustre of his eye;
When ruthless age disperses ev'ry grace,
Each smile that beams from that ingenous face—

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Then, thro' her stores, shall active mem-
'ry rove,
Teaching each various charm to bloom
anew,
And still the raptur'd eye of faithful love
Shall bend on Thyrsis its delighted view:
Still shall he triumph, with resistless power,
Still rule the conquer'd heart to life's
remotest hour.

Sir, *Jan.* 24, 1815.

FROM the costly and highly compli-mented Poem, *Charlemagne*, I beg leave to offer you, with a translation, a short but striking contrast, in a passage where the genius of Christianity addresses the hero Vitikind.

Chant Seizieme.

Que te prescrit Odin?
Combattre sans repos; et dans le sang hu-
main
S'agiter sans repos—Telle est leur loi
suprême.
Vous fermez votre cœur à toutes les vertus.
St. 33.

Aimer tous les humains; protéger leur
repos;
Savoir donner un frein aux haines, aux
vengeances;
Vaincre ses passions; oublier les offenses;
Pardoner aux vaincus, et soulager leur
maux:
Telle est, ô Vitikind, ma doctrine ineffable,
Seule loi veritable. St. 34.

What dictates Odin? listen to his lore.
Thy years consume in ever-during strife,
Thy sword, ne'er sated, still unsheathe to
pour
A sanguine torrent, fed with human life:
'Gainst ev'ry virtuous impulse guard thy
heart.
Such the stern spirit Odin's laws impart.

To love all human-kind, their peace pro-
long,
To curb the wild career of vengeful hate,
With passions self-controul'd to bear the
wrong,
The fall'n to save, and soothe their hapless
fate.
Such is, O Vitikind! my faith divine,
Mine the sole law where truths celestial
shine.

R. B.

A Seasonable Sonnet.
(Written Feb. 10, 1814.*)*

Jam satis terris nivis atque diræ
Grandinis. Hor.

Enough, on foot, on horseback, or in
mail,
Endur'd the drifting snow and pelting hail.
Imit.

HAIL Mud! forgotten amidst summer's
heat
Grateful I see thee shroud my frost-nipp'd
feet,
As tir'd of piercing sleet and drifting snow
By thee supported I securely go;
Or, tottering, should I reach nor post, nor
wall,
On thy soft bosom no hard hap to fall.
Let mazy skaiters on the Serpentine
Jack Frost in bumpers toast of sparkling
wine,
And though he pay them with full many a
knock,
Praise, spaniel-like, while writhing from
the shock,
Would lofty Pegasus e'er grace my stud,
I'd soar sublime in praise of thee, O Mud!
Thou nam'd'st, Great Bourbon,* Lord of
Gallia's crown,
And thine, as Thomson sang,† is Brentford
Town.

PEDESTRIUS.

On Suicide.
A Thought from Martial.

1 WHEN fate in angry mood has frown'd
And gather'd all her storms around,
The sturdy Romans cry,
The great, who'd be releas'd from pain,
Falls on his sword, or opes a vein,
And bravely dares to die.

2 But know; beneath life's heavy load,
In sharp affliction's thorny road,
'Midst thousand ills that grieve,
Where dangers threaten, cares infest,
Where friends forsake and foes molest,
'Tis braver far to live.

Epigram, on Joanna Southcott's Death.
(From the Morn. Chron.)

Reece‡ to the saints the fact reveals,
'*Joanna's* die is cast.'
For, spite of gifts, of faith and seals,
Death sealed her up at last.

Tozer§ in grief, says,—'*Sharpe*,‖ you
flat,
The doctors could not save her.'
Sharpe says—'Four days will prove all
that;
If not—then we'll en*grave* her.'

G. W. S.

York, Jan. 4, 1815.

* Voltaire in "The History of the Civil Wars of France," says of "Henry the Great's Father," that he was "the head of that branch called *Bourbon*, which formerly signified *Muddy*, from a place so called which fell to their family, by a marriage with an heiress of that name.

† ——*Brentford Town a town of mud.*
Castle of Indolence.

‡ Joanna's favourite medical attendant.

§ The chief preacher of the sect.

‖ A celebrated engraver, distinguished by his faith in the prophetess.

OBITUARY.

A Mr. ZIMMERMAN, a merchant of Koenigsburgh, who died lately in his 73rd year, seems to have rivalled in charitable donations many of those characters for which England is so famous. He was a native of Dantzic, and was the sole maker of his own fortune. During the course of his life, among other acts of liberality he had given 12,000 florins to the church-school of the old town of Koenigsburgh, 12,000 florins to the Reformed Church-School, and another sum of 12,000 florins for the erection of a school on the Haberherberg. He also gave 4500 florins to the community of the Old Town Church for the purchase of a burial-ground. By his last will he increased the capital of a hospital for widows, established by his wife, with a sum of 15,000 florins: he also left to the poor of the *Mennonite** Community, of which he was a member, 15,000 florins, and to the city poor-chest 2000 florins. His other legacies were a bequest of 220,000 florins to the Old Town Merchant Society, towards a foundation, out of which might be paid annuities of 300 florins each to fifteen widows of decayed merchants, and annuities of 130 florins each to forty poor men or widows of other classes.

Morning Chronicle, Jan. 11, 1815.

INTELLIGENCE.

FOREIGN.

THE late King of Sweden has published a very curious address. He says, he has received the Grand Seignior's permission to make a pilgrimage to the Holy Land: in consequence, he invites ten persons to accompany him, one from each of the nations of Europe: they are to wear black robes, to let their beards grow, take the style and title of Black Brethren, and are each to be attended by a servant in black and grey livery. Notice of the willingness of an individual to accompany him, is to be published in some paper printed in the country to which he belongs; and all the Black Brethren are to assemble at Trieste, on the 24th of June. The Morning Chronicle, from which we extract the above, adds, Sir Sidney Smith, we suppose, has volunteered in his service.

DOMESTIC.

A List of the Committee of Deputies, appointed to protect the Civil Rights of the Three Denominations of Protestant Dissenters, for the year 1815.

WILLIAM SMITH, Esq. M.P. Chairman, Park-street, Westminster; John Gurney, Esq. Deputy Chairman, Serjeant's Inn; Joseph Gutteridge, Esq. Treasurer, Camberwell; James Collins, Esq. Deputy Treasurer, Spital-square; J. T. Rutt, Esq. Bromley, Middlesex; Ebenezer Maitland, Esq. Clapham-common; Samuel Favell, Esq. Grove-hill, Camberwell; B. B. Beddome, Esq. Walworth; Joseph Stouard, Esq. Stamford-hill; Henry Waymouth, Esq. Wandsworth-common; James Esdaile, Esq. Bunhill-row; William Alers, Esq. Fenchurch-street; John Addington, Esq. Spital-square; Thomas Stiff, Esq. New-street, Covent-garden; Joseph Bunnell, Esq. Southampton-row; William Hale, Esq. Homerton; William Burls, Esq. Lothbury; George Hammond, Esq. Whitechapel; Samuel Jackson, Esq. Hackney; William Esdaile, Esq. Clapham-Common; James Gibson, Esq. Highbury-place, Islington; Robert Wainewright, Esq. No. 3, Gray's-Inn Square; Joseph Benwell, Esq. Battersea; Edward Busk, Esq. Pump-court, Temple; John Bentley, Esq. Highbury.

MR. PARKES, the author of the "Chemical Catechism" has now in the press a series of "Chemical Essays," which he designs to publish in four pocket volumes, including a variety of explanatory notes and a copious index. These Essays are writ-in a familiar style, so as to suit those readers who are not yet proficients in chemical science, and they embrace an assemblage of curious and interesting subjects in the economy of nature,

* The *Menonites* are the General Baptists of Germany, Russia, and Holland, and are for the most part Unitarians and Universalists. They are said to be numerous in Friesland; and many of their ministers are distinguished for their learning and worth.

as well as on some of the most important manufactures of this country. The work will be illustrated with more than twenty copper-plate engravings, and all from original drawings, either of new chemical apparatus, or of such improved machinery as are now employed in the respective manufactures on which the author has treated in these Essays. The whole is in considerable forwardness, and will probably be ready for delivery by the end of March or beginning of April.

Extracts from Mr. Wright's Account of a Missionary Tour in the North of England and Scotland during the Summer of 1814.

[Communicated by the Committee of the Unitarian Fund.]

THE whole journey occupied one hundred and eighty-five days, during which I travelled more than eighteen hundred miles, and preached one hundred and fifty-three times. I divide the account into three parts.

Part First.

The first part of this journey was in the north-east of England, and occupied thirty-eight days, during which I preached at the following places:

1. *Lutton*, in Lincolnshire.

2. *Sheffield*. Here I preached four times; one of the discourses was on behalf of the Sunday schools. Some of the congregations were very large. There are some new converts, and many zealous friends to Unitarianism in this populous town.

3. *Chesterfield*. Though the notice was short we had a good congregation.

4. *Rotherham*. It had been advertised that a discourse would be preached on the Unity of God; and a good congregation attended.

5. *Doncaster*. I preached four times and had some strangers to hear. I was informed there are persons in the town, as well as in the neighbouring country, who have not been in the habit of attending that meeting, who are favourable to Unitarianism.

At the four last-mentioned places I had never preached before.

6. *Stainforth*. Here the little congregation is going on very well, they meet regularly, and do what they can for mutual edification. I preached to them six times, and was always well attended.

7. *Thorne*. Though several of the first converts to Unitarianism in this town have been removed by death, the friends who remain continue firm, and the prospect of success is not diminished. I preached four times, and was very well attended with hearers.

8. *York*. I preached three times, and had pretty good congregations. It seems very desirable, if it could be attained, that places should be opened for preaching in the small towns and villages near York; this might tend much to revive the cause in that district.

9. *Stockton-on-Tees*. I preached twice, had respectable congregations, and we had a conference-meeting on the Lord's day morning, which was conducted in a very edifying manner, and much good sense and zeal were discovered by the different speakers.

10. *Sunderland*. In this town a respectable Tradesman, who is become a well-informed and zealous Unitarian, conducts a meeting for Unitarian worship, and preaches to a few friends who meet with him, in a room in his own house once a fortnight on the Lord's day. The other Lord's day he goes seven or eight miles to preach to some Colliers, who have no other religious instructor. A meeting for conversation, prayer, &c. is also conducted by the friends who meet with the above worthy person. These are chiefly converts from the Baptists. I preached in a large room; it was a very rainy evening; but we had a pretty good company.

11. *Shields*. Here are several Unitarians, and it is much to be wished they would form a little Society, and meet together regularly: this is the more practicable as some of them, I understand, were once local preachers among the Methodists. I preached in a meeting-house which was unoccupied, and had a good congregation.

12. *New York*, the name of a Colliery, a few miles from Shields. Here a plain illiterate man, of good natural sense and steady piety, who is become a firm Unitarian, is doing much to inform his neighbours by his sensible and proper conversation, enforced by a truly Christian spirit and conduct. He is frequently engaged in debate with them; and his method is, when they state what he thinks erroneous, to ask where they find it so expressed in The Book, meaning the Bible, and he then shows them where what he contends for is plainly expressed in The Book. I preached in his house to a company of his neighbours.

13. *Lemington*. This is a populous manufacturing village, about five miles from Newcastle. A number of persons who work in the manufactories have lately become Unitarians, and appear to have a good deal of zeal as well as intelligence. I preached in a large room, which was crowded with hearers.

14. *Bedlington*. This is another manufacturing village, about thirteen miles from Newcastle. I preached in a large school-room, which was crowded.

15. *Morpeth*. I preached in the town-hall, to about a hundred persons.

I had not before preached at any of the six last-mentioned places.

16 *Newcastle-upon-Tyne.* Here I preached three times, once in the meeting-house in Hanover Square, to a very respectable congregation; and twice in Mr. Campbell's place, to pretty large audiences.

General Remarks.

Mr. Campbell's firm and open avowal of his sentiments, when convinced of the truth of the Unitarian doctrine, and his manly and truly Christian defence of that doctrine, when attacked not in the most fair or candid manner, has not only done him credit as a Christian Minister, it has contributed much to the progress of free inquiry and divine truth.

A Tract Society being formed at Newcastle, it is hoped this will generate an annual Association among all our brethren on the eastern side of England north of York. This is certainly desirable, and cannot fail to be productive of much benefit. It is hoped that in every place in the whole district where there is an Unitarian, there will be a Subscriber to the Tract Society. Every one should do what he can to diffuse knowledge, to stir up others to inquire freely after truth.

It has deeply impressed my mind that if an Association, with a Tract Society, could be formed in the South-east of Yorkshire, to include York, Hull, Selby, Doncaster, and other smaller towns, it would be a very important thing. It might be held alternately at the four towns mentioned, and where held it would excite the attention of the public, and might promote free inquiry and the cause of divine truth. Our brethren in the places referred to will forgive my having suggested this matter, and perhaps think it worthy of consideration. The efficacy of such Institutions depends in some measure on their locality; for they can do good only so far as they excite attention, and as the members of them can be present at their annual meetings.

[To be continued.]

Proceedings in the Court of King's Bench, Monday, Nov. 14, against George Houston, for Blasphemy.

THE *Attorney-General* prayed the judgment of the Court upon this defendant, who had suffered it to pass against him by default on a criminal information, which charged him to be the composer, writer, printer, and publisher of a blasphemous and profane libel on our Saviour and the Christian religion, and then set out several long passages from the several parts of a pamphlet called *Ecce Homo.* These extracts consisted of arguments against and ridicule of the established religion.

An affidavit by the defendant, who described himself, "of Bellevue-place, Kingsland, Gentleman," was then put into the hands of Mr. Dealtry, the proper officer.

Lord *Ellenborough*—Before whom is the affidavit sworn?

Mr. *Dealtry*—Before Mr. Justice Bailey.

Lord *Ellenborough*—Upon what was the defendant sworn? How could it be upon the New Testament?

Mr. *Brougham* for the defendant, said, that if a person professed any other religion than the Christian, he might still be sworn according to the forms of that religion. If the oath had been informal, he requested time to amend it.

Lord *Ellenborough*—It is not informal, Sir; it is bad in substance. I remember the case of a woman who said all religions were alike to her; and Lord Mansfield repelled her from taking an oath. Are you prepared to suggest, Sir, what belief the defendant has, by which he may be sworn?

Mr. *Brougham*—My Lord, I have no knowledge whatever of the defendant's principles, but what I collect from my brief; and *I desire that your Lordship will not mix me up with those whose causes it is my duty as an advocate to plead; since, whatever the Court may say in the spirit of that insinuation, I will always repel.* I repeat, that I know nothing of the defendant's faith, or want of faith; but, if his affidavit can be amended, I ask of the Court delay till it can be so amended.

Lord *Ellenborough*—*There was no insinuation.* Your request imports, that at a future time he may be able legally to take an oath: the Court wishes to know how?

Mr. *Brougham*—I stated what was required by a regard for my character on a very delicate matter, and what was only due to it after the remark that had been made. *I repeat in the face of this Court, that as often as I hear such insinuations, I shall use the first moment and the strongest expressions, distinctly and peremptorily to repel them.* I am here as the retained advocate of the defendant.

Lord *Ellenborough* said the Learned Counsel was perfectly correct; he only meant to allude to him as the advocate, and it was quite proper and his duty to obtain delay in order to confer with his client on the matter.

Mr. *Brougham*—I shall confer in open Court with the plaintiff. He has heard what has passed, and if he is prepared to state how he can remedy the defect in the swearing, now is the time.

The Defendant was proceeding to entreat a day for this purpose; and Lord *Ellenborough* had asked him to point out any mode by which he might be sworn, when Mr. *Brougham* said he should be able to save the Court some trouble, by stating, that the defendant denied being the author of this libel, of which he had confessed judgment as the publisher only.

His affidavit was then read.—He also

put in another affidavit, stating, that the pamphlet had been very little circulated, and that its arguments were not new, but might be bought in every bookseller's shop, in the works of Voltaire and others, for 13s. which was the price of *Ecce Homo*.

The defendant also put in the affidavit of Mr. Joseph Webb, which stated that the pamphlet was printed here in 1797, &c.

The *Attorney-General*—As long as the Judges were sworn to execute their office upon that gospel which the defendant had libelled, as long as our legal and other proceedings required the sanction of an oath, as long as the Christian religion was that in the belief of which we built all our consolations here and our hopes hereafter, it would be unnecessary to urge the justice of the present prosecution. The question for the Court was, what is the character and quality of the defendant's offence? And if the Attorney-General were disposed to present it in the most unfavourable light, he should make use of the defendant's own affidavits. It appeared by the affidavit on the part of the prosecution, that the defendant was in possession of the only copy of this pamphlet, and was applied to by Eaton to furnish him with the instrument of mischief, and to prepare it for the press, by making it as little objectionable as possible, without altering its character, and to incorporate with it new materials furnished by himself; and for the loan of Eaton's name as publisher, the defendant and the printer were to give him 60l. per cent. and afterwards divide the profits between them; and that the defendant had acknowledged himself to the printer as the author of the work, had sent in an introduction to it in his own hand-writing, had paid the printer money for executing his task, and had said that he had before published the work in Scotland. As to the statement which the defendant had made that the work had been but little advertised, there was a very good reason for that, for the proprietors of newspapers had had notice that if they published advertisements of such publication, they would be liable to prosecution. But part after part of the work was in fact advertised, although the proprietors of newspapers knew that Eaton was in prison; and the Attorney-General warned all those who might be in possession of copies of this work now, that if they disposed of them, he should file as many informations as there might be such dispositions made.

Mr. *Brougham*—"After the passages of the book in question have been read, the criminality of which is admitted by suffering judgment to pass by default, and after the general feeling which has accompanied that perusal, it may appear rather adventurous to attempt to say any thing even in mitigation of the defendant's punishment. Nevertheless, upon the circumstances of the present case, and referring to what passed before the Court when Mr. Eaton was brought up for punishment for publishing the present libel, I do feel confident that the case of this defendant is entitled to your Lordships' favourable consideration. The late Mr. Eaton appeared as a misguided enthusiast, who had then been guilty of no positive act of dishonesty, and he came before the Court in a state which rendered his surviving for the next three months extremely problematical. He was then actuated by fear, and said he was made the tool of the present defendant, who was the real author of the publication. To call this a dishonest act is to give it a slight name; and although he admitted he was guilty of being concerned in the publication, yet upon this statement the compassion of the Court was moved, and he was allowed to depart free. Now all I ask for this defendant is, that your Lordships will view his case with the same eyes with which you saw Eaton's, when, labouring under the misinformation you received from him, you allowed him to go free. What are the facts of the present case? Is the defendant the instrument of Eaton;—is he the main plotter, who made Eaton the tool? This is the first question for your Lordships to consider; and then how far you will view this man as you viewed Eaton. It appears from the affidavits, that Eaton took in the defendant more than the defendant deceived Eaton. As to the affidavit of Mincham, the printer, he is not a disinterested witness,—a man who by his own confession is equally culpable with Eaton, namely, as an accessary, but who is not brought up here for judgment to-day, he having made his peace, by what means I shall not inquire: he is not here in his own person—he is spared, but by affidavit, in which he seeks to screen himself by throwing the guilt upon another. Have your Lordships no evidence but what is liable to suspicion? There is the affidavit of Mr. Webb, in distinct contradiction to the statement of Mincham and Eaton, in two material points,—firstly, to the Attorney-General's assumption, that but for the defendant, Eaton would have had no copy of the pamphlet; for it states that Mr. Webb himself had a copy. Then as to which was the tool of the other. Eaton told the defendant that he was resolved, at all hazards, to publish the work, and only wanted somebody to revise it. By his own admission, Eaton, (a fanatical infidel, if you please), an enthusiast, if you will, against religion, resolved, if there was a type to be found in England (to use his own expression), to print this work, and in this frame of mind he applied to the defendant. It further appears (for it is not contradicted by Mincham's affidavit), that the work was originally written in French many years ago. But Mincham stated, (as far as I could collect from hearing his affidavit

read, for I had not the benefit of a previous perusal of it), that the defendant had represented himself as the author of it. I will not say he has falsely stated this (although he comes before the Court in a suspicious situation), but he may have been mistaken, and the improbability of the defendant's having so represented himself appears from the pamphlet itself, which, upon its face, professes to be a translation. It is in fact a compilation from the French infidel writers; and Mincham, possibly an illiterate man, and unaccustomed to the distinction between an author and a translator, may have mistaken the defendant's representation of the character which he bore as to the work.

The *Attorney-General* interrupted to say, that it did not appear by the title-page of the part before him that the work was a translation; but the Officer of the Court was understood to say, that it did so appear by that in his possession.

Mr. *Brougham*—I cannot speak from my own knowledge. Though I have seen, I have never read a single paragraph of the work, except the passages on the record; and am one of the many, many thousands, who would never have seen even these passages, if it had not been for this information. I have now stated the circumstances, upon which (by analogy to the case of Eaton), I said I was bold enough to expect the defendant would be visited with slight punishment. It is unnecessary to go into other matters. It has been stated, that the original author or translator in 1799 has been many years dead; and that all these facts were distinctly mentioned to the Attorney-General before Eaton's death, when, if untrue, they might have been contradicted by that person. The defendant, after he was aware of the tendency of the publication, used all means to suppress it, and refused large sums for copies of it; he did not advertise it; offered to give up the remaining copies, and to enter into a security that he had kept back none. It was therefore unnecessary in the Attorney-General to hold out the threat he made use of: he knows that months ago he received an offer that every copy should be given up. In an additional affidavit, the defendant has suggested the delicate situation in which a publisher stands; and the claims which that gives him to indulgence, should he overstep the observed bounds of legal publication, are manifest. He daily sees, in every bookseller's shop, lying for sale, yet safe and unmolested, works of the most eminent authors, containing the very sentiments and almost in the words of this book. He finds those writings in every library, public and private, throughout the country; in the hands, on the tables, of persons the highest in rank, of the most unimpeached principles, of the most unquestioned and unquestionable respectability. These distinguished personages he daily sees buying, showing, reading, lending, the books, both in foreign language and in our own, from which the present is a literal transcript. All this passes without the least notice taken, or risk incurred; and the defendant, in his trade of a publisher or bookseller (I know not which he exercises) is required nicely to balance the scale of danger and safety, cunningly to trace the line which separates what may from what may not lawfully be circulated; and with so many examples before his eyes, of the greatest booksellers and worthiest citizens concurring in the traffic of every species of infidel composition, beyond all risk of legal vengeance, he is called upon to refuse acting in the line of his business, or expose himself to the vengeance of a law whose course he can hardly follow. This is a large book, consisting, as the Attorney-General says he has read it, of three hundred and fifty pages. If I were acquainted with it, I might be able to point out in the course of it, passages of less ribaldry, and more unexceptionable, than those which have been read, by way of countervailing the libel; but I have already said that my knowledge of it is derived entirely from the record; and but that for this prosecution, I lament to add I, as well as thousands and thousands who must now see it, would never have known of its existence. In concluding, I may be permitted to say one word respecting myself, from the delicacy of my present situation, and after what fell from the Court at an early period of the day. Of the book itself, or the principles of the defendant, I know nothing; it is needless to add, that I am merely his retained advocate: *but this I will say from my own observation of these canting times, that there are many better Christians, as there are truer men, than those who go bawling out their faith in the high places; that we may be sincere, though quiet—devout, though charitable—nay, that a man may look forward to benefit by his piety in the way of reversion, though he has not the talent of turning it to present account by making godliness a great gain!*

Mr. Justice *Le Blanc* said, that it was not correct to suppose that the defendant's punishment would be apportioned with any reference to the offence of the person alluded to; for, when he was brought up, the Attorney-General did not pray judgment against him, and unless the prosecutor did this, the Court could not pronounce judgment. That offender was no more, and the Court would in charity suppose, that, before he died, he saw and repented of his errors. The defendant sinned with his eyes open against his better conviction, and, for the sake of gain, yielded to lend his efforts to aid the purposes of a man as bad as, (or worse than,)

himself. It was not material whether the defendant was the original inventor or the translator or the selector, or had nothing to do with the authorship of the libel: he had read it, and lent his aid to the diffusion of it. What, if it had been published many years ago—the poison had subsided, and but for him and his associates might never have been spread again. The defendant furnished the paper for the work; and the Court could not be parties to any stipulation to deliver up the remaining copies of it: they were not now destroyed or delivered up: if they had been, it might be taken into the Court's consideration in mitigation. As it was, it was the imperious duty of every possessor of a copy to destroy it, and it was not the less his interest so to do; for if, after this, any copy should be disposed of with or without profit, such act would render the disposer liable to a criminal information.—The sentence of the Court was, that the defendant should pay to the King a fine of 200l. and be imprisoned in Newgate two years.

MONTHLY RETROSPECT OF PUBLIC AFFAIRS

OR,

The Christian's Survey of the Political World.

BEFORE our next Report it is probable, that the decisions of the great Congress at Vienna will be before the public. Such a meeting, and on such important topics as must have been brought before it, create an era of great importance in Europe. By this we may form an estimate on the progress of political science, in what is called the civilised world. We shall see what are the leading principles on which the great republic is in future to be conducted. Whether it is likely that the spirit of the accursed Cain is to be as predominant as heretofore, or whether nations have gained wisdom by past experience, and have learned that mankind were not made for the mutual slaughter of each other, but for acts of mutual kindness; that kingdoms, in short, may live at peace together, and submit their differences to a better arbitrement than that of powder and shot, and all the false notions which have seduced mankind under the terms of gallantry, heroism, and other qualities which belong to them in common with the beasts.

The great point to be looked to is, whether in the new system, the same necessity will exist for large standing armies, which are the decided testimonies of a pernicious spirit existing among the parties combining together, which will break out at certain intervals, and renew all the horrors of war. This was the worst feature in the system of Buonaparte. If man is so degraded that each kingdom feels, or thinks it feels, the necessity of being ever prepared for war, then the nations, whatever name they may give to their treaties, or with whatever solemnities they are sanctioned, are living in fact, in the state only of an armed truce; their standing armies betray their mutual fears of each other, or indicate that there is something rotten in their internal government. This is a state contrary to the real end of man on this earth, and it must be corrected by a further advance in civilization: he is only a half-tamed savage, if he is kept within bounds by the fear of the bayonet; he must be advanced to a higher state, till he has imbibed the principles of the kingdom of peace, and whether the Congress at Vienna will tend to accelerate or retard the improvement of man, the future historian will determine.

It is needless to enter into the surmises of the writers in different countries on the movements of the Congress. Of all of them we might say, almost without exception, that they leave entirely out of their system what ought to be the leading feature in it: namely, that there is a God who ruleth the earth. They seem to think that man is a being of little or no consequence as to moral feelings or religious dependence; that he is a mere machine capable of certain powers, to be weilded at the discretion of a few of his fellow-creatures, whose views also are confined within the bounds of the most sordid self-interest. Their policy is reducible almost to a mathematical calculation, and they talk daily of the transference of this and that collection of individuals, merely as they carry with them the power of preserving certain districts from mischief, or entailing it upon their neighbours. The governors of countries are, according to them, no longer entitled to reverence for great moral qualities, a strict regard for truth and justice; but every thing bends to their fanciful political code, made up of number and admeasurements, and the higher sentiments of duty to God and man are totally out of the question. How far such notions have infected the negociators we shall soon see: but till we do see them, we shall not readily give up the opinion, that the coalesced sovereigns maintain in their cabinets the same principles which they declared to the world, when they conducted their armies against the tyrant of Europe.

A great opportunity we fear, has been lost upon this occasion. The sovereigns are of different religious persuasions, and not agreeing with each other, they had the opportunity of declaring and establishing it as a general law, that religion should be free. The Catholic, indeed, might not be able to emancipate himself from the idle

subjection to an impostor at Rome, and the sovereigns of the Protestant and Greek churches might not think it right to interfere in what would be considered as the internal policy of each state: yet it might be laid down as a principle, that spiritual tyranny should no-where be tolerated, and that every man should be permitted, without let or hindrance, to worship God in any manner he pleased, that did not violate the laws of the land. This would be a noble homage paid to truth, and sanctioned by such high authority, could not fail to produce inestimable advantages to Europe.

Another noble opportunity is given to rescue a great part of the Christian world from an opprobrium of the basest cast. That Christian nations should carry on a trade with Africa in the persons of men, is such an obvious dereliction of Christian principles that nothing can be said in its defence. A project was reported to be on foot, to unite Europe in a great plan of destroying the piracies of the Mohammedan States on the African side of the Mediterranean: but with what propriety could such a scheme be listened to, when the piracies of the Christians on the western coast of Africa, are a thousand fold more numerous and more inhuman. The exertions in England to abolish this detested outrage on humanity are well known: but the letter of Mr. Justice Thorpe to Mr. Wilberforce presents a very melancholy picture of the result, and every one interested in the abolition of the slave-trade, is called upon to examine the contents of that letter with the closest attention.

Europe is tranquilly expecting the decisions of Congress, excepting Spain and Italy. In the latter of these countries seems to reign a great spirit of discontent. Genoa, with its territories, has been already delivered over to the King of Sardinia, but the propriety of this measure is by no means apparent. Genoa was annexed to France by the tyrant, but on the destruction of his authority, the deliverance of Europe indicated the restoration of Genoa to its ancient republican form of government. What claim then, could the King of Sardinia have to the dominion of this independent state? and why should a people, on its chains being broken, be bound in the fetters of a government which it could not be expected to esteem? The appeal of the Genoese on this measure, to the justice and feelings of Europe, is forcibly made, and the new king may still find no small difficulty in reducing his new subjects to the state of his Piedmontese vassals.

The falsely-called Holy Father is not entirely free from difficulties, and the army of his Neapolitan neighbour is too near the walls of Rome. Naples itself is looking with considerable anxiety to its future fate. Its present forms a striking contrast to its late sovereign, and it is not free from the apprehension of being again brought under the yoke of a Bourbon. The Bourbon families of France and Spain have appealed to Congress on this subject, but the embassadour of Naples retains his place, and there cannot be a doubt that the Neapolitan torritories will be much better governed by the new than by the old dynasty. Sicily will form a sufficient tract for the Bourbon who is seated on its throne, and it may perhaps, reap some advantages on witnessing the improvements made by its opposite neighbours.

Spain continues in its merciless system. The priests have there the pre-eminence, and moderation and humanity flee before them. The reduction of Spanish America to this system is still in suspense. The fleet from Cadiz, destined to conquer Buenos Ayres, is probably sailed by this time, and the proclamation of the general to his soldiers, indicates a most destructive warfare. They will have many difficulties to surmount in this undertaking. The place for landing is Monte Video, and its fortifications are said to be destroyed. The inhabitants of La Plata have means to seduce the troops, which will not fail to be put in execution, and if not, they have had time to prepare themselves for resistance. To the west, in Chili and Peru, the cause of Old Spain is said to wear a more favourable aspect, but in Mexico it may be considered as almost hopeless. The Caraccas present a scene of desolation, such as has rarely been exhibited to the world: the ravages of the volcano are trifling, when compared with the destruction occasioned by war.

At home a proposed change in the Corn Laws has produced a very great sensation. It was supposed to have been set aside in the last sessions of parliament, but the attempt is now renewed, and if carried into execution will produce effects of no small importance. It is well known that the last was a very bad harvest, and if we had not happily been relieved by importations from the Continent, this country would have been in the most disastrous situation. It is now proposed that a step shall be put to importation, unless corn is at eighty shillings a quarter: that is, at nearly double the price it was at before the French Revolution. This is presumed to be necessary for the safety of the farmer, or rather it should be said to secure to the landlord, that advance upon his rent which he has made in consequence of the war, and chiefly from the bank having suspended its money payment. In consequence of this last circumstance money exists in a very small degree amongst us, and we live by barter with each other, the paper of the bank being our standard of payment. To legislate in such a situation of things seems to be a very dangerous experiment, and whatever propriety

there might be in the landholders, claiming this security for their advanced rents, it seems but just, that the nature of their claims should be ascertained, and that nothing should be done in their favour, till the bank has renewed its money-payments, and gold again circulates freely in the kingdom.

The measure of the landholders it is to be apprehended, will be attended with pernicious effects at first to the country at large, and ultimately to themselves. For the prosperity of this country is owing entirely to its commerce and manufactures: by these the value of land has been raised from twelve to thirty years, purchase, and if they are destroyed, the land will gradually go back to its former state. If the price of bread is raised we shall not be able to compete with our rivals in foreign markets. Already this difficulty begins to manifest itself; and if in this country goods can scarcely now be manufactured to answer the just expectations of the manufacturers, what will be the case, when Europe can attend more to the cultivation of internal industry, and this country is clogged with increasing difficulties? The measure deserves the greatest consideration. Riches make themselves wings and flee away: and want of due foresight may speed their flight. Very few meetings have been holden on this subject. We noticed the failure of the landholders in Wiltshire, and they have experienced another in Kent, where the populace were highly exasperated, and the landlords, who convened the meeting, were obliged to retire, and to draw up what resolutions they pleased at a public-house.

Our neighbours in Ireland have exhibited a savage scene, which is pretended to be palliated by their false notions of honour. A barrister threw out some reflections on the corporation of Dublin, which were taken up by one of its members, and to adjust the difference the parties had recourse to pistols, and the barrister killed, (for we must not, according to the idle and stupid distinctions of this perverse system, falsely called honour, apply the epithet of murder to this wicked action) the barrister killed his antagonist. What renders this atrocious action the more horrible is, that the intention of the parties seems to have been generally known before they took the field, and there was not one movement to bind them over to the preservation of the peace. Whether the barrister was right in the epithets he presumed to bestow upon a public body, is one question: but whether the life of man was to be set upon such a cast is another, and easily determined. We know who has said, that if man sheds the blood of man his own blood shall pay the forfeit, and the false notions of honour are a poor defence for the shedder of blood. Whatever may be the fate of the manslayer at the human tribunal, whether of the law or this spurious system of honour, we hope that true repentance will have its due weight at that awful tribunal before which we must all appear.

This false system of honour has produced a meeting in another country attended with less disastrous circumstances. This was between two officers of our army in consequence of a court-martial, in which the one had been the accuser and the other the defendant. The latter was the challenger and missed his antagonist, who fired his pistol in the air. This is called satisfaction. When men have the courage to refuse a duel, they will view this absurd system in its proper light.

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ERRATA IN THE LAST NUMBER.

P. 1. col. i. line 4, Memoir of of Dr. Priestley, for "1773" read 1733.
3. col. ii. line 14, for "1791," read 1761.
14. running title for "Garnhaw" read Garnham.
42. col. ii line 4, for "Birmingham" read Norwich.

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HISTORY AND BIOGRAPHY.

Memoir of John Bunyan.

[From *History of the Protestant Dissenters, from the Revolution*, in 1 Vol. 8vo. By Joshua Toulmin, D. D.—Pp. 331—342.]

JOHN BUNYAN was born of honest but poor parents, at Elstow, in Bedfordshire, in 1628. His father was a tinker: his education consisted only in being taught to read and write; and after he was grown up, he followed his father's occupation. In 1645, he served as a soldier in the Parliament's army at the siege of Leicester. In his youth he was very vicious, and greatly corrupted the manners of his young companions. He became at length a thoughtful and pious man. Different incidents seem to have awakened the principle of conscience in his breast, and to have led him into deep, serious and penitent reflections. The reproof of a woman, a notoriously wicked character, addressed to him with sharpness, when he was cursing and swearing in a vehement manner, and reproaching him as able to spoil all the youth in the town, filled him with shame, and determined him to refrain from that profane practice. An accidental conversation with a poor man on religion induced him to apply himself to reading the scriptures; which was followed by such a reformation, both in his words and life, that the change in his manners filled his neighbours with astonishment, and converted their former censures of his conduct into commendation and praise. A casual conference also with four poor women, into whose company he fell at Bedford, on the subject of the new birth, left very serious impressions on his mind. He himself, it appears, ascribed his conversion, principally, or in the first instance, to a sudden voice from heaven, saying, "Wilt thou leave thy sins, and go to heaven; or have thy sins, and go to hell?" and accosting him when he was at play with his companions. This excited such an astonishment, that he immediately left his sport, and looking up to heaven, whence the voice seemed to come, he thought he saw the Lord Jesus looking down upon him and threatening him with some grievous punishment for his irreligious practices. This supposed phænomenon indicated a state of mind previously much agitated and affected with conscious guilt, aided by the force and vivacity of an imagination strongly tinctured with enthusiasm, of the influence of which his history affords various instances; for on other and future occasions he conceived that he saw visions and heard voices from heaven. The turn of his thoughts, and the natural power of fancy, presenting images suitable to his remorse and fears, were as really the means which a gracious Providence employed to bring him to repentance, and the effect was the same, as if a real supernatural impression had been made on his ear, or a miraculous scene had been presented to his eye. He became a man of sincere piety and blameless morals; though the latter did not screen him from malicious and groundless calumnies; and the former was unhappily accompanied with great bigotry and a censorious spirit. When he married, he was extremely poor, not having so much furniture as even a dish or a spoon, and all the portion his wife brought him, consisted in two books, "The plain Man's Path-way to Heaven," and "The Practice of Piety." After his conversion he was baptized by Mr. Gifford, the minister of the baptist church, in Bedford, and admitted a member of it about the year 1655.[1] His talents and gifts and reli-

[1] Long before the year 1650, there were in this town and neighbourhood pious persons, who felt a detestation of episcopal superstition and tyranny, and united in

gious spirit attracted the attention of this congregation, amongst whom he for some time gave a word of exhortation, or led their worship, till they called him to the character of a public minister, and set him apart to that office by fasting and prayer. He was a popular preacher, and generally spoke with much fluency and with great effect. A Cambridge scholar, who afterwards became a very eminent minister in the county, is particularly mentioned as an instance of the power and success of his preaching. Mr. Bunyan was to appear on a week-day in the pulpit of a church in a country village, in the county; and a great number of people was collected together to hear him. The Cambridge student riding by at the time inquired, what meant the concourse of people? He was told that one Bunyan, a *tinker*, was to preach there; in a sportive mood he committed his horse to the care of a boy, saying, "he was resolved to hear the *tinker prate*," and went into the church. His attention was fixed; he was affected and impressed; he came out serious and thoughtful, and much changed; and would, when he could gratify his taste, hear none but the *tinker* for a long time.[2] The learned Dr. Owen, the vice-chancellor of the University of Oxford, countenanced his ministerial labours and attended his sermons. The intolerance of the government, in a few years, put a stop to this course of services. On the 12th of November, 1660, he was requested to preach at Gansel, near Harlington, in Bedfordshire; and there he was apprehended by virtue of a warrant granted by Francis Wingate, Esq. a justice of peace, before whom he was taken, and then committed to Bedford gaol. After an imprisonment of seven weeks he was tried on an indictment at Bedford quarter-sessions; charged with "having *devilishly* and *perniciously* abstained from coming to church to hear divine service; and with being a common upholder of several unlawful meetings and conventicles, to the great *disturbance* and *distraction* of the good subjects of this kingdom, contrary to the laws of our sovereign Lord the king." All, it has been justly observed, that John Bunyan had been guilty of, though it was alleged to be thus "*devilish* and *pernicious*, and so wickedly calculated to *disturb* and *distract* the good people of England," was merely worshipping God according to the dictates of his own conscience, and endeavouring to propagate his own religious opinions. But even the facts stated in this ridiculous indictment were not proved, no witnesses were produced against him: but some words which came from him in the course of a conversation, with the justices, were taken for a conviction and recorded: he was sent back to prison, under this sentence, to lie there for three months: and if he did not then engage to hear divine service, and attend in the

searching after non-conformists, called in that day *Puritans*. The chief among these were the Rev. Mr. Man, Mr. John Grew, Mr. John Eston, and Mr. Anthony Harrington. They neither were nor desired to be formed into a church; but were zealous to edify each other, and to promote the gospel by their liberality and friendship. Always keeping a door open, and a table furnished, for those ministers and christians who evinced a zeal for the purity and practice of religion. About the year 1650 came among them Mr. John Gifford, a native of Kent, who had been a great royalist and a major in the king's army; but had been recently under deep religious impressions, and had commenced preacher. His labours in that character were acceptable, and successful in awakening in the minds of some a religious concern, and in engaging these friends of piety to form themselves into a church, of which he was chosen the pastor or elder.

"The principles on which they entered into fellowship one with another, and on which they received new members into their Christian association, were *faith in Christ* and *holiness of life*, without respect to this or that circumstance of opinion in outward or circumstantial points. By these means faith and holiness were encouraged, love and amity were maintained, disputing and occasional janglings were avoided, and many that were weak in faith were confirmed in the principles of eternal life." * In consistency with the large basis, on which this church was constituted, its next minister, Mr. Bunyan, was an advocate for the mixed communion of Christians, who differed in opinion on the questions relative to baptism.

* Thomson's Collections. Vol. i. Bedford MSS.

[2] Crosby, vol. iii. p. 65.

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church, and desist from preaching, to be banished the realm; and in case of not leaving the realm on an appointed day, or of returning to it without a special licence from the king, to be hanged.[3]

His wife, to whom, at the time of his commitment, he had been married almost two years,[4] on the following assizes addressed herself to the judges; but the justices had prejudiced them, to the utmost they could, against him. Sir Matthew Hale who was one of them, and appeared to know nothing of his history indeed, had the matter come judicially before him, seemed desirous to afford him relief; and advised his wife to procure a writ of error; but Bunyan and his friends were either too poor, or too little acquainted with such matters, to take the necessary steps to obtain his enlargement. The sentence of banishment was never executed against him; but he was detained in prison from sessions to sessions, from assizes to assizes, without being brought before the judges, and obtaining permission to plead his cause, till his imprisonment lasted twelve years. He endured the evils of this long confinement with perfect resignation and patience; learnt to make long-tagged thread-laces, and supported himself by it; and wrote many of his tracts, though his library is said to have consisted only of his Bible and the Book of Martyrs. His enlargement at last is ascribed to the compassion and interest of the worthy prelate Dr. Barlow, bishop of Lincoln, and to the interference of Dr. Owen.[5] There was an existing law, which invested a bishop with the power to release a prisoner, situated as was Mr. Bunyan, if any two persons would join in a cautionary bond that he should conform in half a year. Dr. Owen readily consented, on being requested, to give his bond. The bishop, on application being made to him, declined availing himself of his episcopal prerogative; but as the law provided that, in case of a bishop's refusal, application should be made to the Lord Chancellor to issue out an order to take the cautionary bond and release the prisoner, the bishop proposed this mode of proceeding as more safe for himself at that critical time, as he had many enemies, and promised a compliance with the order of the chancellor. This measure, though it was not so direct as the other, and was more expensive, was adopted, and Mr. Bunyan was released. In the last year of his imprisonment, 1671, on the death of Mr. Gifford, he had been unanimously chosen to succeed him in the pastoral office.

After his enlargement, he employed himself in preaching and writing; and made journies into various parts of the kingdom to visit pious persons of his own religious views, which visitations fixed on him the title of "Bishop Bunyan." When James II. published his declaration for the liberty of conscience in 1687, though he saw it proceeded not from kindness to Protestant Dissenters, and his piercing judgment anticipated the black cloud of slavery which the sunshine of transient liberty was intended to introduce, yet he thought it right to improve the present day; and by the contributions of his followers built a public meeting-house at Bedford, in which he constantly preached to large congregations. It was his constant practice also, after his liberty, to visit London once a year; where he preached in several places, particularly in Southwark, to numerous auditors, with great acceptance. At last he fell, not a victim to the malignant spirit of persecution, but a sacrifice, in the event, to the pacific kindness of his own heart. A young gentleman having fallen under the resentment of his father, requested Mr. Bunyan's reconciliatory offices to make up the breach. He undertook and happily effected this benevolent office. On his return to London, from the journey which it occasioned, he was overtaken with excessive rains, and contracted a cold from being very wet, which brought on a violent fever, that in ten days put a period to his life at the house of Mr. Straddocks, a grocer, on Snow-hill, on the 12th of August, in the 60th year of his age. According to the description of his person and the delineation of his character, drawn by the continuator of his life, "he appeared in countenance to be of a stern and rough temper,

[3] Biographia Britannica, by Kippis and others, vol. iii. article *Bunyan*, page 12, note 1.

[4] She was his second wife.

[5] British Biography, vol. vi. p. 106.

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but was in his conversation mild and affable; not given to loquacity or much discourse in company, unless some urgent occasion required it; observing never to boast of himself or his parts, but rather seem low in his own eyes, and submitted himself to the judgment of others; abhorring lying and swearing; being just, in all that lay in his power, to his word; not seeming to revenge injuries, loving to reconcile differences, and making friendship with all; he had an excellent discernment of persons, being of good judgment and quick wit. As for his person, he was tall of stature; strong-boned, though nor corpulent; somewhat of a ruddy face, with sharp and sparkling eyes; wearing his hair on his upper lip after the old British fashion; his hair reddish, but in his latter days time had sprinkled it with grey; his nose well set, but not declining or bending; and his mouth moderately large; his forehead something high, and his habit always plain and modest."[6]

"When he arrived at the 60th year of his age, he had written books," it has been observed, "equal to the number of his years." His works, which had been long printed in detached pieces on tobacco paper, were collected together and reprinted in 1736 and 1737, in 2 vols. folio; and have since been reprinted in a fairer edition, particularly in one impression with a recommendation from the pen of Mr. Geo. Whitfield. The Pilgrim's Progress had, in the year 1784, passed through upwards of fifty editions.

Bunyan, "who had been mentioned," says Mr. Granger, "amongst the least and lowest of our writers, deserves a much higher rank than is commonly imagined. His masterpiece is his 'Pilgrim's Progress,' one of the most popular, and I may add, one of the most ingenious books in the English language.[7] It gives us a clear and distinct idea of Calvinistical divinity. The allegory is admirably carried on, and the characters are justly drawn and uniformly supported. The author's original and poetic genius shines through the coarseness and vulgarity of his language, and intimates that if he had been a master of numbers he might have composed a poem worthy of Spenser himself. As this opinion may be deemed paradoxical, I shall venture to name two persons of eminence of the same sentiments one, the late Mr. Merrick, of Reading, who has been heard to say in conversation, 'that his invention was like that of Homer;' the other, Dr. Roberts, fellow of Eton college."[8]

The mixture of the dramatic and narrative, enlivening the style, Lord Kaimes remarks, has rendered the "Pilgrim's Progress," and "Robinson Crusoe," great favourites of the vulgar, and has been the cause of their having been translated into several European languages. Bunyan had such an extraordinary knack in amusing and parabolical compositions under the form of visions, that some thought they were communications made to him in *dreams*, and that he first really dreamt over the matter contained in his writings of this kind. This notion was not a little propagated by his picture prefixed to some of his treatises, in which he is represented in a sleeping posture. An anonymous author in 1729, speaking of the "Pilgrim's Progress," remarked that "it had infinitely outdone 'The Tale of a Tub,' which perhaps had not made one convert to infidelity; whereas the Pilgrim's Progress had converted many sinners to Christ."[9]

Dr. Kippis, with great deference to the opinions of such judges as Mr. Merrick and Dr. Roberts, doubts whether Bunyan could ever have been capable of rising to a production worthy a Spenser. The poverty, not with regard to numbers only, but to fancy, visible in the specimens of his versification, justifies an apprehension, that with the best advantages of education he would scarcely have attained to complete poetical composition. "He had the invention, but not the other natural qualifications which are necessary to constitute a great poet. If his genius had intended him to be any thing more than a poet in prose, it would probably, like

[6] Biographia Britannica, ut ante, note Z.

[7] This observation, Mr. Granger observes in the margin, is not to be extended to the second part.

[8] Granger's History of England, vol. iii. p. 348, 8vo. ed. 1779.

[9] The above remarks are taken from Mr. Oldys's MSS. See Biographia Britannica, ut ante, p. 13, note L.

Shakespeare's, have broken through every difficulty of birth and station."

It may be added, that a learned bishop,[10] whose practical writings glow with a devotional spirit, and whose commentaries are still in high estimation, published also an allegorical work, entitled "The Pilgrim;" but not with a success or reputation that could in any degree rival Bunyan's performance. The writer of this recollects that at a classical lesson, when he was at St. Paul's school, Mr. Allen, the learned editor of Demosthenes, passed high encomiums on the latter work, as greatly superior in point of invention to the former, which has now sunk into oblivion.

This article, it may be apprehended, has been carried to a length beyond the proportion of room it should occupy in a work not professedly biographical; but the singularity of the character will be admitted as an apology.[11]

[10] Bishop Patrick.

[11] Biographia Britannica; Granger's History of England; British Biography, as before; and Crosby, vol. iii. p. 63—75.

EXTRACTS FROM NEW PUBLICATIONS.

History of the Scholastic Philosophy.

[From Sharon Turner's History of England, from the Norman Conquest to the Accession of Edward the First. In one vol. 4to. 1814, Pp. 490—501.]

THE study most cultivated in England and in Europe by the more active minds in the twelfth century, was that mixture of logic and metaphysics which had characterized the Arabian philosophy, and which abounds in the works of the schoolmen.

The human mind in its various operations—the senses, and their perceptions—the causes and essences, and relations of things—intellect in the abstract; its logical exercitations—the divine nature, the future existence of the soul, and the anatomy of the organs of sense[1]—were favourite topics with the great Arabian sages. To men of their refined and acute minds, the specious works of Aristotle proved an irresistible temptation to fathom his apparent profundity, and to exercise themselves by his rules; and many Arabians became his translators and commentators.[2] Their example diffused a taste for logic and for Aristotle, far beyond what Greece itself, in the highest prevalence of the Peripatetics, had ever experienced.[3]

Aristotle was first contemplated in the abstract of Boethius, and in the introduction of Porphyry. The Isagoge of the latter is a concise compendium of the system of the Stagyrite, with easy illustrations of his principal terms and definitions, and especially of his celebrated Predicaments.[4] On this work Averroes commented;[5] and his commentary was

[1] Avicenna, in his treatise on the soul, details his anatomy. He says the soul vivifies the animal from the heart. The heart is the first principle, and from that virtues emanate to the brain; of which some perform their actions in this organ and its branches, and some proceed from it to external parts, as to the pupil and muscles of motion.—His theory of the functions of the brain, places the common sensorium in the anterior ventricles, and cogitation and memory in the two others; making the place of memory in the posterior one. Avicenna de Animâ.

[2] The Arabian account of Aristotle's writings, quoted by Casiri, 304—308, states the principal Arab translators and commentators of the various works of Aristotle.—Buhle, in his late copious edition of Aristotle, has prefixed a short notice of the Arabian interpreters of Aristotle, vol. i. p. 321. Bipont, 1791.

[3] The followers of Aristotle never formed more than a sect, in Greece. The Platonists, the Epicureans, and the Academics, were far more popular. At one time his writings were nearly lost in the Roman empire.

[4] Porphyry, in his proemium to the Isagoge, professes to write it as a compendious introduction to Aristotle, abstaining from the loftier questions. It is a neat summary of Aristotle's logical system, with explanations and illustrations of his principal terms and distinctions. I have no where seen a better account of the Aristotelian system.

[5] Averroes says, that he expounds Porphyry at the the request of some friends; but that, in his own opinion, this introduction was not necessary, because the great master's terms were sufficiently intelligible.—Levi Ghersonides also made his annotations; in which he remarks, that he differs from Aristotle in considering the art not to be science, but an organum to

Text-Book on which the Norman
ks lectured at Cambridge. In-
states himself to have studied
totle, and to have excelled in
.[6] It is probable that he studied
totle in Porphyry or Boetius.
hat this popular art made no one
r, and that the questions most
monly discussed by it, were use-
to every class of society, our rea-
ble John of Salisbury remarked.[7]
n Becket was admonished by him
avoid them.[8] And the sportive
ies, ever looking around him with
ye prompt to notice the ridiculous,
bits, with correct satire, Aristotle
eating the air, and logic as raving
agitated lips.[9] We can now
e no hesitation to characterize the
cal works of Aristotle, as the most
rious, the most obscure, and the
t useless trifles of ancient philoso-
. As the teacher of a system of
pal disputation distinct from the
uisition of knowledge, he has been
ularly successful. But of his me-
l, it has never been recorded that it
led the mind to one beneficial dis-
ery, or established one true theory.
merely the organization of eter-
controversy. It is a moveable
hanism of words,[10] whose active
powers no use can exhaust, no hostility defeat. But this specious quality interested our ancestors; and we must admit that they were for a time benefited by its adoption. They had no knowledge to make a better use of, and they were surrounded by a superstition becoming tyrannical, perhaps insensibly to itself, whose tendency was to paralyze their faculties, and to extinguish judgment in slavish credulity. But the Aristotelian logic was a weapon of the busy mind, always hewing the fetters that were ever forging to confine it.[11] Though it exercised itself on words, the exercise was freedom, the activity was health, because it educated men to think and argue; and argument was victory against political theology.[12] As Providence took care that true knowledge should pour in at the same period, Aristotle, pursued by experimental philosophy, became a master always tending to make scholars wiser than himself. His tuition certainly generated vivacity and acuteness of intellect; and mind, thus excited, fastening afterwards on better knowledge, perceived the inanity of its former preceptor, and emancipated itself from his shackles by the very vigour which he had created. Persons were perpetually deserting the logical schools, to cultivate more satisfactory knowledge;[13] and logic, thus combined and governed by physical science, operated at last only to improve

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sciences, by which the intellect may
e between the false and the true. P. 1.

[6] Ingulf, Hist. Pp. 62 and 73.

[7] Metalogicus, l. 2. c. 6.

See Becket, Ep. l. 1. p. 47. He says,
laris exercitatio interdum scientiam
t ad tumorem.

Est Aristoteles verberans aëra—
Concussis æstuat in labiis logica.

e Sage's description of his logical
ents is a good commentary on Mapes.
yeux etoient plein de fureur et nos
bes ecumantes. On nous devoit plutot
dre pour des possedés que pour des
sophes.—We may learn how Mapes
estimated by his contemporaries, from
unpublished work of Giraldus. He
of him; "It is time that I should turn
ales saporifero sapientiæ sale conditos,
nasque reprehensiones Oxonien. Ar-
i. W. Mapi.—Lib. de distinc. MS.
on Lib. Tib. B. 13.

Hugo St. Victor, who died 1140, in
ing philosophy under three heads,
ica, Ethica and Theorica, while he allots
is theorica, physics and mathematics,
sensibly ascribes to logic only words—
gica de vocibus; ethica de moribus;
rica de rebus tractat." In Spec. Eccl.
Bib. Mag. vol. x. p. 1363.

[11] How sensible the zealous friends of the Romish system were of this, we may infer from Peter, the Abbot Cellensis, who flourished about 1180. 'In his Mystica Expositio, dedicated to our John of Salisbury, he says, "The Aristotelian grove is not to be planted near the altar, lest we should darken the sacraments of faith by endless and superfluous disquisitions, which are useful only to the subversion of their hearers." Bib. Mag. vol. ix. p. 919.

[12] The emphatic words of St. Bernard, shew the eagerness with which the new style of reasoning was received, and its important effects. "Their books fly; their darkness invades cities and castles; they pass from nation to nation, from one kingdom to another. A new gospel is fabricated for peoples and states; a new faith is proposed, a very different foundation is laid, for that which was anciently established." Abel. Epist. p. 273.

[13] See Friar Bacon, in his Opus Magus.

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the judgment, to create a spirit of criticism, and to naturalize an independence and an activity of inquiry, which has contributed powerfully to strengthen and enlarge the British intellect.

It was in the eleventh century that this new species of dialectic philosophy sprang up in vigour, and spread for two ages with unceasing popularity; and upon an attentive comparison of all the facts that can be traced as to its origin, I think that the British islands and their Bretagne colony, may justly claim the credit of its existence in Christian Europe.

The man who first introduced into the west that subtilizing spirit of logical and metaphysical reasoning on the abstract subjects of human thought, which characterize the schoolmen, was John the Irishman, usually called Joannes Scotus, or Erigena, which implies "born in Erin," or Ireland. He was the favoured literary friend of two of the greatest sovereigns of modern times, Charlemagne and Alfred;[14] and in his book, De Divisione Naturæ, he has left us a curious specimen of his refined metaphysical reasoning.[15] He had derived the spirit and some of the matter from those Grecian dogmatists, who had studied theology with the eyes of Aristotle;[16] and it is in his hands, as it was in their's, little else than a well organized skeleton of plausible phrase. Adding to their dialectical subtleties his own refining genius, he produced an acute and elaborate work, which exercises, but rarely informs the mind.[17] It amused a few at the time of its first appearance; but it produced no immediate fruit either in England or in France. This is not to be regretted. It would but have revived those pernicious controversies from which the Arabian imposture had emancipated the world. It had also bad tendencies. It went to countenance that pantheistic theory, which gives to Atheism a colour that has seduced a Spinoza and a Toland,[18] and has even found votaries among the Bramins of Hindustan.[19]

It has been remarked that no heresies appeared in the tenth century. It is an observation ominous of evil to mankind. It announces a death-like

[14] Hist. Angl. Sax. v. ii. p. 377—379.

[15] Anastasius said truly, in his letter to Charles, that he was astonished how such a Vir barbarus, placed in the very ends of the world, so remote from conversation with mankind, as this Irishman John was, could comprehend such things with his intellect, and transfuse them into another language so ably. He justly ascribes it to his vivacious genius, that quality in which Ireland has never been deficient.—Sed hoc operatus est ille artifex spiritus qui hunc ardentem pariter et loquentem fecit. Anast. ap. Testim. prefixed by Gale to his edition of the work.

[16] Erigena refers to the works ascribed to Dionysius Areopagita, and to Gregorius Theologus, as his sources;—and also to Maximus, whose Scholia on Gregory he translated into Latin. See them printed at the end of his own work, Oxon. 1681.

[17] Mr. Berrington has ably stated the substance of Erigena's work. "He divides it into, that which creates, and is not created; that which is created, and creates; that which is created, and doth not create; and that which neither creates, nor is created."—Under these heads, he comprises all things, mixing sacred with profane, and heaping paradox on paradox; from which, however, this general doctrine is deduced, that as all things originally were contained in God, and proceeded from him into the different classes by which they are now distinguished, so shall they finally return to him, and be resolved into the source from which they came; in other words, that as before the world was created, there was no being but God, and the causes of all things were in him; so, after the end of the world, there will be no being but God, and the causes of all things in him. This final resolution he elsewhere denominates *deification*, or, in the Greek language, which he affected to use, Θεωσις! Lit. Hist. p. 173.

[18] John was the author of the Vocalem, or, as it was afterwards called, the nominal and universal system, which Abelard defended. Of this, Bayle says, "Spinozaism is but an extension of this opinion, for, according to the disciples of Scot, the universal natures are indivisibly the same in each of the individuals. The human nature of Paul is individually the same as that of Peter. Hence, Spinoza said, there is but one substance in the universe, and all that we see is a modification of it." Dict. Voc.

[19] The Bramin who conversed with M. Diemer, expressed the doctrine with a simplicity that best elucidates its absurdity. "The whole universe, is God; what now speaks in me, is God; what animates a dog, is God; and when he retires out of the dog, the dog must die immediately."—Christ. Obs. Sept. 1814.

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torpor of mind, fatal to human progress;[20] for, while many minds think, some will diverge into eccentricities which will benefit the rest of the world, if right, or be ridiculed and exploded, if wrong. In no age was knowledge, religion, or morals, at a lower ebb, than in the tenth. In no age can the mind be impartially exercised without some diversity from existing opinions; but wise men will always look upon those eccentricities as transitory projectiles, that, if not kept up by the force of controversy, always tend to fall out of sight and notice.

From the time that the sciences were cultivated by the Arabs in Spain, some of their illuminating rays began to penetrate the darkness of Europe. The Spanish Christians, in the ninth century, studied at the Arab seminaries, and, in the next, French ecclesiastics went thither in search of knowledge, as Gerbert, who became Pope in 1000. In the works of the disciples of his scholar Fulbert, we may trace marks of this intercourse, in some of the illustrations of their reasoning;[21] and it is probable, that the conversation and attainments of the minds acquainted with Arab studies, excited in many others unusual curiosity and the spirit of disquisition.

The person who seems to be best entitled to the name of the father of the Scholastic Philosophy, was Roscelin of Bretagne.—A prelate, almost his contemporary, says, "Bretagne is full of clerks, who have acute minds, and apply them to the arts; but as to other concerns, it is fertile only of blockheads." One of these clerks was Roscelin, who, the same author says, "first in our times established the sententiam vocum."[22] He was the earliest preceptor of Abelard, also a Breton. Abelard was born about eight miles from Nantz. His father, though a knight, had imbibed so great a love for letters, that he determined to have his son well instructed in them *before* he learned the use of arms, although his eldest child. Abelard became so attached to study, that he says of himself, he left the pomp of military glory with the prerogatives of primogeniture to his younger brother; and, preferring the dialectical art, he resolved to distinguish himself in it.[23]

He rambled over various provinces, disputing wherever he heard that the study of this art flourished. He came at last to Paris, about 1100, where this new topic then chiefly prevailed. William de Champeaux was the famous teacher there.[24] Abelard became his pupil; and interested his master, though he often ventured to argue with him, and sometimes to confute him. Abelard soon became ambitious of being a preceptor himself. This intention roused the jealousy and attacks of De Champeaux. But some great patrons favouring the young aspirant, he obtained leave to open a school, which he soon transferred to Paris; his fame and scholars multiplying as those of his master decreased.

Illness, brought on by excess of study, compelled him to re-visit his native air. His master in the mean-

[20] Dupin must have felt this, for in accounting for there being no heresy, after remarking that the sober people contented themselves with implicit faith, he adds—"and the profligate abandoned themselves to gross sensualities, satisfying their brutal appetites, rather than to the vices of the mind, to which only ingenious persons are liable." Eccl. Hist. Cent. 10. c. 6.

[21] As Adalman, in his treatise against Berengarius, a model of benign and truly Christian controversy. Bib. Mag. vol. iii. p. 167—171. It begins very kindly:—"I have called you my collectaneum, on account of that dulcissimum contubernium, which I had with you when a youth in the Academy at Chartreux, under our venerable Socrates (Fulbert). I conjure you by those private evening conversations which he often had with us in the garden near the chapel, when he besought us with tears to keep on in the right way," &c.

[22] Otto Frisingins de Gest. Fred. c. 47. p. 433.

[23] These and the following particulars are taken from Abelard's account of himself, printed at the head of his works. It is an interesting piece of biography; and if Rousseau had read it, might have convinced him that his idea of writing his "Confessions" was not so original as he thought.

[24] It was to him that Hildebert, bishop of Tours, addressed his first letter, congratulating him on his conversion from the secular science of the age to true philosophy, or religion. Ep. 1. So that Champeaux started like Abelard, a disputatious layman at first. He was named the Venerable Doctor.

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time had been made a bishop, and held his schools in a monastery. Abelard went to study rhetoric under him. His progress and controversies, and tuition, again excited his master's displeasure; and Abelard, on his father's turning monk, being recalled by his mother, travelled afterwards to Laon, to hear Anselm, another applauded teacher.[25] He describes him, as he might perhaps have been described himself, to have had a great flow of words, with small sense; luxuriant foliage, with but scanty fruit. But here the restless avarice of fame pursued him. He thought he could lecture on the Scriptures better than Anselm, though he says he had known nothing of them before. He attempted it, and was preferred. His new master's persecution drove him again to Paris, and he remained quietly there for some years, reading glosses on Ezekiel. He states himself to have got money here, as well as reputation, but to have become immoral.[26] His intercourse with Heloise, and its unfortunate termination, occurred at this period. Recovering from its disasters, and his scholars pressing him for human and philosophical reasons in support of the Trinity, he wrote a book upon it, which darkened the rest of his life with trouble and dispute. His book was burnt; he was ordered to repeat the Athanasian Creed, of which he says, "I read it, amid sighs and sobs and tears, as well as I could."[27] He was then sent to a cloister, to be confined; and afterwards obtaining leave to go into a solitude, he went into a wilderness. Scholars eagerly followed him from cities and castles, living with him there on bread and herbs, lying on straw, and making clods of earth their tables.[28] They supplied him with necessaries, they enlarged his little oratory; till at length they raised the monastery, which he called the Paraclete. His fame now spread over the whole world. He was attacked by the celebrated St. Bernard,[29] on many points. He answered him in several letters.[30] He continued an affectionate and intellectual correspondence with Heloisa, become an abbess, encouraging her good resolutions, and exhorting her to piety. His genius was so admired, his eloquence was so impressive, and his subtlety so attracting that we find not only England and Normandy sent him scholars, but even Rome; and also Flanders, Anjou, Poitou, Gascony, Spain, Germany and Sweden,[31] so that he was really an intellectual Goliath of his day, as his sainted, but martial antagonist, aspiring to be a victorious David, denominates him.[32]

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[25] This Anselm died 1117: he was the author of a Gloss on the Old and New Testament, which has been praised and printed. There was another Anselm at the same time, an episcopus Lucensis, whose work in defence of Gregory VII., against his Antipope, is in the Bib. Mag. v. xv. p. 724.

[26] He owns the corrupting effects of prosperity on his mind—mundana tranquillitas vigorem enervat animi et per carnales illecebras facilè resolvit. He adds, "while I thought I was the only philosopher in the world—frena libidini cœpi laxare, qui antea vixeram continentissimè." c. 5. p. 9.

[27] Legi inter suspiria, singultus, et lacrymas, prout potui. c. 9. p. 25.

[28] Scholares cœperúnt undique concurrere, et relictis civitatibus et castellis, solitudinem inhabitare, et pro delicatis cibis, herbis agrestibus et pane cibario victitare et pro mollibus stratis, culmum sibi et stramen comparare et pro mensis glebas erigere. c. xi. p. 28. Another proof of the avidity with which mankind seek intellectual improvement wherever it is to be had.

[29] Mr. Berrington's account and warm panegyric of St. Bernard will be read with pleasure, 278—284. But his early life seems to have been not so active as his panegyrist describes, for his contemporary antagonist, Berengarius, says to him—"Men are surprised to find in you, who are ignorant of the liberal arts, such a flow of eloquence.—We have heard, that, from almost the first rudiments of your youth, you made mimic songs, and popular melodies: nor do we speak from uncertain opinion. Did you not seek to conquer your brothers, in contests of rhyme, and the ingenuity of acute invention?" He admits, however, that Bernard's fame had spread his writings over the world—circum quoque fama divulgat. He even adds, caput tuum nubes tangebat. Ep. Abel. p. 302.

[30] Their controversial epistles are printed in Abelard's works.

[31] So says his friend Fulco, prior; and that no distance, no mountains, no dangers, could deter scholars from flocking to him. Ep. Ab. 218.

[32] Procedit Golias procero corpore, &c. with Arnold of Brescia for his squire.—

It is obvious from Abelard's own account of his life, that an ardent unity, and an ungovernable vivacity of mind, were his prevailing qualities. What he rushed in "where angels fear to tread," is most true.[33] Those awful topics connected with the divine nature, which the Greeks were as fond of agitating as if they had discerned a mineral or a bird, which they could examine as they pleased, and of which they had full and visible knowledge, he was eager to discuss and proud to revive.[34] His presumption brought again into fashion those pernicious exercises of the mind, which only end in new collocations of words, new absurdities, and new resentments. His rashness made others indictive. He provoked persecutions, discreditable to those who used them, and always ineffective to cure the evil they seek to remedy,[35] but of which his own intemperance must be fairly considered as one of the exciting causes. We now find that these dangerous subjects on which Abelard so eagerly employed himself, have no connexion with the improvement of knowledge or the progress of society.[36] Science and literature have at last agreed to leave them to the silent and reverent meditation of the pious hour, with which the public ought never to be disturbed. But the world had not attained to this wisdom in the days of Abelard; and therefore the mighty talents of himself and his brother schoolmen were as uselessly, but less harmlessly employed, than if they had "wasted their sweetness on the desert air."[37] But his mind improved with sobering years; his final opinions are expressed with modesty, temperance, and an anxious assertion of his sincerity and good intention, which every candid reader will peruse with sympathy and respect.[38]

(To be concluded in our next Number.)

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ernard goes on to say, that all eyes were rned upon him, to go out to meet him. bnui tum quia puer sum; et ille vir beltosab adolescentiâ. Ep. p. 275. This tter to the Pope closes with that vindicve feeling, which has disgraced so many sputants of the Romish church. He calls s opponents vulpes, and declares they ould be exterminated with a strong nd. He even tells the Pope, that God ade him great from a small condition, ut ellas et destruas, p. 274. But the age as an age of violence.

[33] St. Bernard's letters, from 271 to 04, will shew the opinions on which he as conflicting with Abelard.

[34] The world was then so ignorant of atural philosophy, that Abelard failed to erceive the great distinction which enghtened reason will always make of the ings, which we can minutely scrutinize nd thoroughly understand, and those of hich, although equally certain as to their istence, we shall never in this world tain particular knowledge. The nature the Sun and Stars is, and will here reain, as unknown to us as that of the allacious Deity. But Abelard was anxious, omnibus reddere rationem, even of the ings which are supra rationem; and to beve nothing which he could not ratione tingere (Ep. p. 277); and by thus abusg a noble principle, from not justly disiminating its applicability, he consumed vanity and vexation those talents, which, rected to the mathematical or physical iences of the Arabians, might have adnced the march of knowledge perhaps o centuries.

[35] I remember to have heard Mr. Fox y in the House of Commons, I thought, with great truth---"I declare, I do not know how to fight opinion; but this I am sure of, that neither swords nor bayonets, racks nor dungeons, can extinguish or prevent it." History sufficiently shews, that erroneous opinions, if left to themselves will naturally expire as society improves. Persecution gives them vitality, activity, diffusion, and a dangerous venom, whose operations usually terminate in the destruction of the persecuting power, as well as of the persecuted individuals.

[36] Abelard could sometimes see the folly of the abuse of mind, which he certainly practised himself; for he says truly of others---Cavenda est libido rixandi, et puerilis quædam ostentatio decipiendi adversarium. Sunt enim multa, quæ appellantur sophismata, false conclusiones rationum, et plerumque ita veras imitantes, ut non solum tardos, et ingeniosos etiam minus diligenter attentos decipiant. Ep. iv. p. 239.

[37] I will never apologize for persecution, because I am satisfied it is unwise as well as wicked; but I cannot wonder at it, when I read of such unprincipled egotists as Simon Churnai, a doctor at Paris in 1201, who, having acquired great popularity and applause for an eloquent and orthodox lecture on theology and the Trinity, was so foolish as to exclaim, "O little Jesus! how greatly have I confirmed and exalted your law.---If I had chosen to have attacked it, I could have destroyed it by much stronger reasons and objections." Mat. Par. p. 206.

[38] See his Apologia seu Confessio, 330, 333.

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MISCELLANEOUS COMMUNICATIONS.

Reasons for rejecting the Calvinistic Theology. No. II.

THE reasons which have been given (pp. 22--24) and those which follow, for rejecting the orthodox faith owe their validity, if they have any, to the fact, that Christianity, as it is propounded in the New Testament, does furnish a criterion by which it is lawful to try whatever professes to be Christian doctrine, in the moral attributes which it ascribes to the Supreme Being, in its assertion of his moral character, that he is good and righteous and merciful, and in its representation of Christian doctrine as illustrative of the divine character. Mr. Chalmers, in his Evidence and Authority of the Christian Revelation, has furnished a guide that may assist Christians of every class in examining the strength of their fortress; and has deserved the thanks of every church and community of Christians. His opinion, that Atheism is a better soil for Christian truth than Theism, though singular, is consistent with his declaration, that the mind of man must be submitted to the impression of revealed truth as a blank, free from all preconceived notions, derived from natural religion, moral philosophy, or rational theology. Maintaining, as he does, that we have no experience of God which is not gained by revelation, he does not scruple to call the attributes, which reason or natural religion has given to Deity, fancied attributes, and of course rejects them as a criterion of what is, or is not Christian doctrine. It is not necessary now to inquire, if it be possible for such a creature as man, having a moral nature, and of whom it may be doubted whether in the most degraded state of barbarism he is absolutely divested of moral feelings, to bring into the school of revelation a mind, which is not inscribed with any characters of morality and religion. Let this be even admitted, yet if Christianity does itself assert the moral character of Deity, and declare what are his moral attributes, no Christian can consider these attributes as fancied, and no doctrine should be received as Christian doctrine, which appears to be subversive of that moral character. It may be said that, though the divine attributes must be acknowledged on the authority of revelation, yet man is no judge of consistency between the attributes of God and his government of his creatures. But the gospel is so far from declaring the same, that it invites examination, as its teachers did, recommending itself to every man's conscience, and claiming intrinsic evidence on that ground. In proof of this it is necessary to refer only to the manner in which the apostles are said in the book of their Acts to have opened their message to Jews and Pagans. When they addressed the former, they reasoned with them from the scriptures of the Old Testament; and such of their hearers, as were honest and ingenuous, searched the scriptures daily, to see if the facts stated by the apostles agreed with the scriptures to which they were referred. If, for instance, contrary to the doctrine of the Old Testament that God is one, the apostles had preached a plurality of Gods, this discordance would have been considered a sufficient refutation of the apostles' doctrine. Or if, instead of maintaining that God is holy, just and good, and ascribing to him such moral attributes as are declared in the scriptures of the Old Testament to constitute the moral character of God, they had represented these attributes as imaginary, and endeavoured to persuade the Jews that they were altogether ignorant of God, and of his moral government of his creatures, this would have been considered, and must have been admitted by the apostles themselves after their appeal to the Hebrew scriptures, to be a sufficient reason for rejecting their message. In their addresses to Pagan auditors they made a different appeal. They referred them to the natural world, as giving proof of the existence, providence and goodness of God: "For in him," said Paul to the Athenians, "we live, and move, and have our being, as certain also of your own poets have said, for we are also his offspring." At Lystra, he reproved the idolatry of the people, declaring that God had not left himself without witness among them, in that he did good, and gave them rain from heaven and fruitful seasons,

filling their hearts with food and gladness. And in his epistle to the Romans he pronounces the Pagan guilty as well as the Jew, because that when he knew God he did not choose to retain him in his knowledge, glorified him not as God, neither was thankful; and because he transgressed the natural law of morality which was written in his heart. These passages are sufficient to prove, that the first teachers of Christianity, who had received their commission immediately from Jesus Christ, did not regard their hearers, whether Jews or Gentiles, as men; who, being destitute of all moral and religious knowledge, had no test in themselves what doctrine was or was not of divine origin. On the contrary, they referred the Jew to a prior revelation in the law and the prophets; and the Gentile to the evidence of the being, and goodness of God in the natural world; and to his own moral faculties as suggesting to him a natural law of morality, the authority of which, far from being abrogated, was sustained and exalted by the Christian revelation. We are then justified on the principles of Christianity itself in demanding a consonance between the undoubted dictates of reason and conscience, and whatever professes to be a doctrine of revelation: and if a system of opinions, said to be Christianity, is in direct opposition to those principles of morality and religion to which the apostles confidently appealed, we have apostolic authority for denying that those opinions are Christianity.

To the reasons which have been given for rejecting the Calvinistic creed I shall now add, 4thly, If justice means any thing in theology, that proceeding cannot be just, which makes guilt to exist before the existence of the accused, which affirms a partnership in crime including all of human kind when the first man and woman only were in being, and which establishes this charge of confederacy on no better ground than the relation of consanguinity, maintaining that when Adam sinned all mankind sinned in him, or became guilty as well as he. This is the genuine doctrine of the creed, and accordingly the Assembly's Catechism declares, that all men are born under God's wrath and curse. I know indeed that many are willing to have the credit of orthodox connexion and *evangelical* principles, who would tremble to subscribe the Calvinistic doctrine of imputed guilt; and contract their faith within narrower limits, making hereditary depravity the corner-stone of their belief. In flying from impiety they are, however, entangled in inconsistency. If the guilt of Adam's sin cannot devolve upon me, I cannot be blamed for its consequences. It is not my fault that I inherit a depraved nature, and it is not just that I be required to render such obedience to the divine law as is possible only to a nature which is not depraved. To condemn me for the want of conformity to a law which was framed for purer natures, is to charge on me the blame of not possessing such a nature, to make me responsible for the consequences of Adam's offence, or, (for it is in fact the same) to impute to me the guilt of his offence. Since the advocates of the doctrine of hereditary depravity maintain also, that perfect obedience to the law under which Adam was created is, notwithstanding, obligatory upon all men, and that whether the transgressions be few or many, no man can escape the punishment of that law without expiation, they do by implication extend the guilt of Adam's offence to all his posterity. Thus a judicial proceeding, which is declared to be a glorious illustration both of the justice and mercy of God implies, and even affirms a community of guilt, where there was and could be no participation of offence, establishing the accusation on the sole ground of remote consanguinity and lineal descent. In the courts of Asiatic despots it has often been deemed politic to destroy root and branch, when only the head of the family has been found guilty; but I should doubt that the people of Asia, subdued as they are to do homage to tyranny, have ever regarded such sweeping vengeance as an illustrious demonstration of justice.—5thly. According to the Calvinistic theology the evil which has resulted from Adam's offence far exceeds the good which is the result of the obedience and death of Christ. By the offence the whole race of man were brought into a state of guilt and misery, and their doom, eternal woe, unalterably fixed, unless the judge himself shall interpose to save. He

has interposed; but the benefit of the interposition is not commensurate with the fatal consequences of the offence, unless a part be made equal to the whole. All are ruined and a part are saved: yet, if the satisfaction was infinite, does not justice require, that the entire result of evil from Adam's offence, even admitting its guilt to be infinite, should be at once exterminated, and that none of his posterity should come into being under worse conditions than if Adam had never offended? It may be said that were all men believers, the benefit of the atonement would be extended to all, and that it is therefore the fault of man if the benefit is not commensurate with the evil. But there is this material difference in the dispensation of justice, by which sentence of death was pronounced upon all men, and that of mercy, by which a propitiation is set forth, that in the former all was absolute and unconditional, and nothing suspended upon the concurrence, acquiescence, act, or volition of Adam's posterity; while all the benefit of the latter is suspended upon an act of faith in him who shall receive the benefit. This act of faith also depends upon the operation of the spirit of God; and that operation, not upon the will of man, but the election of God: and as that election embraces but a part of Adam's offspring, it follows undeniably, that though all are comprehended in the condemnation and injury of Adam's offence, a part only receive or can receive any benefit from the atonement by Christ. Let this supposed dispensation of heaven be compared with Paul's view of the Christian dispensation in the 5th chapter of his epistle to the Romans. Whatever be the interpretation of his meaning, it is manifest that he there affirms the benefit of Christ's death greatly to exceed the ruin of Adam's offence. But if this be true, the orthodox system is false; and so directly is the final issue of the divine dispensations respecting man on that system opposed to the apostle's declaration, that it is inconceivable how the passage could have proceeded from the pen of any man who looked on to such an issue, and whose religious views had any consistency with those of the Calvinistic theologian. See the Epistle to the Romans, 5th chapter, from the 15th verse to the end.

J. M.

SIR, *York, Feb.* 13, 1815.

HAVING reason to believe that many persons besides your correspondent Biblicus, [ix. 412 and 689.] are desirous of hearing what progress has been made in the proposed Edition of the Family Bible, I beg leave to inform such of them as may be readers of the Monthly Repository that it is proceeding with as much rapidity as the difficulty, and importance of the work, and the other occupations in which I am much and necessarily engaged, will allow. Not more than five months have elapsed since I felt myself authorized by a return of the lists of Subscribers, to enter upon my arduous task—and no one who will for a moment refer to the Prospectus, and consider what that task is, will imagine, that any great progress can yet have been made. I have promised, and every day more fully convinces me that it is essentially necessary, most carefully to revise the public version. This is the first step in my undertaking, and till I have corrected the text, I cannot venture to write a single note. Let any one reflect upon what such a revision implies; upon the many difficulties which must arise in determining the true readings of the original text, upon the many obscure passages which after that process must still remain, upon the time and labour required to compare even the principal of the ancient and modern versions with our own, and he will not be surprised to learn that I am still, and probably, for some time to come, shall be occupied, in this first part of my work. It is impossible, at present, to fix any time when the Pentateuch—which I apprehend will form the first Part—will be ready for the press; but the subscribers may rest assured that no exertion shall be spared to hasten the publication, as much as shall be consistent with other important duties incumbent upon me, and the extreme care and caution which such a work demands

In reply to an inquiry in the first letter of Biblicus (M. Rep. Vol. ix. p. 412), I beg leave to state that I do not mean to adopt the *form* of the common version, but to divide the text into suitable sections and paragraphs, and place the numbers by which the chapters and verses are distinguished, in the margin. It is my intention, at present, to print at

the lower part of the page the notes illustrative and explanatory, so that they may be read conveniently with the text; and to subjoin to the end of each book such notes as may be purely critical, or not properly adapted to family reading. I have been advised to publish a specimen, together with a list of the subscribers; and when I shall have made a little further progress, I shall probably follow this advice.

If any of your readers can favour me with a loan of any of the following works, for a short time, I shall be greatly obliged to them, and glad to give any reasonable security for their being safely returned.

Le Long Bibliotheca Sacra. *Paris Edition. Folio.* 1723.

Walchii Biblioth. Theolog.

Bahrdt Apparatus Criticus, &c.

Astruc Conjectures sur les Memoires originaux dont Moyse s'est servi, &c. &c.

Owen's Brief Account, Historical and Critical, of the Septuagint, &c.

I am, Sir, your's truly,
C. WELLBELOVED.

An Answer to "A Catholic Christian's" Remarks.

Flagrat vitio gentisque suoque.

SIR, *Feb.* 17, 1815.

A CORRESPONDENT in your Number (x. 33) under the signature of "A Catholic Christian," has attacked with much vehemence some remarks I had made in your last vol. (ix. 553) on a note in Storer's Cathedrals, which I considered worthy of considerable reprehension. To avoid involving my remarks in reply, by answering separately to the observations of one who is represented as "a most decided Trinitarian," and those of "A Catholic Christian," I shall consider the latter answerable for every thing that has been advanced. The remarks are so blended together that it is not easy to separate them in the argument; and the Trinitarian's observations are fully approved by "A Catholic Christian," for he says they are "clear and unanswerable." Let us see.

The note-writer in question had said, "We concur, however, with a most ingenious and learned defender of the Christian faith, who has ably exposed the puerilities of Unitarianism, &c." I well knew that Mr. Jones had done no such thing; but not expecting your readers to believe me gratuitously, I argued thus: Mr. Jones is himself an Unitarian, and being "a most ingenious and learned man," it is scarcely to be supposed that he *exposed the puerilities* of his own system. My opponent answers this argument, by admitting the fact, that Mr. Jones *is an Unitarian.* But as he does this only *parenthetically*, he may think, perchance, that his argument is not affected by it.

I argued again: that Mr. Jones's book is written consistently with Unitarianism, and inconsistently with orthodoxy. To this no other answer is made than by objecting against me a mistake, which, were it fully substantiated, would not affect my conclusion. I inadvertently said that the *main* object of Mr. Jones's book is to attack orthodoxy. To adhere strictly to matter of fact, and to obviate all cavil, I ought to have said as above, that his book is written in consistency with his sentiments as an Unitarian, and inconsistently with those of orthodoxy. Where is the difference in regard to my argument? Who will expect a book written consistently with Unitarian principles to "expose the *puerilities* of Unitarianism?"

Will "A Catholic Christian," or the writer of the note, have the goodness to say categorically what those "puerilities of Unitarianism" are, which Mr. J. *has exposed*, and refer to the pages of his book where he has made the exposure? Until this be done, "A Catholic Christian's" argument is mainly defective, and receives but poor assistance from invective and declamation.

When I observe, that surely "it is impossible that the writer of the note should have read Mr. Jones's book," (and I might have added, *have known anything about his sentiments*) "A Catholic Christian" makes no attempt to prove the contrary; but his *reply* is in the following terms: "This is an assertion certainly as bold, as dogmatical, egotistical and gratuitous, as any ever made by the most *fanatical* Methodist, or the most *ferocious* champion of election and reprobation." In another part of his communication, "A Catholic Christian" stigmatizes my illiberality by comparing it with the *Evangelical, Orthodox, Catholic, &c. Magazines.* Here is a sweeping stroke

of condemnation against I know not what immense proportion of the Christian world — Methodists, Calvinists, Orthodox, Evangelical, Catholic,— and that by "A Catholic Christian," one who "feels ashamed of such a professed friend, but real enemy *to justice, truth, and candour*," as I. O fie! O fie!

When I say, that the note-writer, having hazarded such an extraordinary assertion concerning Mr. J. and his book, "did not know his man," "A Catholic Christian" *only replies*, that it is a "vulgar expression." I am sorry for as much vulgarity as the expression contains; but it is of rather greater consequence whether it be *true* or not.

I reprobated the manner in which Gibbon and Unitarianism are associated by the note-writer—having observed this sort of policy to be very prevalent among the orthodox—and I queried if the simple and ignorant are not necessarily deluded by such a *ruse*. I can yet conceive of no better causes to account for such conduct than those mentioned: "want of charity—or of knowledge—or of honesty." "A Catholic Christian" may be greatly pleased with this ruse de guerre; but when I, and perhaps some other Unitarians, observe writers discover a fondness for such juxtaposition,—Voltaire and Priestley, Belsham and Hume, Unitarianism and Infidelity, Socinianism and Scepticism, we are no longer imposed upon by false professions of liberality and candour. Such fair drapery cannot disguise the cloven foot of bigotry.

When I pointedly ask, "what are the puerilities of Unitarianism?" and observe that "we have no bells nor other such good things," I am surprised that "A Catholic Christian" will not answer the question, but I greatly admire his panegyric on bells. I am sorry he should suspect me of *sneering*, but the truth really is that I have lately been reading Dr. Magee, and if I have caught a little of his manner, I hope the fault is venial.

To have noticed all the remarks of "A Catholic Christian," especially to have examined him "paragraph by paragraph," as he did me, would have extended such an inconsiderable controversy as this to an unreasonable length. The main question is sufficiently settled; and with that I am fully satisfied. After destroying his main pillar, I shall not carry my resentment so far as not to leave one stone upon another. I should like to see more of this forbearance in disputes of this nature. *A bad spirit* is the worst of all errors, and let Unitarians guard against this most vigilantly. My antagonist, indeed, has charged me with a superabundant portion of it; but his remarks and mine are before your readers, it is their business to compare and judge for themselves. To give my opponent a fair word at parting, and to convince him, if I can, that I part without ill blood—I thank him for correcting my misnomer. The conclusion, however, which he draws from the mistake, and the *pun* which he says is contained in the words quoted from the scriptures, I leave to the consideration of our readers.

I may now, Sir, I hope, without too much presumption, adopt my former signature of

A Friend of Justice, Truth and Candour.

Higham Hill, March 1, 1815.

SIR,

THE reason why I addressed you a little while ago [x. 76--78.] was, that I wished for once to enter my protest as an individual against a doctrine which is as dishonourable to God as, were it true, it would be fatal to the happiness of man; and I did not think that a better opportunity would offer than that of which, through your indulgence, I availed myself. Nor do I know any evasion by which the force of the observations which I then made can be eluded, except the following, that man is incompetent to pronounce upon the plans of an infinite Being. This as a general proposition will be admitted. But let the character of this infinite Being be defined, and let a certain conduct be attributed to him which I can distinctly comprehend, and I shall be able to judge whether there is or is not a consistency between the acknowledged attributes of this great Being and the conduct ascribed to him. Let this observation be applied to the Calvinistic system of theology. God is represented as a Being infinite in power, wisdom, goodness, holiness and justice. But it is maintained that his human offspring, in consequence of the transgression of their first pa-

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rents, are brought into existence with a nature totally corrupt, and that, with the exception of a chosen few, who without any claim to such a distinction will be rendered eternally happy, they will suffer the pains of hell for ever. Unless, then, reason was given me in vain, I can confidently conclude that either the divine character is misrepresented or that this doctrine must be false. And the justice of this conclusion will be easily established by the following mode of reasoning. God is infinitely powerful, *therefore* he can do whatever is the object of power. God is infinitely wise, *therefore* he will choose the best ends, and pursue them by the best means. God is infinitely good, *therefore* he must have a satisfaction in the happiness of his creatures, and his measures must be calculated to promote it. Thus far our deductions are clear and certain. But let us proceed. God is infinitely just, *therefore* he has created a race of depraved beings, and will punish them eternally for that, which it was out of their power to avoid. God is infinitely holy, *therefore* he has decreed that his offspring should be unholy, that their eternal sufferings may bear testimony to his holiness. Were ever premises and conclusion so at variance! Should it still be said that we know not what justice and holiness may demand in an infinite Being, not to reply that the infinity of an attribute cannot change its nature, this would only be saying that holiness and justice when predicated of God may mean something different from what they mean in the common use of language, in other words, that God may have been improperly denominated just and holy. Upon the same principle, goodness in God may mean something very different from the usual import of the term, and for any thing that we know to the contrary, it may be the very benevolence of his nature which has doomed the majority of his human offspring to eternal misery!

Before I dismiss the subject from my pen, perhaps for ever, with your permission I should be glad to make one or two observations more.

God is allowed to be infinitely good. But according to the system which I am opposing no *ray* or *trace* of goodness appears in the issue of his dispensations towards the majority of mankind. Their condition is the same under the *best* of beings as it would have been under the *worst!*

Much has been said respecting vindictive justice as demanding the eternal punishment of sin. It would be easy to prove that the expression *vindictive justice* is egregiously incorrect. Punishment when inflicted for some object of utility is not vindictive, and when it goes beyond this object it is universally denominated *cruelty*. But waving this, if any case can be imagined which excludes the exercise of vindictive justice, it is that of Adam's helpless offspring. Born with a nature totally depraved, they are no more the proper subjects of vindictive punishment than those brute animals whose natural propensities are savage and ferocious.

My last observation respects the infinite satisfaction which Jesus Christ is supposed to have made to vindictive justice for the sins of the elect. To say nothing of the other absurdities with which this notion abounds, if sin is an infinite evil in the case of the individual, it might be objected that the death of Christ could only do away the guilt of *one* sinner, and the rest must be pardoned gratuitously. Should it on the other hand be said that the combined guilt of a multitude cannot add to that which is already infinite, it unquestionably follows that the death of Christ was, *in itself considered*, an equivalent for the sins of the whole world. Why, then, is it not accepted as such? The debt is discharged, and yet the debtor not set free. What nameless attribute of the Divine Nature is it which remains thus inexorable, or how comes it to pass that a man should do more mischief than a God could repair?

I remain, Sir, your's, &c.

E. COGAN.

SIR, *York, Feb.* 1, 1815.

I THINK myself much honoured by the inquiry of V. M. in your Magazine for Nov. last, [ix. 674.] respecting what may be my intention of extending the plan pursued in "The Life of Christ," through the Acts of the Apostles. The possession of many invaluable notes of my late husband's, (for so I esteem them) on this as on many other parts of the sacred writings, suggested the wish; but it has since been laid aside, partly from the

pressure of what appeared more immediate duties, and partly from an apprehension induced by the slow circulation of the former work, and the little notice it seems to have excited, that the time was not yet come when his laborious researches in the extensive field of scripture criticism, would be justly appreciated.

Your respectable correspondent will probably be glad to hear that another volume of Mr. Cappe's sermons is preparing for the press, which it is my intention to dedicate to the young men educated in the York College. The just, extensive and striking views they every where exhibit of the divine goodness, and of human duty, of the hopes and fears, the important interests and final expectations of rational and accountable beings, may operate, it is hoped, as a powerful stimulus, in aid of the able instruction they are daily receiving from their excellent tutors, to the attainment of that exemplary conduct; that purity of heart and holiness of life, which is the best and only effectual recommendation of more just and enlightened principles.

Since the first publication of "The Life of Christ," I have had an Index printed of the passages and phrases of scripture explained or illustrated in the notes, with reference to the page, book, chapter and verse, and will send a few copies to Mr. David Eaton, bookseller, High Holborn, requesting him to give a copy to any possessor of the volume as it was first circulated, who may desire to have it. By an early insertion of the above, you will much oblige, Sir,

Your constant reader,

CATHARINE CAPPE.

The Fathers.

WE lately gave [p. 15—21] the character of the *Fathers* in an eloquent paper from the Edinburgh Review. Lest the young student should be lulled into a neglect of these writers by so peremptory and unfavourable a sentence, we here present him with a brief account of the Latin Fathers, from a work of considerable merit, namely, *An Introduction to the Literary History of the Fourteenth and Fifteenth Centuries*, (8vo. 1798.) pp. 25—27.

"Nor was the cause of learning less powerfully supported by the Christian writers. During the first century, the propagation of our religion was entrusted to a higher agency than human abilities; when Providence ceased to interest itself so directly in its behalf, the Christian scholar cultivated with no ordinary success the powers of reason and the gifts of learning. The second and third centuries are distinguished by a crowd of eminent writers; never were dialectics more skilfully employed, nor philosophy pressed into a better service, nor eloquence used with a more brilliant effect. Tertullian, though he cannot be classed with the best authors of the age of the Antonines, possessed a rough, but flowing eloquence, was well versed in the philosophy of the times, and a master of its polite literature. In Minutius Felix he found a formidable rival, or a happy imitator. Arnobius does not sink beneath the level of their composition, and Cyprian rises above it by the noblest efforts of eloquence and learning.

But it was in the fourth century, when the language was almost lost in a corrupt and barbarous dialect, that the Christians proved its last and truest friends, and took a distinguished lead in literary pursuits and philosophical studies. The emperors wisely encouraged a spirit of emulation amongst them, founded schools, erected libraries, and lavished honours on the most eminent scholars. That they far excelled their Pagan opponents has never been denied. Hilary of Poitiers was an able and fluent writer, and Lactantius has often been compared and once preferred to the first name in Latin eloquence. St. Ambrose was a learned and powerful composer. To mention the name of St. Jerome is to convey the idea of a laborious, profound, animated, and eloquent author. No one will dispute the merits of St. Augustine: and Sulpicius Severus, the Christian Sallust, claims equal commendation for the orthodoxy of his doctrine and the latinity of his style.

Of these writers it is not too much to say, that their labours were eminently serviceable at this period of their exertion, and they have the merit of supporting the cause of learning to the very last moment that it was tenable. With the civilians, the theologians may claim the honour of contributing to preserve the existence and

introduce the written use of Latin, after it ceased to be a vernacular tongue, to the notice of Europe. The celebration of their ritual in that language was, perhaps, alone sufficient to keep its embers alive for a splendid though a late revival.

SIR

OUR brethren who call themselves orthodox believers, are fond of quoting the Fathers, whenever they can find a passage in their writings which affords support to the mysterious doctrines which they so zealously espouse: but Justin Martyr, one of the earliest of these, would, if he had lived in our times, have been found far indeed below the standard usually required; and not rising with much apparent firmness, above the *scantiest* creed of the Unitarians. We are told by Thomas Emlyn, that this Father "disputing with a Jew, and pleading for the honour of Jesus Christ, whom he calls a God *by the will of the Father*, and one who ministered to his will before his incarnation: This person attempts to shew that Jesus Christ did pre-exist of old, as a God (in *his* sense,) and was born afterwards of the Virgin; but because, as he says, there were some who confessed him to be Christ, and yet denied *those points* of his pre-existence and his miraculous birth of a virgin, that Father calmly says to his adversary, 'If I shall not demonstrate these things, that he did pre-exist, &c. and was born of a virgin; yet still the cause is not lost, as to his being the Christ of God; if I do not prove that he did pre-exist, &c. it is just to say that I am mistaken in this thing only, and not to deny that he is the Christ; for whosoever he be, it is every way demonstrated that he is the Christ.' And as for those Christians who denied the above-mentioned things, and held him to be only a man, born in the ordinary way, he only says of them 'to whom I accord not.' He does not damn those who differed from him, nor will say that the Christian religion is subverted, and Christ an impostor, and a broken reed to trust on, if he be not the very Supreme God, (the ranting dialect of our profane age!) no, but still he is *sure* that he is the *true Christ, whatever else he might be mistaken in.*" Emlyn's Tracts.

Justin Martyr lived before the invention of the strange and contradictory creeds which are now by the great majority of believers held to contain the essence of the Christian faith: he had indeed imbibed those ideas of Christ, which were adopted by the heathen converts, to raise the dignity of their suffering Master. The *man* Christ Jesus was a stumbling-block to their pride; and accustomed as they and their forefathers had been, to "Gods many and Lords many," it is not surprising that they should fall into errors of this kind; but from the evidence just produced, it is plain that Justin was so far from believing him to be God equal to, and in the same sense with the Father, (an idea which at that time had probably never entered into the mind of man,) that he was very doubtful whether he could bring sufficient proof merely of his pre-existence and miraculous conception; and was anxious to persuade the Jew whom he sought to convert, that these points had *nothing to do* with the *main question*, whether *Jesus was the Christ.*

Happy would it be, if at least the Protestants of the present day, would lay aside the notion of the *infallibility* of their own creeds, and with the candour and meekness which characterize true Christianity, join with those who differ from them, in calmly investigating the questions at issue between them; owning that all are to be commended, and not anathematized, for obeying the command of their Master, to "search the scriptures;" and not take upon trust the dark, mysterious and contradictory doctrines, which *cannot* be laid before them in scripture language, and were therefore only collected from thence by *inference.* I remain, Sir,

Respectfully your's,

M. H.

SIR, *Feb.* 10, 1815.

WHILE reading Gibbon's Rome I was struck with a note, Vol. iii. 8vo. p. 267, containing lines too disparaging to the first Christian Emperor to render their insertion at all unaccountable. Their singularity induced me to attempt a translation, which I will subjoin with the original.

"Lors Constantin dit ces propres paroles: J'ai renversé le culte des idoles;

Sur les debris de leur temples fumans
Au Dieu du Ciel J'ai prodigué l'encens
Mais tous mes Soins pour sa grandeur supreme
N'eurent jamais d'autre objêt que moi-même.
Les saints autels n' etoient à mes regards
Qu'un marchepiè du trône des Césars.
L'ambition, la fureur, les delices
Etoient mes Dieux, avoient mes sacrifices
L'or des Chrétiens, leurs intrigues, leur sang
Ont cimenté ma fortune et mon rang."

Says Constantine, at my imperial nod
Fall'n is the worship of each Pagan god;
O'er ruin'd fanes where late their victims smok'd,
My incense, spread, has heav'n's high lord invok'd.
Yet while his praise seems foremost in my view,
'Tis self-advancement only I pursue;
His holy altar form'd a stepping-stone,
By which I reach'd the mighty Cæsars' throne.
Ambition, luxury, pride and thirst of gain,
Hold in my breast their undisputed reign.
The Christians' blood their gold their discontent,
These still my fortune, rank and power cement.

Severe as is the satire contained in the above, it is to be feared that the conduct of few even of the greatest princes, can be traced to much nobler motives than those to which Constantine is made to attribute his "most seeming virtuous" actions. Too correct is the sentiment thus elegantly expressed by a modern poet,

Earth is sick
And heav'n is weary of the hollow words
Which states and kingdoms utter when they speak
Of truth and justice.

Gibbon wisely conceals the title and author of a poem, which he remarks "may be read with pleasure, but connot be named with decency." With much esteem, I am, Sir, your constant Reader,

IGNOTA.

Book-Worm. No. XIX.

SIR, *March 5*, 1815.

THE first note to the Abbé Gregoire's interesting biography of *Amo*, which you have translated p. 65, determines me to send you an account of the work there mentioned, which is entitled:—"Fifty Reasons or Motives, why the Roman Catholic, Apostolic Religion, ought to be preferred to all the sects this day in *Christendom*, and which induced his most serene Highness, Anthony Ulric, Duke of *Brunswick* and *Lunenburg*, to abjure Lutheranism, to which are added Three valuable papers. Antwerp, printed in the year M,DCC,XLI." 18mo. Pp. 108.

The *Abbé's* copy I perceive is a *London* edition, of 1798. Such a publication could not have been safely avowed, as printed in England, in 1741. Yet as the copy in my possession has no resemblance, in type or arrangement, to an English book, from a foreign press, I apprehend *Antwerp* was placed in the title page, that it might pass with less observation, and such disguises were not uncommon. Respecting the author of the *Fifty Reasons*, I quote the following account from "*Rimius's* Memoirs of the House of Brunswick." 4to. 1750.

"ANTHONY ULRIC, who succeeded his brother" as Duke of Brunswick "in 1704, was a prince of great natural parts, which he had improved by study and travelling. Several ingenious works claim him for their author. That entitled *Aramena* comprehends a history of such remarkable events as happened among the heathens about the time of the Patriarchs. In it the manners and customs of the ancients, with the virtues and vices of the great are represented in a most lively style; and the reader, who there views the world as it were in miniature, finds himself equally instructed and delighted. The other work entitled *Octavia*, contains the whole Roman History, from the time of the Emperor Claudius to Titus Vespasian, interspersed, under names borrowed from the Romans, with several interesting events that happened at the German courts in the author's lifetime.

"As he with his two brothers were conspicuous for their abilities—peculiar titles were bestowed upon them by the learned world. The eldest was called a *most wise Divine*, the youngest a *Profound Philosopher*, and *Anthony Ulric*, a *great Mathematician*.

"In 1710 he went over to the *Roman* Catholics, after he had abided by the Protestant religion till the 76th year of his age. As soon as the thing came to be known, he assured his Protestant subjects, by a public proclama-

tion, that he would, by no means disturb them in the exercise of their religion, and punctually fulfilled his promise till the time of his death in 1714. As he had long prepared for his last hour, so he met it with such an extraordinary firmness and intrepidity, as has induced authors, by tracts wrote on purpose, to transmit the particulars to posterity. "Mem. Pp. 352—354.

"The Translator's Preface" begins with the just but happily common observations "that neither the concerns of this world, nor the principles of education, nor a fear of displeasing friends, or of owning ourselves to have been in the wrong, ought to hinder us from embracing truth, wheresoever God is pleased, in his mercy to let us know it." After complaining that "too many Christians" are "biassed by one or more of these unwarrantable motives, in contradiction to the dictates both of reason and religion," the translator proceeds to describe it as "a first principle of the *Reformation*, that every Christian is to gather the articles of his faith, not from the lips of his pastor, but from Scripture by his *private judyment*, that is to say, by the industry of his own inquiries." Thus complimenting *Protestantism* with a belief in such a just principle, he invites its professors to learn "from this book, a short and easy method of proceeding in this necessary search." From such a search he thinks a Protestant would discover that the doctrines of *Luther* and *Calvin* "appear on some occasions to be rather the suggestions of a seducing spirit, than the inspiration of the Holy Ghost," and that "God never sent them to reform the established doctrine of his church."

Anthony Ulric's sincerity in this change of his religion, is less to be questioned than that of most princes, the motto of whose religious profession has been too often the soldier's creed, *ibi fas ubi maxima merces*, that is right which is most profitable. He begins his Preface by describing how anxiously, even to old age, he had inquired for the true faith,

> "And found no end, in wandering mazes lost."

And well might he thus bewilder himself, among Creeds and Catechisms, while he sought the true religion in Christian sects and churches rather than at *the Master's* feet, who was born to *bear witness of the truth*. He thus piously and pathetically describes his vain pursuit.

"Though for many years I had employed all the study, pains, and diligence I was able, in an inquiry after the true religion and sanctifying faith, which I was sensible could be but one, and this upon no other motive than a concern for my eternal welfare, and a desire to know the truth. I was yet in doubt out of so many religious and confessions, which it was that I ought to embrace. In the mean while, upon this design I visited several universities, I turned over whole libraries, I read the works of innumerable authors as well Catholics, as others, that treated of our present controversies; I advised with a great many doctors touching the diversity of sects and confessions; I assisted at several public disputes upon these matters; I had private conversations with the heads of all opinions, sects and confessions; I proposed my doubts, not only to Catholics but likewise to their adversaries. In a word, I tried all ways and means without being able to find out the only thing I desired." P. v.

He adds, "but that this inquiry might be to good effect and carry me to the thing I aimed at,—I made a strong resolution, by the grace of God, to avoid sin, well knowing that *wisdom will not enter into a corrupted soul nor dwell in a body subject to sin.* (Wisdom, i. 4.)—I renounced all *manner* of prejudice, which inclines men more to one religion than to another.—In fine, I entered upon this deliberation and this choice, in the manner I should wish to have done it, at the hour of my death." P. vii. The author concludes his Preface, by stating "the principles agreed upon by all Christian societies." These he makes in number 13, excluding a *Trinity* and *Vicarious Atonement* and thus admitting Unitarians, as few Protestants would then have done, to a place among "Christian Societies."

The first *consideration* shews, that Anthony Ulric had been more sincere than successful in his resolution to renounce all prejudice. He had surely satisfied himself with a partial view of ecclesiastical history, when he "discovered the Roman persuasion, such as he found and embraced it, all the world over and in *all times*,"

and that "it every where agreed with itself as to articles of faith."

This learned inquirer, had he been impartial, could not have failed to discover many instances of *disagreement*, even before the Jesuits and Jansenists convinced the world, in spite of Bossuet's eloquence and acuteness, that *variations* were not peculiar to *Protestant* churches. Nor ought he to have been ignorant or to have forgotten that predestination, in its most rigorous form, with its systematic accompanyments of *original* or *birth-sin* reprobation, satisfaction, &c. had been advocated in the Roman church long before the names of Protestant or Calvin had any existence. Yet in his eighteenth consideration he quotes, as opposed by the Protestant to the Papal church the following sentiments from Calvin and Luther. "Nec absurdum videri debet quod dico, Deum non modo primi hominis casum et in eo posteriorum ruinam, prævidisse; sed arbitrio quoque suo dispensasse."[1] Calvin Instit. l. 3. cap. 23. n. 7. "Dicimus Deum in nobis operari bona et mala, nosque; merâ necessitate passivâ subjici Dei operanti.—Hic est fidei summus gradus, credere [Deum] justum, qui, suâ voluntate, nos necessario damnabiles facit."[2] Luther de Serv. Arbit. V. ii. Fol. 429 and 434. On the contrary, my author maintains that "it were a repugnancy to God's sovereign goodness, before he had foreseen a man's demerits, to destine and condemn him to everlasting fire and even to create him for that fatal end." P. 16. In another place he complains that "these religions (of Luther and Calvin) are so far from teaching us to decline evil by the observance of God's commandments, that, on the contrary, they declare it a thing impossible to observe them. And instead of exhorting us to well-doing, they teach us that good works are no ways helpful towards the gaining of salvation, and what is yet worse they say that good works are downright sins." P. 25. These charges are sustained by the following sentiments from *Luther*. "Si bonum operarentur propter regnum obtinendum, nunquam obtinerent. Opus bonum optime factum, est veniale peccatum."[3] V. ii. fol. 453 and 110.

The writer of the following passages might have been supposed to rank among those whom the Protestant church calls *heretics*, rather than to be returning to the Mother-Church of the *orthodox* faith.

"The abettors of the pretended Reformation, among other errors, teach that all sins are equal—an idle word then, according to the doctrine of our innovators, must be of equal enormity with any other sin.—But our Saviour (Mat. v. 22,) has given us a very different information, touching the punishment and pardon of sins." P. 17. The author thus proceeds, in the sixteenth and seventeenth Considerations:

"According to the same Sectaries, all good works are sins, and all sins are equally grievous, so that in their principles every good work must have in itself the enormity of all sins whatsoever. Consequently to pray to God is a crime of as black a dye as blasphemy, to give an alms to a poor person is no better than robbing him of what he has, and to restore ill-gotten goods to the right owner, is as blamable as to keep them against his will. What a pretence is this!

"To press this argument a little farther, I would gladly know what any of their preachers would advise a man to do, that should ask him, whether or no he were obliged in the last case above-mentioned to restitution? If he answers in the affirmative, the unjust possessor may ask him again; whether it be a good work to restore another's goods? If he say, it is, the other may reply unto him, you hold that all good works are sins; and again, that all sins are equal in themselves, so that, whether I restore or retain my neighbour's goods, it is all one, as to

[1] Nor ought what I say to appear extragant, that God not only foresaw the fall of the first man and in him the ruin of his posterity, but also determined it by his sovereign pleasure.

[2] We say that God works good and evil in us, and that we are subjected to this operation of God by a mere passive necessity.—This is the highest attainment of faith, to believe that God is just who made us, by his own will, necessarily, in a state of damnation.

[3] If a good work is performed, to obtain the kingdom, (of heaven) it shall never be obtained.—The most righteous action is a venial sin.

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the guilt of sin; I will therefore keep for my own use and benefit, what I hold to the prejudice of my neighbour."

We know what Christians in our age and country have named themselves, exclusively, *Evangelical*. On that subject I will quote the third *Consideration* entire, as a valuable acknowledgment, from a well-informed adversary, that those Christians have always proved themselves the most zealous and consistent *Scripturists*, on whom Papists and Protestants have agreed to affix the frightful brand of heresy.

"I am as much at a loss to know upon what principle the *Lutherans* and *Calvinists* exclude the *Arians* and *Anabaptists* out of their *Evangelical* Communion. For these pretend an equal right to the name, and that their doctrine is agreeable to the truth of the gospel, nay, that they are more properly *Evangelical* than the Lutherans or Calvinists are, we dont read, say the Anabaptists, in any part of the gospel that infants ought to be baptized. Jesus Christ himself says in St. Mark, *He that believes and is baptized, shall be saved.* (Mark xvi. 16.) Therefore faith must go before baptism. Now faith is only to be found in the adult, therefore no one till then ought to be baptized. Consequently our doctrine is more agreeable to the gospel than that of the Lutherans or Calvinists, who admit the baptism of infants. And thus plead the Arians, our Saviour says expressly in St. John's gospel, *my Father is greater than I.* (John xiv. 28.) We follow then the gospel when we teach that, as to the divine nature, the Son is not equal to but inferior to his Father. We admit, not upon this text, the interpretation of the fathers, who will have it, that the Son is less than his Father, according to his human nature, but equal to him according to his divinity; for we think the Lutherans and Calvinists have no right to force upon us any such interpretation, since they reject the authority of fathers in the controversies that are on foot between them and Catholics. For we see no reason why their authority should be allowed in this point and not in others.

"But if the Lutherans and Calvinists insist upon their own authority or the interpretation of their private spirit, the Arians and Anabaptists will require them to point out in express terms this their interpretation in the Scripture; because 'tis a principle with all of them, that *nothing is to be believed as an article of faith, but what the Scripture teaches in express, intelligible and clear terms.*" Pp. 5, 6.

In a review of his reasons at the conclusion of his work, the author thus again refers to the same subject. "I have never been able to learn upon what account the Lutherans alone call themselves *Evangelical*, or why the Calvinists style themselves the *reformed religion*. Nor can it enter into my head why the *Anabaptists*, the new *Arians*, and the *Unitarians* may not with as good a grace assume to themselves the same appellation." P. 72.

The following story forming the thirty-first *Consideration*, will be peculiarly interesting to an *English* Reader.

"I remember that being once present in my youth at a dispute of school divinity which was held among the *Calvinists*; one of the audience more knowing than the rest, proposed before all the company, in the person of a Catholic, an argument which so gravelled the professor, that it quite silenced him for a time. Then to get clear of it as well as he could, he told us that being formerly in *England* he had proposed the same difficulty to one of their doctors, who had no other answer to give him, than that no pertinent resolution could be made to the argument; and by consequence, that in this point no direct answer was to be given to Catholics, but the only way was to avoid the force and dint of it by some logical evasion.—So that I judged the Sectaries took not much to heart the truth of matters concerning articles of faith." P. 37.

It cannot be read without regret, that this learned and pious prince unable to adjust the rival claims of "the Lutheran, the Calvinist, the Arian or the Anabaptist," could not at the age of seventy-five become an *Eclectic*, or rather return to the New Testament

> ——— the judge that ends the strife,
> Where wit and reason fail.

On the contrary, he determines "to return to the pale of the Roman Catholic church," — among forty-nine

other reasons, because "it is the judgment of Protestants as well as Catholics, that salvation may be had in the faith of the Roman church; but none besides Protestants are of opinion that it may be had in another religion." Thus orthodox Protestants invite to their communion those who otherwise, *without doubt, shall perish everlastingly!* But who art thou that *judgest another man's servant?*

The three annexed papers shall be described in the following number.

VERMICULUS.

SIR. *March* 8th, 1815.

FEELING no small degree of interest in the credit as well as the diffusion of Unitarianism, I cannot express the mortification I experienced when I perused the paper signed Philo-Biblicus (pp. 31, 32). Pardon me, Mr. Editor, if I hold you not altogether blameless for admitting a communication so very imperfect and faulty. Your valuable Miscellany is read and scrutinized by our adversaries, who will gladly take occasion from such a production (and well they may, if it is to be regarded as a specimen of our attainments in biblical criticism), to deny us even the scanty portion of learning for which some among them, though not without reluctance, have given us credit. A brief account (I do not mean one that shall occupy no more than half a page) of the versions, both ancient and modern, might very properly find a place in the Mon. Rep., and would, I have no doubt, be at the same time interesting and useful to many of your readers; but he who should undertake to furnish such an account ought to be able to translate a Latin sentence, and to extend his investigations beyond the rapid sketch contained in the 5th of the Prolegomena of Walton. To this task, therefore, your correspondent Philo-Biblicus is altogether unequal. To convince you of this, to put you upon your guard against any future communications under that signature, upon such subjects, and to show that such ignorance as he has betrayed will not pass current amongst Unitarians, I submit to you the following remarks.

The whole history of the Septuagint is comprized in two short sentences, and if any of your readers can gain any distinct ideas from the last of them, they are more fortunate than myself. But whatever ideas they may obtain from it, I will venture to assert they will not be such as Walton meant to convey.

The Chaldee Paraphrase, we are rightly told, was made by various authors, but of these no more than three are mentioned. Why has Philo-Biblicus stopped short in his account, and given no hint of the translation of any other books than those of the law and the prophets? Must we suppose that he was deterred by the appearance of difficulty in the succeeding sentences in his author; and that he did not know the meaning of the terms *Hagiographa* and *Megilloth?* Not one half even of the little which Walton has said in this place concerning the Targums, is given by his pretended translator.

No one can read the last sentence in the account of the Ethiopic version, without supposing that in the New Testament it has followed the Vulgate, (of which, by the bye, not a word is said in this professed account of ancient versions) although Walton has carefully stated that its agreement with the Vulgate serves only to show that both versions followed the same Greek copies.

The Armenian version was but little known when the London Polyglott was published. Nine years afterwards, when Walton was no more, the first edition of this version was printed at Amsterdam. The history of the version is now pretty well known, and it is only trifling with your readers, Mr. Editor, to present them with a bad translation of a necessarily-imperfect account of it, extracted from the Prolegomena to the Polyglott. This, however, would have been more tolerable, had not Philo-Biblicus done all in his power to injure the reputation of that learned and excellent man, whose words he pretends to translate, by ascribing to him such a remark as the following: "without the assistance of another copy, they" (i. e. the Arminian gospels in his possession) "could not be *engraven on types.*" Whoever heard of such engraving? or who could suppose it possible for any one to undertake to write about the ancient versions of the Bible, who cannot properly render the simple phrase, *typis imprimi!*

Walton, studying brevity in his 5th

Prolegomenon, which Philo-Biblicus has ventured to mangle, has not given a full and clear account of the labours of Origen; but our translator has been very solicitous to misrepresent his text, and to make bad worse. When he tells us that Origen arranged the Greek versions of Aquila, Theodotion and Symmachus, in his Tetrapla and Hexapla, he closely copies Walton; the confusion is not chargeable upon him, though the addition of a word or two might have rendered all plain and intelligible; but when he goes on to say that he added a fifth and sixth with the Hebrew text, whence he called these volumes Octapla, he palms a blunder upon the truly learned editor of the Polyglott which he has not committed. Supposing your readers to know that the Tetrapla was formed by the three Greek versions just mentioned and the Septuagint, arranged in four columns, how can they conceive of this becoming the Octapla by the addition of three columns more? He indeed, who can comprehend *engraving upon types*, may well be imagined to have powers of conception superior to his neighbours, and to find no difficulty in making *four* and *three* equal to *eight*. The fact, however, seems to be, that our scholar was unable to discover in the following words "unde cum Hebræo textu *literis Hebræis et Græcis* exarato, Octapla nominavit hæc volumina," the important fact that Origen disposed the Hebrew in two columns, one in Hebrew, the other in Greek characters! I pass over the *revolt* of Aquila and the strangely-confused account of Theodotion's versatility, to notice the last, but by no means the *least* blunder of this unfortunate biblical critic.

"The Coptic or Egyptian, as Athanasius conjectures, was made about the time of the Council of Nice." As *Athanasius conjectures!* thought I to myself, when I read this extraordinary sentence, as Athanasius *conjectures!* Passing strange! that Athanasius, a native of Alexandria, and who succeeded to the see of that city in the very year after that in which the Council of Nice was held, should *conjecture* about such an interesting fact as the translation of the scriptures into his native tongue! What has Walton been about? "Aliquando bonus dormitat Homerus." Yet I could not help suspecting that the fault would not be found to lie with Walton, and under this impression I had recourse to him again. Sure enough, he has written *ut conjicit Athanas.*, and Athanas. as every body knows, stands for Athanasius; but fortunately for our great Prolegomenist, though most unfortunately for the credit of his translator, *Athanas.* is immediately followed by these important words, *Kircherus in Prodr. Coptico.* The mystery was at once solved. Of Athanasius, Philo-Biblicus had heard or read something, as every one has who can hear or read at all, but of *Kircher* he had never either read or heard, and of an *Athanasius Kircher* he could no more form a conception, than a man born blind, of colours. *Kircherus in Prodr. Coptico* has very much the air of a reference, as such it passed with our sagacious translator of Walton; and since "*omne ignotum pro magnifico est*," the authority of this unknown Kircher is deemed by him amply sufficient to establish the fact, that Athanasius of Alexandria *conjectured* concerning the date of a version made in his own times, for the use of the churches under his immediate jurisdiction.

I beg your pardon, Mr. Editor, for having extended these remarks so far; it is, I acknowledge very much like "breaking a butterfly upon a wheel," but I could not restrain my hand, under a deep conviction of the importance of deterring, if possible, such adventurers in biblical criticism as Philo-Biblicus from disgracing the pages of your Miscellany in future.

I am, &c. &c.

WALTONIANUS.

SIR, *Feb.* 26, 1815.

I PERCEIVE that your learned correspondent, Mr. Frend (pp. 32, 33), avows that there is a difference between himself and other Unitarians on the subject of the atonement. Having read with much satisfaction and profit several of the publications of this gentleman, which indeed years ago helped me on the road to Unitarianism, I should be particularly obliged if he would condescend to explain, through the medium of your pages, what are his views upon this subject. I cannot learn them from the communication to which I have referred. To me it

appears, at present, that there is no middle scheme between the hypothesis that Christ was the procuring cause of salvation, and the hypothesis that he was simply its revealer and minister. If he were the procuring cause of salvation, he must, I should think, be equal to God from whom he obtained this great gift, and in this case goodness appears to belong to him rather than to the Father: if he were simply the revealer and minister of salvation, he needed not to be more than man, nor is there any thing in this supposition which every Unitarian writer that I am acquainted with does not acknowledge or assert. All Unitarians, I believe, hold the resurrection of Jesus Christ to be the earnest of an universal resurrection, and consider him as appointed by the Father to raise the dead. What more than this can your correspondent intend? Can so good a reasoner content himself with high-sounding words which convey no distinct ideas?

Writing solely for the sake of information, I am,

An Inquiring Unitarian.

SIR, *Feb.* 25, 1815.

I APPREHEND that a large proportion of Christians of the present day hold the doctrine of atonement without any definite ideas upon the subject. They attach to the death of Christ a certain *mysterious efficacy*, which they are not anxious to explain, and which indeed they do not understand. This is a convenient scheme, for it allows its advocates to disown the objectionable principles of *substitution* and *satisfaction*, and at the same time to use the popular phraseology, and so to pass themselves off for sound believers. But do the scriptures represent that there is any mystery in the redemption by Jesus Christ, any mystery at least which is not now made known? If there be a mystery in it, how can it be understood, how can it be believed? And wherein consists the practical efficacy of a doctrine into which the understanding cannot penetrate?

Men laying claim to *moderation*, though the virtue of moderation where truth and error are concerned is surely equivocal, sometimes represent the death of Christ as necessary as a display of the divine indignation against sin: but then the death of Christ must have been a punishment, and therefore this hypothesis labours under nearly the same objections as the popular system.

Other *moderate* men consider the salvation of mankind as the reward, on the part of the Father, of Christ's obedience to death; but are we at liberty to believe that if Christ had not proved pre-eminently virtuous, all God's other children would have been lost in death for ever? That Christ is exalted to be Lord of all, in reward of his virtuous sufferings, the New Testament clearly asserts; but does it not at the same time represent that his reward is not so much the salvation of the sons of men, as *his own appointment to be the minister of that salvation?* The unchangeable, exuberant goodness of God is thus provided for, whilst also, allowance is made for the merit of Christ, the efficacy of his death and the importance of his mediation.

R. BROOK.

LETTER II.

SIR, *Harlow, March* 1, 1815.

APPROVING the hint of your correspondent, in the first number of the present volume (p. 33), I mean to make a little *slow haste* further to consider the Jewish sacrifices, that I may clear the encumbered way, obtain a nearer approach to the doctrine of the atonement, and view it in the unobstructed light of common sense and scriptural truth. But I would first invite your readers' attention to that institute which is called the Passover; "For Christ our passover was slain for us." That solemn festival was not a sacrifice, though it has been called so, to serve a system. The appointment of this Mosaic rite is recorded in Exodus xii., and its allusion evidently was, to the deliverance of the Israelites from slavery and oppression. They were to partake of this supper with "their loins girded, their sandals on their feet, and their staff in their hand;" thus they declared themselves pilgrims, sojourners and strangers in the land of Egypt, as their fathers were before them. Pharaoh and his people had broken all the laws of hospitality with regard to these strangers, they had oppressed, they had enslaved them. The Hebrews were about to quit a country where they had enjoyed little good and experienced much evil; they had been long under the

government of a succession of subtle, cruel and cowardly tyrants, but they were to be ready to escape from their rapacious grasp at a moment's warning; God was about to inflict his crowning judgment on the land of Ham; at night the cry of death was heard in the houses of the Egyptians, and that "self-same day* (viz. the morning after the passover), the Lord brought the children of Israel out of the land of Egypt by their armies," or according to their muster.

The side-post and upper door-post of the houses where the passover was eaten were to be smeared with the blood of the paschal lamb, thus claiming the protection of the Abrahamic covenant; and thus were the habitations of the children of Jacob distinguished from those of the Egyptians; the blood was to be the *mean* of their preservation. No part of the lamb was to be left till morning, if it could be eaten by those for whom it was prepared, and if any were left, because it was a thing devoted to sacred uses, it was to be burnt; none but the circumcised were to partake of it, that is, none but the Israelites and their families. Now had they neglected this mean of their preservation, they would have proved their want of confidence in their great Deliverer, and had they in future ages omitted this commemorative festival, they would have shewn deep ingratitude and sad forgetfulness of the conditions of that covenant which a faithful God had made with their fathers. If this national Mosaic festival had been intended to represent any future and greater deliverance, surely something explanatory would have been found, either in the writings of Moses, or in those of the prophets, and above all, if it referred to the Messiah, to his death and to his blood which was shed, "not for the Jews only, but also for the Gentiles."

We can find, therefore, no reference to future events in the feast of the passover or in the circumstances that accompanied it. We may, indeed, go out of the record, we may conjecture, we may misapply Old-Testament institutes to New-Testament facts; or we may, like some authors of the scriptures, with perfect fairness accommodate them together; but we can find no proofs that either Moses, Aaron, or any of the Levites, or the prophets, or the people, in any age before Christ, had the most remote ideas of the facts recorded in the New Testament communicated to them by the annual paschal supper; nor did our Lord convey a hint of this kind, when he and his disciples celebrated it and when *he partook of it himself*. Symbols and types must always be significant if they are to be understood. Our Lord partook not of the symbols by which Christians are "to shew forth his death till he come." The whole reason for this annual, festive memorial is assigned in the next chapter, Exod. xiii. 8; "Thou shalt shew thy son in that day, saying, this is done because of that which the Lord did unto me when I came out of the land of Egypt, &c., that the Lord's law may be in thy mouth, &c." It is more than probable that if any thing of greater importance had been intended, it would have been mentioned. In fact, the passover was a covenant-festival, a renewal of that agreement which God made with Abraham, and the blood upon the lintels, &c. was the sign of it. It was a most solemn act, claiming the promise and supplicating the protection of Jehovah the God of Israel. See Genesis xv. 7, to the end of the chapter. In Exodus, xxiv. 4, and the verses following to the eighth inclusive, you have another instance of a covenant-ceremony, accompanied by holocausts and burnt-offerings. Here Israel as a nation, engaged with God to keep his laws, and God with them to afford them protection and favour. Blood is his sprinkled on the altars and on the people, and Moses having read the law to the congregation, they answered, "All that the Lord hath said will we do and be obedient;" then answered their legislator, "Behold, the blood of the covenant which the Lord hath made with you concerning all these words." I need not say that here is no typical reference to the Messiah. That I may avoid prolixity, suffice it to say, that the Hebrews had, according to the Mosaic institutions, strictly speaking, but three kinds of sacrifice, the holocaust or whole burnt-offering, the peace-offering or the sacrifice of thanksgiving,

* "The evening and the morning were the first day." Gen. i. 5.

and the sacrifice for sin. As the two former were common to the patriarchs, and as in fact, they were both thank-offerings to God, we shall therefore make no further inquiry about them.

There were other offerings enjoined by Moses, such as those of corn, meal, cakes, fruits, wine, &c. The *methods* of devoting or sacrificing animals also differed, as in the case of two sparrows and the scape-goat, Levit. chap. xiv. and chap. xvi.; all these may be explained on the same principles. We come now to that important, hallowed and much-disputed kind of sacrifice, the sin-offering; and here, possibly, good Sir, you and several of your readers may conscientiously differ in opinion from me; but I trust we shall agree to differ under the correction of Christian charity. I may err, so may you, but if we cannot help it, I hope God will not lay the sin of ignorance to our charge. Let us then, not with fear and trembling, but with the Bible before us, and with upright hearts, having but one view, the discovery of truth, come to the inquiry. The first account we have of this kind of sacrifice is to be found in Exodus, chap. xxix., from the beginning to the 14th verse inclusive, and Levit. viii. Moses officiated on the occasion.—It was a solemn consecration of Aaron and his sons to the priest's office, "a sin-offering," ver. 14. There is no proof that all these ceremonies were repeated at the consecration of future priests. See Numbers, xx. xxv. and xxvi., where you have an account of the induction of Aaron's successor into the high-priest's office. While God was delivering the law to Moses on mount Sinai, Aaron and the people were framing and worshipping the golden calf, and insulting the Holy One of Israel to his face by their vile idolatry; it seems, therefore, that "a sin-offering," as well as "a burnt-sacrifice to the Lord, a sweet savour," Exod. xx. 18., was very suitable and significant on this occasion. But what did it represent? Certainly not the transfer of moral guilt to the innocent animal; that was impossible: if Aaron had committed idolatry, *he* was guilty of the crime. But it appears to me that this act of Moses in behalf of his brother, expressed the contrition, humiliation, repentance and devotion of the penitent sinner. Here then, we have a new idea connected with a sacrifice, a refinement on the original intention of burnt-offerings, "Aaron and his sons laid their hands upon the head of the bullock of the sin-offering." Levit. viii. 14. Was this expressive of a sense of demerit? Did it speak thus? "We are the penitent transgressors, this is the victim, this creature is to die, and we deserve death; for like Adam we have rebelled against thee, we have broken thy covenant." "It is a sin-offering," of course it is the offering of a sinner to a holy God. Like all the rest of the sacrifices, this was symbolical, it expressed the case and heart of the worshipper and it was accepted.

In this chapter Exod. xxix. you have the first mention of atonement, ver. 36, "Thou shalt offer every day a bullock for a sin-offering for atonement;" so that the sin-offering was expressive of atonement or reconciliation. (There will be no dispute, I believe, about the meaning of this word, especially as it is explained in the New Testament, but the question is, in what sense is it called reconciliation?) To say that God is not reconciled to a wicked and impenitent man, and that such an one is an enemy to God, is natural. But let such a man repent and forsake his sins, and prove that he does so by the fruits of his faith, (for a man must first believe that God is, and that he rewards them that seek him, before he can be disposed to serve him) then, being no longer the enemy of his merciful Creator, and seeking his forgiveness and favour in the way of his appointment, let that appointment be what it may, reconciled to God, he seeks and he receives the atonement. It is the pledge of his reconciliation and of God's forgiveness. See Rom. v. 10, 11. It is, however, to be observed, that though the institute of sin-offerings and atonement in the Old Testament are, by accommodation very properly applied to the New-Testament doctrines of reconciliation, yet we have not the least evidence, that the ancient Israelites formed any idea that the sacrifices or atonements which they offered to God were typical of the death of Christ; nor did any of the enlightened of them conceive that the blood of their sacrifices could cleanse away the guilt of their

consciences. The far greater part of this kind of sacrifices was appointed for sins of ignorance; though it is doubtful whether all of them were; and it ought to be known, that some of these sin-offerings were not slain animals, but an ephah of meal, about a gallon, an handful of which was to be thrown on the fire of the altar, and the rest was for the priest. See Levit. v. 11, and two following verses. In fact, we may describe these sacrifices as so many acts of homage to God by his subjects, and as fines to the theocratic government, paid by transgressors for the support of the national worship; at the same time that sin-offerings were expressive of the penitence and devotion of the worshippers, but by no means expiatory in the sight of God or in their own nature. It is evident that the holocausts always, and the other voluntary thank-offerings commonly, were slain animals, while in the case of the poor, the sin-offering, that is, the sacrifice of atonement, was nothing more than a handful of meal scattered upon the altar, the residue being the perquisite of the priest. If, then, the burnt-offerings were typical, and known to be so by the believing Israelites, which of them was typical of the death of Christ? Was it the handful of meal or the whole burnt-offering? If any one of them was typical, then what was its value to the worshipper, if he did not understand the application of the type? How is it that Moses or Aaron never explained the meaning of prophetic sacrifices to the people, when they are directed to be so particular, and even minute in other, and we should think minor circumstances? We can prove that the best and wisest of the Israelites laid no sort of stress on the mere offering, whatever might be its nature, to recommend them to God; and it cannot be proved from any thing said on the subject in the Jewish scriptures, that the Mosaic ceremonial taught the doctrine of a future state. That weak and wicked man Saul, the King of Israel, like many other weak and wicked people in all ages, misunderstood or wilfully perverted the meaning of sacrifice, and Samuel reproves him accordingly. See 1 Samuel, xv. 22, "Hath the Lord as great delight in burnt-offerings and sacrifices, as in obeying the voice of the Lord: behold to obey is better than sacrifice, and to hearken than the fat of rams!" The acceptance, therefore, of the offering, as in the first age of the world, depended upon the spirit and character of the worshipper; read that fine Psalm, l., see also, Psalm li., vers. 16, and 17, "For thou desirest not sacrifice, else would I give it thee; thou delightest not in burnt offering, the sacrifices of God are a broken spirit." Read the first, and beginning of the last, chapters of Isaiah.

We are now, I hope, prepared to hear what the New Testament says concerning the atonement for the soul, that is, the life: "The blood (the life) is the atonement for the soul;" the appointed and accepted sacrifice was the mean and sign of reconciliation; the ilasterion, or mercy-seat in the tabernacle was the reconciliation residence, and this seat, like the altar, &c. was atoned,* that is, at-one-ed with the people by the blood of the atonement, or covenant of reconciliation combination, or fellowship, so Rom. v.; "we being reconciled (to God) shall be saved by Christ's life, by whom we have now (at length) received the atonement." The Gentile believes, the sinner repents; they enter into covenant with their God and he receives and forgives them, 1 John i. 1, 3, "That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father and with his son Jesus Christ," that is, we are in covenant with God and invite you to enjoy the same privilege. I challenge biblical critics to shew a single passage in all the New Testament, in which the Greek word rendered atonement is used in any other sense than that of reconciliation, or where God is ever said to be reconciled to man by the death of Christ; or any one instance in all the scriptures, in which an atonement is represented as an expiatory sacrifice, by the tranfer of guilt from the sinner's conscience to the devoted creature or person. There are two passages particularly, in

* The word "one" was formerly pronounced "own," and is so still in some parts of the west of England. Persons in covenant with God are his *own* people, he appropriates them to himself.

which the word atonement is used in the Greek, and which is rendered "reconciliation." Rom. xi. 15, "If the casting away of them" (the Jews) "be the reconciling of the world" &c.; that is, if the rejection of the Jews bring the whole world into covenant with God. The second passage is in 2 Cor. v. 19, "God was in Christ reconciling the world to himself;" that is, bringing the world into covenant with himself by his son, as he before had brought the children of Abraham into covenant by his servant Moses. There is a third passage in which the word reconcile is used by our Lord, Matthew v. 24, that word is Διαλλαγηθι—"be reconciled to thy brother;" the same word as is elsewhere translated atone and reconcile: δια is the preposition prefixed: καταλλαγητε is also a compound word, a preposition being prefixed; it is used by Paul, 2 Cor. v. 20, and is rendered "*be ye reconciled* to God." One of these passages explains the other; you are going, says Christ to claim the divine favour on the conditions of the Abrahamic covenant, by bringing your gift, offering, sacrifice to God; have you broken the law of affection? Have you, like Cain, ill-will to your brother? "Cease to do evil, learn to do well;" go, be reconciled to your brother, renew the covenant of nature which you have broken, and then come and do your homage and renew your covenant with your God, and you shall be accepted. In fact, the word atonement or reconciliation, has reference to the covenant-ceremonies of the patriarchal ages. Thus God covenanted with Abraham, with Israel, with the world by Jesus Christ; the law was called the book of the covenant because it contained the conditions on which that covenant was made. The gospel is often called a covenant. See Heb. x. 29. "Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the son of God, and hath counted the blood of the covenant wherewith he was sanctified," (devoted to God) "an unholy thing, and has done despite to the spirit of grace?" This awful passage persons who, through love of the present evil world, have apostatized from the Christian faith, would do well to consider. It is plain enough that the author of the Epistle to the Hebrews has reference to the Abrahamic covenant in the context, and that he most properly accommodates the circumstances attending the first introduction and establishment of Christianity in the world, to the sacrifices and ceremonies which attended the promulgation and acceptance of the laws of God through the Jewish legislator. "The blood of the covenant," &c. "sanctified by the blood," &c. viz. consecrated, devoted to holy uses, appropriated to the Deity. Ah, Infidels! young Infidels, children of many prayers, I weep while I write, forsake not the God of your fathers, count not the blood of the covenant a common, an unholy thing! The death of Christ was necessary to accomplish the will of God, his death was violent, not voluntary, he died for the truth, therefore his blood was the seal, pledge and ratification of God's new, last, best covenant with man. Through his blood we have redemption, that is, deliverance from death and destruction, from ignorance, idolatry, vice and guilt, the communication of God's forgiveness, and the confirmation of his favour to mankind. Through this divine martyr's blood, we have holiness, life, hope, a resurrection, immortality; taking then, the subject in this light, the strong, but not too strong, figurative expressions of the New-Testament writers become plain, and the meaning of our Lord in the Christian institute the Lord's supper, becomes intelligible. Luke xxii. 19, "This is my body which is given for you;" 20, "This cup is the New-Testament," (covenant, diatheke,) "in my blood which is shed for you." Christ was to be the covenant-sacrifice that the world might be brought into covenant with God. But what were the conditions of this new dispensation, those that were adapted to, not a small tribe of mankind, but all God's family? Ilasterion, a mercy-seat, καταλλαγη, a reconciliation, *diatheke*, a covenant for the whole human race. The gospel is the covenant of God, and by Christ the Lamb, the slain-passover, that covenant is confirmed; the gospel is a testament which by the death of the testator is rendered valid; Jesus is the sin-offer-

ing, for, by his life, sufferings and death, believers have their hope in God; Jesus is the High-priest and Mediator between God and man, for by him we have the perfect knowledge of God's will and character, and through him we have the enjoyment of God's favour.

If your readers will take these ideas with them, they will I trust, find the New Testament an easier book than some I fear wish it to be. But what is this New-Testament covenant? Christ offered, devoted himself without spot to God, to purge the conscience from dead works that we might serve him, Heb. ix. 14. See also Peter's reasoning, 1 Ep. chap. i. from ver. 17, to the end. Yes! Jesus is a Mediator of a better covenant, established upon better promises than that of Moses. See Heb. viii. 6. To return to the former chapter, Heb. ix. 15, and following verses; here the words testament and testator might have been rendered "covenant" and "covenant-witness," alluding to the ceremonies and the victim employed in such engagements; the word is equivocal, and it is plain this author so considered it. He says, ver. 18, "the first testament was not dedicated without blood; Moses," 19th ver. "took the blood of calves and sprinkled both the book and the people," &c. Read to the end of the chapter. Thus "there are three that bear record, the spirit, the water, and the blood."

To sum up the tenor of our reasoning, the most ancient sacrifices were symbolical but not typical, they were peace or thank-offerings, but not sacrifices for sin. The Jewish sin-offering, a refinement on the original idea, was not expiatory, nor had it reference to any thing future. The death of Christ was a sacrifice to God on the altar of purity, fidelity, integrity, virtue: faith in Christ and repentance towards God, holiness, without which no man shall see the Lord, a sincere heart, a righteous disposition are necessary to those who would enjoy the privileges of this atonement, this reconciliation, obedience to the gospel, the word of reconciliation, truth and salvation. Were not these things expressed by the Jewish lustrations and by Christian baptism? "Purge me with hyssop, &c. wash me, &c." Psalm li. See also Matt. iii. 11, "I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear, he shall baptize you with the Holy Ghost and with fire;" that that is, "I initiate you into my doctrine by lustration, thus I introduce you by a figure into covenant with God; but Jesus will lustrate you really, he will purify your hearts and lives by his doctrine and spirit." Justice and mercy are honoured in the death of Christ, and life and immortality are secured by his resurrection. Surely the work of Jesus was in the highest degree meritorious, he was our intercessor on earth, he is our mediator and advocate in heaven, through him the divine mercy is communicated to men. Thus God honours his beloved and exalted son: he supplies all our wants out of his riches in glory by Christ Jesus. In a few words, *If we say that a way was opened by the death of Christ for the free and consistent exercise of mercy in all the methods which sovereign wisdom saw fit to adopt, perhaps we shall include every material idea which the scriptures give us of that important event.*

I am, Sir, yours,
B. P. SEVERN.

Erratum.—P. 88, col. 1, l. 19 from the bottom "signa" for *si quas*.

SIR.

IT is said that Jesus Christ made atonement to God or satisfied the divine justice by his sufferings and death; now, I wish to ask when and how he made the atonement and gave the satisfaction? By his death? or by the sufferings that preceded and ushered in his death? or by both together?

If by his death, was it the mere circumstance of dying, or was it the mental agony that accompanied death? But the history shews that he died with composure and serenity; in the mere struggle of nature he did indeed call out in the language of one of the penitential psalms, *My God, my God, why hast thou forsaken me?*—he presently recovered himself, however, he prayed to his Father, *was heard in that he feared, committed himself to him that judgeth righteously*, and into his Father's hands gently commended his spirit, declaring before he died,

It is finished. All that depended upon him was finished before he died, and some time before he died he enjoyed calmness of mind: the wrath of God was not therefore poured out upon him on the cross, nor was the atonement or satisfaction made by his death.

We may look at this matter in another point of view. On the popular scheme, all the efficacy of Christ's death depends upon his divinity; but upon the same scheme, it was impossible that he should suffer: the Deity is unchangeable and impassible; and even if a God could have suffered, all suffering must have been light to him; omnipotence is equal to itself and could easily have borne what omnipotence could inflict. But in whatever strains the pseudo-orthodox may sing of a *bleeding* and *dying God*, they will not soberly reason in favour of so Pagan a notion; and therefore, according to them it was only the man Christ Jesus that suffered and died, and if that death and those sufferings made the atonement and gave the satisfaction, the whole work was accomplished by the much-vilified human nature. It is pleaded, I am aware, that the union of the divinity with the humanity, stamped an infinite value upon the sufferings of the latter; but how idle to talk of an union between two natures, of which one was agonized and torn in pieces, and the other was at its ease and absolutely incapable of a painful sensation!

The popular preachers and poets sometimes talk and write as if it were the *blood* of Christ (physically so) which satisfied and appeased the wrath of God. There is no arguing against metaphors—considered in any other light than a metaphor, however, this may be pronounced a foul and abominable supposition.

From the actual death of Christ, the advocates of the doctrine of satisfaction will probably flee to the agony in the garden; for we have seen that Christ *did not die under the wrath of God*, and that *before he died all that depended upon him was finished*: but if the atonement were made in the garden, it was made without death and without blood.* On this supposition, Christ might suffer, but he did not *die, for us:* a living man made the satisfaction, and, for aught that appears, he might have continued to live and his work been complete. And it behoves the popular teachers to determine what was the nature of Christ's sufferings in the garden? Was he oppressed by the consciousness of imputed guilt: then with what propriety can it be said that *he knew no sin*, since the propriety and efficacy of his punishment must have consisted in his knowledge or consciousness of sin? Was he overwhelmed with the wrath of God: then God was angry with him; and who was it at the same time that sent *an angel to strengthen him?* Consider the sufferer in the garden as God as well as man, and what a scene of contradiction rises up to view! A divine person praying, trembling, sinking! Oppressed by God, imploring the sympathy of the apostles, comforted by an angel!

The writer to the Hebrews supposes that Christ's sufferings consisted in *the fear of death:* † let those who defend the common scheme of atonement explain how this fear was possible to one who was conscious of all the strength of deity, and also how the shrinking from death is consistent with the benevolence of Christ, if he knew both that no suffering could exceed or equal his infinite power, and at the same time that upon his suffering and death depended the salvation of the human race, or a great part of them, from everlasting torments?

If the atonement were made neither by his death nor his agony singly, it would be difficult to prove that it was made by them both together; especially since there is no necessary connexion between them, but on the contrary they form two distinct scenes in our Lord's history, marked by obviously different states of mind.

Taking atonement in the sense of *reconciliation*, the true scriptural sense, the idea of redemption or salvation is clear. Mankind were alienated from God by wicked works, Jesus Christ brought them back to their heavenly Father by his example and commandment of all righteousness. Vice and iniquity wrought in reflecting minds a sense of guilt and fear, Jesus Christ banished despair and inspired hope by

* Luke's language [ch. xxii. 44,] is "his sweat was *as it were* great drops of blood."

† Heb. v. 7.

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his revelation of the fatherly character of the Supreme Being and his promises of boundless mercy. But, above all, death seemed to the eye of sense and natural reason as an all-subduing, eternally-victorious foe, Jesus Christ by his doctrine, and especially by his resurrection, shewed that the king of terrors was vanquished, and *brought life and immortality to light*. In the divine plans, death was the consequence of sin, and immortality was the consequence of Christ's righteous submission to death. Through sin, the human race lay under the sentence of mortality, but through the divine mercy, made known and administered by "the mediator of the better covenant," the sentence and curse were removed, a general acquittal was proclaimed and "everlasting righteousness was brought in. "The wages of sin is death," but the gift of God is eternal life, through Jesus Christ, our Lord."

EPISCOPUS.

Natural Theology. No. III. On the eye.

(Continued from p. 104.)

He that formed the eye, shall he not see?

THE ancient philosophers had very imperfect notions of the manner in which vision is effected. They simply knew, in general, that the eyes were the instruments of it. Imperfect, however, as were their ideas on the subject, the wisdom and foresight manifested in the operation, and in the structure of the organ, did not escape their observation. They admired the position of the eye, in the most elevated part of the head, whence, like a centinel, it could overlook a multitude of objects with a single glance. They admired its extreme mobility and the ease with which it could be turned in every possible direction, and thus, as it were, multiply itself by the variety of its sensations. They admired the suppleness of the lids, ready at all times to cover the eyes as with a veil, to protect them from the impression of too vivid light or the attack of exterior objects, or to aid the power of sleep over the whole frame. But these and other observations of the same kind, relate only to neighbouring circumstances; the intimate mechanism of vision they had not thought of penetrating. It is now completely ascertained, as we have seen, that every eye is a true optical instrument, on the ground of which light delineates, or paints in miniature, the portrait of every object situated in the presence of the spectator. Of all the subjects of observation with which nature every where abounds, it may justly be said of this organ, that there is none which more forcibly exhibits in its structure the marks of infinite intelligence.

Having in our last given a description of the eye and of its several parts, we shall now endeavour to account for the manner in which vision is achieved. From all the points of any object that presents itself to the eye, there proceed rays that diverge in every direction, but of these rays those only that enter the eye through the pupil have any effect in producing vision. By means of these a complete image of the object is formed on the bottom of the eye; but the image made or painted on the retina is reversed, in consequence of the circumstance that the rays proceeding from points situated on different sides of the middle point, cross one another on passing through the pupil. How this is effected may be seen by taking the eye of an ox recently killed, and stripping it of its sclerotica behind. If in this state the eye be placed in a hole made in the window-shutter of a dark room, with the corner outwards, we shall see in the transparent membranes of the opposite part, distinct images of the exterior objects.

This truth admitted, viz. that the instant an object is before the eye, that object has its portrait on the bottom or back of the organ; it should seem that vision required no farther illustration, but that we may be led to suppose that our eyes are already trained, and that the mere presence of objects is sufficient for the impressions made on the retina and transmitted by the optic nerve to the brain, to enable the mind to represent those objects to itself precisely as they are, and in the places where they are. It will however, upon reflection, be quite evident that something more is necessary, considering that the image which is painted on the retina is a simple surface figured and coloured, without *relief*, and is moreover the result merely of the action which the extremities of the rays that touch it exert on the organ,

and has no connexion of itself with the opposite extremities, where the body which is the object of vision is situated. Philosophers have hence been led to suspect that there existed some intermediate agent, serving to connect the impressions produced by the rays which bodies send to the eye, with the modifications of those bodies themselves. They imagine that touch, or the sense of feeling is in some way or other instrumental in instructing the eye and enabling us to correct the errors into which we should be led by this organ when left to itself. This has been explained after the following manner, by M. Condillac, in his "Traité des Sensations."

Our first lessons are derived from the various motions which the hand makes that has its own image in the bottom of the eye. While in turns it approaches nearer to or withdraws farther from this organ, it teaches us to refer to a greater or less distance to one place than to another, the impression that is produced on the retina, from the knowledge we have of the position of the hand, and of the direction and extent of every movement which it makes. While one hand passes over the other, it conveys, in a manner, over its surface, the colour of which the impression is in the eye; it circumscribes this colour within its limits, and excites in the mind the representation of a body shaped in such a manner. Afterwards when we touch different objects the hand directs the eye over the several parts of each of them, and renders the arrangement and respective positions sensible to it. It acts incessantly with regard to the eye, by means of the rays of light, as if it held one extremity of a stick, of which the other end touched the bottom of the eye, and guided this stick in succession over every part of the object. It seems even to inform the eye that the point it touches is the extremity of the ray which strikes that organ; and thus while it runs over the surface of the object, it seems to pronounce its true form. When once the eyes are instructed, the experience they have acquired enables them to do without the help of touch, and the presence alone of objects occasions the return of the same sensations when the rays proceeding from those objects make similar impressions on the organ.

At the same time that the sense of feeling instructs the eye with regard to the images of objects, it exercises it also in the art of estimating their position in space, their size, and their distance; and when this distance exceeds that to which the motion of the hand extends, we supply the defect by another exercise, which consists in approaching towards the object till we touch it, and then receding from it again; and by the extent of these contrary movements we ascertain its distance with a degree of accuracy quite sufficient for all common purposes. When the object exceeds the compass of our ordinary movements, the proportions we are accustomed to remark serve as rules by which to apply to more remote objects the impressions that are made upon us; but as the distance increases, circumstances become less favourable to such applications, and beyond a certain limit objects present themselves more or less under a deceitful appearance, and we are led into that kind of errors called optical delusions.

Having given this brief account of the manner, or supposed manner of vision, we shall proceed to observe, that we cannot contemplate the structure and uses of this organ without admiration of the power, the wisdom, and the goodness of the Creator, especially when we consider the prodigious exactness, and exquisite skill employed in every part, administering to this noble and necessary organ. To pass over the arteries and veins, and other parts that are common to the rest of the body, let us reflect on its several muscles, which are placed, so as to be adapted not only to every possible motion of the eye, but each is endowed with such an exact degree of strength, as to cause the most perfect equilibration, by which all contortions of the eye are prevented, and it can with the utmost readiness apply itself to every object. Again, the tunics or coats are so admirably seated, and of so firm a texture, as to fit every place, to answer every occasion, and to be proof against all common inconveniences and annoyances. In the humours also, we find all the requisite clearness and transparency, for an easy admission of the rays of light, well placed for refracting them, and formed, by the nicest laws of optics, to collect the wandering rays into a

point. To this may be added the structure of the darkened cell, in which these curious humours lie, and into which the glories of the heavens and the earth are brought and exquisitely pictured, which cell is perfectly adapted, by means of its texture, aperture and colour to guard off from without, all useless and noxious rays, and within it is extremely well coated with a dark tegument, that it may not reflect, dissipate, or any way confuse or disturb the beneficial rays. According to Descartes, this blackness is intended to obscure the rays which are reflected from the bottom of the eye to its fore-part, and which would otherwise be thrown back again upon the bottom, and thus occasion a confused vision. Another reason has been assigned for this colour, viz. that the superfluous rays which proceed from lateral objects may be absorbed. Hence illuminated objects are best seen from a dark station, because the rays proceeding from them are not obliterated by circumambient light.

It has been observed by the honourable Mr. Boyle and by others who have discoursed on the wisdom and goodness of the Almighty from the structure of the human frame, that as we are under the necesaity of using optic glasses, so nature, meaning by the term, the God of nature, has made a far more complete provision in the eyes of animals, to shut out too much, and to admit sufficient light, by the dilatation and contraction of the pupil; and it may be farther noted that these pupils are in different animals of different forms according to their peculiar occasions. In some, particularly in man, it is round, that being the most proper figure for the position of our eyes, and the uses we make of them on all occasions. In some animals it is oblong, and large, as in the cow, sheep, horse, &c. which is an admirable provision for such creatures to see the better laterally, and thereby avoid those things that might offend them. In other animals the figure of the pupil is erect, and also capable of opening wide and shutting up close. The latter of which serves to exclude the brighter light of day, and the former to take in the more faint rays thinly scattered about in the night, which is an admirable provision for those animals, as the cat, squirrel, &c. that have occasion to watch and way-lay their prey both by day and night, and to look upwards and downwards in the act of climbing after their food or to avoid danger.

With respect to the means adapted to the protection of this curious organ we may quote the words of Cicero *De naturâ Deorum.* "The eyelids," says this philosopher, "which are the coverings of the eyes, are soft to the touch that they may not hurt the sight, and are fitted both for veiling and opening the pupils with the greatest celerity. They are defended by the eye-lashes, as by a palisade which prevents any thing from falling into them while the eyes are open; and closing together in sleep, the eye is at rest under their covering. They are likewise most admirably placed under shelter, and are guarded on all sides by more prominent parts. The upper eye-lids covered by the eyebrows are screened from the perspiration falling down from the forehead; the under eye-lids are defended by the cheek-bones which rise higher than their surface." It is remarkable also, that the hairs of the eye-lashes grow only to a certain length, and never stand in need of cutting like the hair on the head: again, their points stand completely out of the way: those in the upper lid bend upwards, while those in the lower lid decline downwards. From these circumstances, we may learn how critically exact the great Author of Nature has been in even the least and most trivial conveniences belonging to every part of the animal frame. Did our plan admit of figures we would farther shew the curious structure and lodgment of the muscle which is used in opening the eye-lids, and of another, or circular one, used in closing them, and we would gladly point out the nice apparatus of glands that keep the eye moist, and serve for tears, and other circumstances which anatomists have noticed with wonder and delight.

Some Account of Cheynell's "Rise, Growth and Danger of Socinianisme."

(Continued from p. 83.)

Chapter I. of this curious pamphlet is entitled, "Of the Rise of Socinianisme." Cheynell attributes this malignant heresy to "the spirit of an-

tichrist," which even in the apostles' time led "*Cerinthius* and *Ebion* to blaspheme Christ." The divine, who as one of the famous Assembly was empowered to determine the standard of orthodoxy for nations and ages, was so little versed in ecclesiastical history as to believe that the founder of the Ebionites was a teacher of the name of *Ebion*. Ostorodus, whom he quotes in the following sentence, might have set him right, if he had been capable of learning either truth or history, in what relates to "Socinianisme :"— "Ostorodus would not have the name of Ebionites imposed upon the *Socinians, quia vox Ebon Hebraicè egenum significat.* Præf. Inst. pag. 10, 11; it seemes they would not be counted mean-conditioned men : and there are some indeed, and those no beggers *(unlesse it be at court)* who are too much addicted to *Socinian* fancies : and yet if that be true which Ostorodus cites out of Eusebius, that the Ebionites were so called because they had a mean and beggarly opinion of Christ, sure the Socinians might be well called Ebionites, for none have baser and cheaper thoughts of Christ, than they."

After specifying and stigmatizing Arians, Photinians, Samosatenians, Eutychians, &c. down to "Sadducees, Papists, Anabaptists, Schwenckefeldians, Antinomians," with all of whom the Socinians are represented as agreeing in their worst heresies, Cheynell adds, "But I must not in my haste forget *Abelairdus*, or as Platina calls him, *Baliardus*, as *Bernard, Abailardus*, his name in our English tongue may be *Balard*; he flourished about the year 1140; he had a very ready discoursing wit, and is by some voiced to be the first founder of schoole-divinity; whether he maintained all those heresies which *Bernard* layes to his charge I shall not now stand to dispute, there is some cause of doubt; *Abeilard* lived to make his apology, and if it was but an honest recantation, he hath made some amends."*

Cheynell next takes notice of *Postellus*, though he says, he "shall not doe him so much honour as to take notice of him;" and "as for *Servetus*," he adds, "I will not staine my paper with his blasphemies." "It is much questioned," he allows, "whether the Senate of Geneva did not deale too severely with him," but he quotes Beza to shew that considering his heresy, his admonitions by Calvin and others, and his obstinacy, he was put to death most justly. Such was the spirit of this member of the Assembly of divines who had a chief hand in settling the creed of our self-named orthodox brethren of the present day! "The Senate of Geneva," he further says, "were in good hope by this exemplary punishment upon Servetus to crush this cockatrice's egg and kill the viper; but for all this some underhand and others more boldly and impudently did seduce the people."

In the true temper of a persecutor, Cheynell expatiates with savage joy on the melancholy history of Valentinus Gentilis, who was burnt for heresy at Berne, in 1566 :† he even abuses the Papists because they had before this event forgiven and released Gentilis, when he was in their power.

He next pursues the two *Socinuses* through several pages. Having quoted a passage from the works of *Faustus Socinus* concerning his uncle *Lælius*, he says,—"I am at this great paines of transcribing, *because Socinian books are so dear*, every man will not pay *a groat a sheete, the price that I am forced to*, onely that I may declare the truth." Amongst "the tricks and devices" of Faustus Socinus, he reckons this, that he "pretended, just as our translator here" (alluding to Mr. *Webberly*) "to be *a Reformer of the Reformers*, nay, of the Reformation itselfe." He describes a book of *Socinus's*, which he confesses he never saw, as a *pestilent* one, "in which he hath most cunningly vented his poison," viz, *De S. Scripturæ Authoritate*, which, Cheynell goes on to say, "Calovius tels us is one of his most subtile pieces, and seemes to be one of his first Essayes : *Dominicus Lopez* a Jesuit, was so taken or mistaken with it, as to print it in the yeare, 1588." Dominicus Lopez is not the only Trinitarian who has been taken,

* For an account of Abelard, see the extract, p. 136, &c. from Turner's History of England.

* See an account of this murder, M. Repos. iii. 309—312, in an article furnished by the late Rev. S. Palmer.

or to give the member of the Assembly of Divines his pun, *mistaken* with *Socinus's* tract on the "Authority of Scripture;" it was translated into English by Combe, in 1732, with a recommendation by Bp. Smallbrook, and a dedication to Queen Caroline.*

Chap. ii. on "The growth of Socinianisme," is very short and scanty. "Ill weeds thrive apace," says Cheynell, and he instances, "in whole congregations submitting themselves to the Socinian yoake in *Sarmatia*," and in there soon being "some hundreds of congregations infected in *Transylvania*;" for these facts he quotes *Calovius*, a celebrated Anti-Socinian writer. From the same Calovius, Cheynell borrows some abuse of *Petrus Steinius* or *Statorius*, a popular missionary preacher, "by whose unhappy eloquence the sublimest subtilties of Socinus which transcended vulgar capacities were so explained and smoothed in a popular but plausible way that *the most refined notions were made familiar to the common people.*—This blasphemous wretch did travaile *ab extremâ Silesiæ ora in intimam Lithuaniam*, that he might spread his errors; though he did thereby often endanger his life: he lived a long time, he was about 66 years of age when he died."

"The danger of Socinianisme" is the title of Chap. III. Cheynell here says, in a style that has come down to the present times, that *Socinians* are not Christians, and that he "cannot but blot out *Smalcius* his name out of the white roll of Christians, if it were but for that one blasphemy, *Christianis esse potest qui divinam Christi essentiam negat*, i. e. he may be a Christian who denies the divine nature of Christ.

Socinians are said to "set open a wide gap to Atheisme, by denying that the soule of man can possibly so subsist by itselfe after this life as to be capable of joy or torment, of reward or punishment; they may," adds this censor, "when they please, speak plain English and say that there is neither heaven nor hell."

In this and the subsequent chapters are strictures on Mr. Chillingworth's books—of these, however, we shall take no account, as we have hereafter to extract some particulars from another pamphlet of Cheynell's, directed entirely against that renowned Protestant advocate.

The dangers of Socinianisme are, its doctrines of the right of private judgment, the nullity of *Fathers or Councells*, the sufficiency of scripture, the resurrection not the resurrection of the same body, the salvableness of heretics and all honest virtuous persons, and the duty of a Catholic, as opposed to a sectarian, spirit.

"Socinians" concludes this Westminster divine, "*are not to be suffered in any state*, for they will not shew any obedience or respect to magistrates; they say, they have no power to punish hainous offenders in time of peace, nor have they power to defend themselves or the people by sword, in time of warre. But especially, they charge the magistrates to beware how they meddle with good honest hereticks, for all hereticks in the opinion of *Arminians* and *Socinians* (who speake favourably in their own cause) are good pious men."

Cheynell here refers to and misrepresents the opinions of some of the Polish brethren, who held, surely in the spirit of the New Testament, that all *war* is unlawful and that *capital punishments* are unwarranted by the laws of God and nature. To his furious spirit these gentle, benevolent sentiments appeared perfectly ridiculous, as they did to the great body of the divines of that age, who were true members of "the *Church Militant* here below," which also Cheynell accuses the Socinians of disowning. In fact, the Presbyterian ministers of this time were as much heads of a political as of a religious party; they preached and prayed politically, and their lives were employed (until by the Restoration another set of state divines were placed uttermost) in promoting the cause of a faction. Modern Dissenters are apt to look back to the Westminster divines with awe, as prodigies of purity and piety; but in reality no class of ministers were ever deeper involved in worldly schemes and political intrigues and struggles for power. They deserve some praise as patriots, though that is diminished by their inconsistency in shrinking from

* See "A Plea for Unitarian Dissenters." By Robert Aspland. 2nd ed. 12mo, p. 78. Note *g*.

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the only just principles of opposition to a faithless tyrant—by their fierce opposition to religious liberty—and, above all, by their tame and base unconditional submission to Charles II. who was bred in the school of hypocrisy and profligacy, and who even went beyond the lessons of his education.

(To be continued.)

GLEANINGS; OR, SELECTIONS AND REFLECTIONS MADE IN A COURSE OF GENERAL READING.

No. CCXII.

"*Old Mumpsimus*"—"*New Sumpsimus.*"

An old priest (says Camden) always read in his portass [breviary] *mumpsimus domine* for *sumpsimus*; whereof when he was admonished, he said, that he had now used *mumpsimus* thirty years, and would not leave his *old mumpsimus* for their *new sumpsimus*.

No. CCXIII.

A Kemble-Pipe

In the county of Herefordshire the people have by tradition an account of what is called "a Kemble Pipe," meaning the last one smoked at a sitting:—the story alludes to a man of that name, who, in the cruel persecution under that merciless bigot, Queen Mary, being condemned for heresy—in his walk of some miles from the prison to the stake, amidst a crowd of weeping friends, with the tranquillity and fortitude of a primitive martyr smoked a pipe of tobacco!

No. CCXIV.

Cardinal Wolsey.

Amongst the praises bestowed upon Wolsey, let us not forget (says Jortin, referring to Luther's Table-Talk) those of a certain Zany, who seems to have played his part very well:

"In England was a cardinal, the son of a butcher, (he means Wolsey) concerning whom a knavish fool said, God be praised, that we have got such a cardinal: when he cometh to be Pope, we may freely eat flesh in Lent and on forbidden days; for St. Peter was a fisher-man, and he forbad eating of flesh, to the end he might sell his fish at a high rate; but this butcher's son will hold over flesh, to get money thereby."

No. CCXV.

Lupanthropia.

I was credibly informed by a gentleman of Dantzic (says Sir John Reresby, in his Travels, 1657), that in some parts of Prussia the peasants will ordinarily go into the vast woods, there fancy themselves to be wolves, prey upon raw flesh for some months, go upon all fours, and fly from the sight of man; whether from frenzy, or that they were actually transformed, said he, is doubted, which would appear more ridiculous, had not some Greek authors written long since of this kind of metamorphosis, calling it Lupanthropia, from being sometimes man, sometimes wolves; and that we know Nebuchadnezzar ate grass with beasts for some time.

8vo. 1813. p. 141.

No. CCXVI.

Mahometan Calvinism.

And one of them shall say, Verily I had an intimate friend while I lived in the world, who said unto me, Art thou one of those who assertest the truth of the resurrection? After we shall be dead and reduced to dust and bones, shall we surely be judged? Then he shall say to his companions, Will ye look down? and he shall look down, and shall see him in the midst of hell: and he shall say unto him, By God, it wanted little but thou hadst drawn me into ruin; and had it not been for the grace of my Lord, I had surely been one of those who have been delivered up to eternal torment.

Sale's Koran, V. ii. p. 310.

No. CCXVII.

Etymology of Libel.

It was a new but witty Etymologie, which the Lord Chancellour St. Albans (at Star. Cha. in the cause of the Nottingham Libel) gave of a libel; that it was derived of a lie forged at home, and a bell to ring it up and downe the country.

Holy Table, Name and Thing. 1637. p. 1.

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REVIEW.

"Still pleas'd to praise, yet not afraid to blame."—POPE.

ART. I.—*Sermons on various important Subjects*, by the late Rev. Ralph Harrison: to which is prefixed a Biographical Memoir of the Author. With a Discourse on occasion of his Death; by the Rev. John Holland. 8vo. pp. 867 and xvi. Longman and Co. and Johnson and Co. 10s. 1813.

MR. HARRISON, whose posthumous sermons are here presented to the public by his son, Mr. William Harrison, is well known by his Sacred Harmony. He was for many years joint-minister with the late Dr. Barnes, of the respectable dissenting congregation, meeting in Cross Street, Manchester; but, as we have already given some account of him [v. 601, 602. ix. 264], we shall observe only with regard to his life, that it appears to have been such as to create a natural desire in his surviving friends of possessing a volume of his discourses.

There is at the same time sufficient merit in these sermons to recommend them, independently of the considerations of friendship. The reader soon perceives that they are the productions of no ordinary mind; they uniformly display an enlightened understanding, a sound judgment, a correct taste, and, which is of more importance, clear views of scriptural truth, and pure moral discernment. In the distribution of his subjects, the preacher is remarkably simple and unaffected; but perhaps the plans of his sermons are rather too uniform. He is often peculiarly happy in his definitions and descriptions. The style is perspicuous and neat, and sometimes elegant.

Throughout all the discourses there prevails calm good sense; often united with a glow of affection that touches the heart, but never interrupted by those bursts of eloquence which arouse the imagination and seize the passions. On some of the subjects we expected more fervour than we have found.

None of the sermons are doctrinal, but the opinions of the author now and then appear, and we may, we presume, rank him under the general denomination of Unitarian.

On practical topics we know few sermon-writers that excel Mr. Harrison; none that may be read with more profit by young persons and in families. In this view, also, his Discourses are recommended by their brevity, a property of sermons which all preachers agree to extol, but which, judging by our experience, all find it difficult to maintain.

The sermons are xxiv in number, under the following titles:—Wisdom. Domestic Union. The Duties of Parents. The Duties of Children. The Duties of Masters and Servants. Discretion. History of Joseph. Review of Divine Mercies. Contentment. Compassion. Praise. Forgiveness. Faith. Persecution. Beneficial Effects of Christianity. Human Life a Pilgrimage. The Love of God. The necessity of Watchfulness. Charity. Mutability of Life. The Christian Life. God the only proper Object of Glory. Danger of bad Company. History of Cain and Abel.

In the following passage the principles of Protestant Dissenters are well and boldly stated: the extract is from the first sermon, entitled, "Wisdom," delivered "on occasion of the establishment of the Manchester Academy, in the year 1786," and now re-printed.

"That Christ is the only king in his church, and permits no one to share in his authority—That he has left behind him no successor, to act as his vicegerent or representative upon earth, with power to alter, to add to, or to interpret the laws of his kingdom—That no profession, rank, or number of men has dominion over the conscience—That the scripture is a complete rule of faith, and that the application of this rule belongs to every private Christian—That to substitute creeds and confessions, drawn up by fallible men, for the words of Christ and his apostles, is an unwarrantable and dangerous imposition—That to inflict penalties of any kind whatever for nonconformity to human systems, or to exclude others from communion, because they do not receive our standard of orthodoxy, is a violation of men's natural and Christian privileges." Pp. 31, 32.

The reader will be pleased with an expostulation on the subject of filial duty, from Sermon iv.

"The honour due to parents is the natural expression of gratitude. It is the

return which every ingenuous mind will be prompted to make, for innumerable proofs of kindness and affection. And here should we slightly review the scenes of parental care and tenderness, how powerful are the obligations to filial respect and esteem! From the first entrance of children into the world, ignorant of the circumstances of their being, weak and helpless, the protection of a father screened them from danger, the fondness of a mother supplied every want. They listened to your infant cries, and sympathized with all your sorrows. They turned pale at the apprehension of your danger, and scrupled no labour or expence to promote your comfort. When infancy was followed by childhood, their care and affection still continued. They set a guard upon your steps, and centred in your happiness their treasure and their joy. Nor did they attend merely to your present exigency; they provided for your future welfare. They were anxious to bestow upon you a competent share of worldly blessings, and to introduce you with advantage upon the theatre of life. And their best expressions of kindness appeared in restraining those propensities that lead to disgrace and misery; and in forming those virtues which are the foundation of present and of everlasting happiness.

What then are the returns due to parental love? What is the recompence that belongs to benefactors like these? Will you not with alacrity give honour to a father, and rejoice the heart of a mother? Will you not studiously avoid whatever may offend or displease, and by every token of respect and affection, pay a small share of that debt which can never be wholly discharged?" Pp. 82, 83.

The conclusion of Sermon x. on "Compassion," has, besides other excellencies, a more evangelical complexion than distinguishes some of the discourses:—

"Compassion shines with peculiar lustre amongst the social virtues. We deservedly esteem the generous and the bountiful; but still more, the merciful man, whose kindness is directed to the friendless and forlorn, the poor and the afflicted. Is it thought that the exercise of compassion will subject us to uneasiness, and add the misfortunes of others to our own share of calamity? It is true, that it necessarily supposes a sensibility of mind, and that we participate in the distresses of others. But the satisfaction that results from it, will amply compensate for the uneasiness it creates. The sorrows of the compassionate heart are infinitely overbalanced, by the inward approbation and self-complacence, with which it is accompanied. And every act of humanity, not only yields a present pleasure, far more exquisite than the joys of luxury, or the pursuit of ambition, but becomes, by reflection, a perpetual source of enjoyment and happiness. Nor is it a slight consideration, that the compassionate man, by securing the love and esteem of his fellow-creatures, provides for himself a refuge in the day of adversity. Such is the uncertainty of human affairs, that we know not what time *may bring forth*. Providence may sink our condition, to that of the man who now implores our bounty. It may visit us with calamities, similar to those which we overlook or despise; and render us the objects of compassion and comfort. Yet how can we expect to receive that kindness from others, which we have failed to exercise ourselves; or, if in the time of prosperity we have been hard-hearted and unkind, what return can we expect in the day of adversity? It is, therefore, a maxim of prudence, 'cast thy bread upon the waters, for thou shalt find it after many days. Give a portion to seven, and also unto eight, for thou knowest not what evil shall be upon the earth.'

To these arguments, which reason suggests, we may add the powerful manner in which this virtue is enforced by the Christian dispensation. In almost every page of the New Testament it is enjoined or exemplified. We are exhorted to 'be pitiful and courteous, having compassion one of another.' The man that wants this principle, is represented as destitute of religion and incapable of goodness. Our Saviour has taught us not to confine our bounty to our wealthy friends and neighbours, but to regard 'the poor, the maimed, the lame and the blind.' He has instructed us not to limit our kindness to the narrow circle of our countrymen, but to pity and relieve the distressed, of whatever nation or religion, sect or party. He has pronounced 'blessed are the merciful, for they shall obtain mercy;' and has declared, that compassion to our fellow-creatures is a necessary condition of our acceptance with God. He has taught us, that we cannot be the children of the Most High, unless we resemble him in goodness, and are 'kind even to the unthankful and unjust.' And, by his own example, he has particularly illustrated and enforced this amiable virtue. His compassion prompted him to unparalleled labours and sufferings for our sakes. He sympathized with the children of sorrow and want. 'He went about, doing good' to the souls and bodies of men. His divine office was 'to seek and to save those that were lost'; and, prompted by the most generous love, 'he gave himself up to death for our sakes, the just for the unjust, that he might bring us unto God.'

'Let,' then, 'the same mind be in us, which was also in Christ Jesus.' 'As the elect of God, holy, and beloved, let us put

on bowels of mercy.' Let us abound in the exercise of a virtue, which will contribute so much to our present and future happiness. Let us subdue that pride and malice, envy and resentment, which oppose the feelings of compassion. Let us banish that indolence, let us extirpate that avarice, which prevent our compliance with its dictates. Considering mankind as the children of one common parent, let us 'love as brethren.' Let us not overlook the sorrows of others, nor the circumstances that aggravate their affliction. Let us remember, that, many of the distresses which we witness, will, in all probability, fall to our own lot. Is thy fellow-creature in sickness, forget not that thou art exposed to similar suffering. Is he lamenting the loss of friends, remember, that ere long thy own must be the house of mourning. Is he involved in sudden calamity, 'Boast not thyself of to-morrow, for thou knowest not what a day may bring forth.' Let a sense of our own frailty and weakness, give us a lively interest in the distresses of others. And, above all, conscious that our hope of divine mercy must rest upon our conduct towards our fellow-creatures, let us 'be kind one to another, tender-hearted, forgiving one another;' remembering that 'with what measure we mete, it shall be measured unto us again;' and that 'he shall have judgment without mercy, who hath shewn no mercy.' Pp. 162—166.

There is not a finer passage in the volume than this on *sacred music*, from Sermon xi. on "Praise," in which the author appears quite at home, and rivals the beauty of Bishop Atterbury's Sermon, preached on Cecilia's day [Sermons, Vol. iv. pp. 235—263.]:

"'It is good,' says the Psalmist, 'to sing praises unto our God; it is pleasant, and praise is comely.' So excellent, becoming and delightful, is the song of praise, that it has been authorized by the example of all nations, and universally received into the solemnities of religion. It formed a conspicuous and important part of the Jewish worship; and gave beauty, dignity and animation, to the sacred services of the temple. Nor hath Christianity abolished this expression of homage as an empty form, or useless ceremony. Its divine author was pleased to consecrate this act of worship by his own example, under circumstances peculiarly affecting. On the evening which preceded his sufferings, when he celebrated the passover with his disciples, and instituted the memorial of his death, they concluded the solemnity by joining in a psalm or hymn of praise. And St. Paul exhorts the Christian converts to the observance of this duty: 'Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms, and hymns, and spiritual songs; singing with grace in your hearts unto the Lord.'

Nor does the propriety of this mode of worship rest only on general custom, or mere authority. Divine song is undoubtedly the language of Nature. It originates from our frame and constitution. The wise author of nature has kindly added to our other powers and faculties, the sense of harmony. He has ordained certain sounds to excite sensations of delight; he has made them the proper accompaniment and expression of the passions and affections of the mind. Were we to observe with the Psalmist, that the duty is pleasant, that the voice of melody tends to cheer and invigorate the spirits, to still the tumultuous passions, to fix the wandering attention, and to prepare and compose the heart for the exercises of public worship, it would be no slight argument in its favour. But we rather observe that it is *comely*, as suitably expressing the sentiments of devotion, and the sublime joy which religion is fitted to inspire. It is the manner in which the affections of the mind, when elevated and enlarged, do naturally express themselves. It can accommodate itself to the various modifications of love and joy, the essence of a devotional temper. It hath lofty strains for the sublimity of adoration, plaintive accents which become the tears of penitence and sorrow; it can adopt the humble plea of supplication, or swell in the bolder notes of thanksgiving and triumph. Yet it has been properly remarked, that the influence of song reaches only to the amiable and pleasing affections, and that it has no expression for malignant and tormenting passions. The sorrow therefore to which it is attuned, should be mingled with hope; the penitence it expresses, cheered with the sense of pardon; and the mournful scenes on which it sometimes dwells, irradiated with the glorious views and consolations of the gospel.

We further add, that, by a sympathetic influence, the tones, which naturally express, do also powerfully excite certain passions of the mind; and that, under due regulation, the aid of music becomes favourable to religious impression. She can awake the dull and torpid powers, she can introduce and cherish the affections which belong to thanksgiving and praise. Separate even from language and sentiment, she can influence the passions and movements of the soul, can inspire with solemnity and awe, can animate with gladness, or dispose the heart to devout love and affectionate sorrow. But the full and proper effect of music depends upon a connexion with becoming sentiments and expressions. When directed to a suitable object, and subservient to the heart and voice, her energy is most conspicuous and delightful; and she displays her noblest

excellence and use, when consecrated to the service of religion, and employed in *the courts of the living God*. When the glories of the great Jehovah are our theme, his mercies our song, when sublime subjects of praise are accompanied with expressive harmony, and the pleasures of devotion heightened by the charms of singing, we experience the most pure, rational and exquisite delight. Under this image, the Scriptures convey to us some obscure representation of the exercises and enjoyments of the heavenly world. 'I heard the voice of a great multitude, as the voice of many waters, and the voice of mighty thunderings, saying, Hallelujah, for the Lord God omnipotent reigneth. They sung the song of Moses, the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty, just and true are thy ways, O king of Saints!'

"But that divine song may correspond with its important object, it requires to be well regulated and improved. It should adopt a style of music chaste and pure; suited to holy places, and to sacred subjects. Care should be taken, that it be executed in a becoming manner; lest discord and dissonance be substituted for the charms of melody and harmony, and this mode of worship, instead of elevating our devotions to divine and delightful sensations, should awaken our regret, and excite uneasiness and disgust." Pp. 173—177.

A very just distinction is made in S. xi. on "Forgiveness," between punishment and revenge:—

"When therefore we are required *not to avenge ourselves*, we are by no means restrained from necessary punishment, nor from a proper regard to our own security. But the precept of the text universally prohibits revenge; and it may be of importance to observe the distinction between punishment and revenge. They both require that the offender should suffer for his crimes; but they proceed from different principles, and have respect to different ends. Punishment originates from a benevolent temper, and its tendency is to promote the public happiness. Revenge considers not the amendment of the offender, the good of society, or the prevention of future evil. Its object is to make the person unhappy, because he has offended. Revenge has a retrospective view, punishment looks forward. The former is actuated with a sense of past evil, the latter aims at approaching good." Pp. 183, 184.

The enlightened Christian teacher appears in the remarks on the meaning of "Faith," in S. xiii.

"The primary meaning of the word FAITH, and that, to which its other senses may be referred, is belief, or an assent of the mind to the truth of something proposed. It supposes a comparison of two or more ideas, and a judgment of the mind concerning them. It is, therefore, improperly applied to a simple apprehension. And though, in common language, we are said to believe in a particular person or thing, this is only a figurative way of speaking, and affects not the definition we have given. All that it imports, is, that we assent to some proposition relating to that person or thing. So when we are said to believe in God, the meaning is, we believe that God exists, that he is possessed of infinite perfection, and the like; otherwise, such language would be unintelligible. From this definition of Faith arises the obvious inference, that no man can be said to believe that which he does not understand. For if Faith be the judgment of the mind upon the comparison of two ideas, it follows, that where we have no ideas to compare, there can be no belief. Were a man, for example, to utter words in an unknown language, and enjoin us to credit his assertions, the thing would be impossible. Unable to comprehend his meaning, we should be equally unable to determine concerning its truth. We might, from various causes, conclude him to be a man of veracity, and confide in his probity and worth; and in this sense, might be said to believe in him; but we could have no belief in those propositions which we were unable to understand.

"But are we not actually persuaded of the truth of many things, which we do not clearly comprehend; as, the gravitation of matter, the attraction of the loadstone, the vegetation of plants? I answer, that this is by no means the case; and that belief, without a comparison of ideas, is a contradiction in terms. For what is it that we believe concerning these phænomena of nature? It is the plain fact, that matter does gravitate, that the loadstone attracts, or that plants vegetate; things which we comprehend, being obvious to sense and experience. But as we know not the manner in which these operations are conducted, so we pretend not to any belief concerning it.—I have introduced these remarks with a view to expose the error of those zealots, who demand our assent to doctrines, which they, far from being able to explain, acknowledge to be incomprehensible; or, in other words, incapable of being believed." Pp. 195—197.

What mind does not assent, what heart does not respond, to the following argument for a *future life*, from the mutability of the present, S. xx.:—

"The shortness and uncertainty of the present world indicate a future and a happier state of existence. The changes and disappointments which we now experience, direct our hopes and desires to *a better*

and an enduring substance. 'They who say such things,' as the author of this epistle remarks, they who acknowledge human life to be a pilgrimage, and yet are persuaded of the wisdom and goodness of God, 'declare plainly that they seek a country.' Can it be supposed that we, were endued with such noble powers and capacities, only to flutter about like the insect race, and then to disappear for ever; that we were introduced into this grand and beautiful theatre, merely to glance at the works of God, and then to be blotted out from creation? Shall we suppose that God *has made all men in vain?* Does the breath of the Almighty, which animates our frame, vanish into air? Will light never arise on the long night of the grave? Do the wise and the worthy, the pious and the just, the great and the good, the *excellent ones of the earth*, withdraw into annihilation, and set in darkness to rise no more? If such were to be our state, would not man appear, of all creatures, the most unaccountable? Would not the world be a chaos without form and order, and human life a paradox beyond our power to explain?" Pp. 284, 285.

The Volume closes with the Funeral Sermon for Mr. Harrison, by Mr. John Holland, which breathes an affectionate respect for the deceased and contains an interesting comparison between him and his colleague, Dr. Barnes.

ART. II. *Good's Translation of the Book of Job, &c. &c.*

[Concluded from page 118.]

"WHOEVER attempts to write on the book of Job, must be a happy man indeed, if he does not commit some errors." This was the remark of the learned Mr. Peters:* and both the fact and the principle here implied, are sufficiently established by experience. We cannot be astonished, therefore, at meeting with mistakes in the NOTES of the author, whose Translation of the poem before us, and whose Introductory Preface to it, have come, of late, under our review.

He has favoured us, nevertheless, with many excellent observations upon his rendering of a clause of the fifth verse of the first chapter: "may have sinned, NOR blessed God." "The original particle," he says, "is either affirmative or negative, according to the nature of the proposition in which it occurs: and whenever it is employed negatively, it has the precise force of, and in its general range runs precisely parallel with, our own *nor*, and the Latin *nec* or *neve:* and hence is only an imperfect or half negative, requiring a preceding negative, as *nor* and *nec* require, to make the negation complete." He adds,

"Now I venture to lay it down, as a philological canon, applicable to all languages whatever, that the imperfect negative may be employed alone in every sentence compounded of two opposite propositions, when it becomes the means of connecting the one with the other: such propositions being in a state of reciprocal negation, and the former, of course, supplying the place of an antecedent negative to the subsequent and imperfect connecting particle."

Of this canon he gives some examples from the English language, and one from the Latin; but we must confess ourselves greatly disappointed that he has not produced a single incontrovertible illustration of it from the Hebrew tongue. Nor is it within our power to supply the deficiency. We have in vain had recourse to Noldius, who assigns indeed to the particle in question the sense of *neque*,† yet immediately subjoins, *post negationem:* and the truth is that in all his instances the foregoing clause expresses a negation. It would afford us considerable pleasure if Mr. G. himself, or any of our readers, could establish his rule beyond the reach of doubt. At present, we cannot admit it as universal. If the particle which is the subject of his criticism, have a negative signification only when it follows a direct and unequivocal negation, the words "may have sinned nor blessed God," must be pronounced more agreeable to the usage of English than to that of Hebrew authors: and it will still remain to be proved that they are a legitimate translation of the original.

In his Dissertation (xv.) Mr. Good observes, that "the interrogation of the Almighty, Ch. i. 8, ii. 3, 'Hast thou fixed thy view upon my servant Job, a perfect and upright MAN?' is intended as a severe and most appropriate sarcasm upon the fallen spirit." It is a contrast, he thinks, between the undeviating virtue of an

* Critical Dissertation, &c. (2nd ed.) 173.

† Concordantiæ Particul. &c. (1734,) pp. 294, &c.

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individual of the human race, and the apostacy of an angelic being. We hoped that our translator would, in his notes, have offered reasons for putting this construction upon the inquiry. He has produced none: and the comment, we believe, rests on no other authority than his own. We are entirely at a loss to understand why he should conceive of the word *man* as being emphatic in these verses. Was it not the natural and proper term by which to speak of the hero of the poem? In Num. xxvii. 18, God says unto Moses, "Take thee Joshua, the son of Nun, *a man*," &c. Now, is this a marked description? Does not the same mode of expression occur very frequently?* The truth is, Mr. Good sat down to his labours with a fixed persuasion that the Satan of the book of Job is the prince of the fallen angels; an opinion altogether gratuitous! He therefore readily perceives, even in the words *a man*, a confirmation of his hypothesis. In the process out of which such interpretations arise there is nothing uncommon: however, the gloss on which we are animadverting, is not a little singular. But, though the translator has in this case unconsciously deceived himself, we trust that his error will be seen and avoided by those of his readers with whom it is an object to study the Scriptures on the principles of fair and solid criticism.

There is a material difference between Ch. ii. 9, as it stands in the Hebrew text, which most of the modern translators strictly follow, and as it appears in the Septuagint and some other ancient versions. Mr. G. has, in his notes, translated the addition: nor do we blame him for giving it an English dress; though he seems as fully convinced as we are of its spuriousness. We shall take this opportunity of remarking, that some of the commentators on Job have been disposed to aggravate, and others, with as little reason, to soften, the offence of the patriarch's wife, in the question, "Dost thou hold fast thine integrity?" Scott's comment upon it is truly curious, and alike violates taste and courtesy: "The rashness," he observes, "of this poor distressed lady, cannot be altogether excused,—but candour will make favourable allowances for the frailty of her sex and the severity of her trial." Whose good opinion could this ingenious man (for such he was) hope to conciliate by so extraordinary a piece of criticism? How unworthy is it of the correctness of judgment which, for the most part, pervades his version!"

On chap. iii. 8, "Let the sorcerers of the day curse it!" Mr. G. writes thus:

"A belief in divination or enchantment, has, from some cause or other, been exhibited, from a very early period of time, over every quarter of the globe. To examine into the nature of such causes, would lead us too far from the object of our pursuit. It is enough to observe at present that various passages in the Bible indicate, that such a sort of supernatural power was, in the earlier ages of the world, committed to different persons of very different characters, and even religions."

In support of this most extraordinary assertion, our annotator refers to Melchizedek and Balaam. But where shall we find any proof or presumption, of the former having been "thus miraculously endowed?" All which can be learned from Gen. xiv. 19, is that "this priest of the most high God" blessed Abram. Jacob also "blessed Pharaoh," Gen. xlvii. 10. And is such an act of benediction independent evidence that Jacob had miraculous endowments? Mr. G., however, subjoins that Melchizedek "prophesied concerning the prosperity" of Abram's family. Now from what passage of scripture is such a fact to be deduced? We can discover none, and must therefore pronounce this instance irrelevant to the author's purpose. Nor is there even the appearance of truth in the position that Balaam possessed supernatural qualifications. That he pretended to some, may be conceded. His claims and his character are strongly reprobated in the sacred writings†. He was one of the jugglers of the east; though, in a single instance, and for the purpose of defeating his impious views, the Supreme Being inspired him with the gift of prophecy. Elymas (Acts xiii. 8,) and the Jewish exorcists at Ephesus (Acts xix. 13), were of the same profession with Balaam: and their

* As in Gen. xli. 33, 38, Josh. iii. 12, 1 Sam. xi. xiii. xvi. 16, &c. &c.

† 2 Pet. ii. 15, Jude 11, Rev. ii. 14.

claims and their art were, like his, a gross imposture. It is so far from being "probable" (as Mr. G. pleases to fancy) that "to many of these persons was communicated, not only an insight into futurity and a consequent spirit of predicting happiness or misery, but a power of conjuring into open view, apparitions of the most hideous monsters; of forms that perhaps had never any real existence, and even the 'ειδωλα, or images of the dead," that the fact is directly the reverse. They had "power," indeed, "to cheat the eye with blear illusion," a power derived partly from their own skill in legerdemain and in part from the credulity of their votaries: but this was all. The case of the sorceress of Endor, has been explained, though on mutually different principles, by Dr. Chandler and by Mr. Farmer: and either of the interpretations is far more consistent with itself and with scripture than the vulgar hypothesis. Scripture uniformly discriminates between "the lying wonders" of men and the miracles which demonstrate a prophet's mission. The latitude of belief in which Mr. G. indulges on this matter, is little honourable to revelation, is subversive of its evidences and inconsistent with its authority.

Yet certain modern missionaries, it would seem, are of the annotator's opinion: he even adduces their sentiments as corroborating his own. Speaking of a "sick man" in one of the South-Sea islands, they say, "We are informed, that the condition the brethren saw him in, was owing to his having been cursed by the priest, who was chanting over him for his recovery. There is such a mystery of iniquity in the execrations used by the natives, that the wisdom which is from beneath is very manifest by them. Though we cannot credit all that is reported concerning them, yet we think that the powers of darkness are busy agents with the execrators and execrated, in a manner beyond their common influences, and that the bodies of the execrated are in reality affected thereby." Transactions of the Missionary Society, Vol. i.

The motives of those who labour for the conversion of the Heathens, we, assuredly, respect: and we wish success to all measures for this purpose which are framed with wisdom and executed by men of enlightened piety. Let our readers judge of the qualifications of the missionaries who could gravely form and transmit the opinion recorded in the preceding paragraph!

Mr. Good waives an examination into "the nature of the causes" of the ancient and general "belief in divination or enchantment." Such an undertaking, he tells us, "would lead" him "too far from the object of" his "pursuit." In truth, however, the inquiry is neither long nor difficult. All these causes may be summed up in one word, and that is — IGNORANCE. When we observe that certain effects disappear under a particular state of things, we can have little hesitation in determining to what circumstances the former existence of them should be attributed. On Christianity being preached with success at Ephesus (Acts xix. 17, &c.) "many of them who used curious arts, brought their books together, and burned them before all men; so mightily grew the word of God, and prevailed!" It was the triumph of Christian knowledge over the miserable artifices of men who gratified their avarice at the expense of the deluded rabble. This passage represents the character and the overthrow of "the Jewish exorcists at Ephesus:" and the same victory has been gained in other countries and ages since the publication of the gospel. Let Mr. Good say, how it happens that we read of divination and sorcery in periods and regions distinguished by mental darkness, while these wretched pretensions are seldom advanced, and never with general and permanent success, in spots where science and genuine religion take up their abode?

> "In the deep windings of the grove, no more
> The hag obscene, and grisly phantom dwell;
> Nor in the fall of mountain-stream, or roar
> Of winds, is heard the angry spirit's yell;
> No wizard mutters the tremendous spell,
> Nor sinks convulsive in prophetic swoon."———

We must not dismiss the note which has called forth these remarks, before we declare that we are far from being satisfied with Mr. G's rendering, "the sorcerers of the day." The public translation is not only more literal,

but more intelligible. By "sorcerers of the day," an English reader would naturally understand sorcerers living at the period adverted to by the writer or the speaker. Yet this is not the sense of the original.

The present annotator observes upon ch. iv. 18, that it "probably alludes to the apostacy of the angels under Satan." Now we will not deny that men who are previously convinced of the truth of this doctrine, may behold here a probable reference to it: nor will we dispute that, if the tenet be established on independent evidence, this verse may be deemed a confirmation of the popular belief. The meaning of a passage of scripture is to be investigated, however, on other and sounder principles. It must be examined, first, verbally, and then in respect of its connexion: and the interpreter must dismiss from his mind a bias towards "systematizing." A man who came to the perusal of this verse before he had heard of "a defection in the heavenly host," would scarcely conceive that the speaker or the poet has any such event in view. Conjecture, moreover, is not evidence: and no sentiments should be inculcated as revealed truths, on the precarious authority of a probable allusion.

We are aware that Mr. G. renders the latter clause, "and chargeth his angels with default." But, really, the original word does not express an act of revolt: it signifies "imperfection," the inferiority of even the highest of created beings to their Maker. Some failure, some inconstancy in duty, is the necessary result of the comparative "imperfection" of their nature. Yet how distant this from "the apostacy of the angels under Satan!"

The word translated by the annotator "heavenly hosts" (v. i), is of various and extensive application; the several writers of the Old Testament using it of any beings or persons whatever who are set apart from others, or selected to a specific office. It is therefore altogether arbitrary to imagine that the "heavenly hosts" must be here intended by the author. In the concluding verses of the last chapter men are the subject: and hence the presumption arises, that they continue to be spoken of, and that Mr. G. is mistaken when he says, the allusion in the second clause of the verse before us, "is necessarily to the heavenly servants and angels." We perceive no "opposition" in that clause to the first: both have the same meaning; the reference being simply to advocates in a court of justice.

Of Mr. Good's facility in discovering probable allusions, the existence of which may well be questioned, we have an indication in his note upon ch. vii. 6, "Slighter than yarn are my days."

"I believe," says he, "with most commentators, that the allegory of the web of life, as previously woven by the fates, and tissued for every individual, was co-eval with the author of the present poem, and is probably here referred to. It seems equally to be referred to by Isaiah, xxxviii. 12."

For our own part, we have met with very few commentators who have found traces of Heathen mythology in the book of Job. Admitting, however, the probability that some are scattered throughout it (and we make the concession simply for the sake of the argument), what are the marks of this specific allegory having a place in the poem? Doubtless, human life is represented both here and in Isaiah as being analogous in certain respects to the operation of the weaver. What then! In every age and country where the operation is at all familiar, would not such a metaphor, such a comparison, very naturally suggest itself? But, after all, where, we repeat, is "the allegory of the web of life," &c. In Job and in Isaiah we have only the *weaver* and the *web*. Where are the fatal scissors? Where, the three sister-destinies? Even a schoolboy will perceive that these characteristic signs of the allegory are wanting. We leave to others the inquiry, whether this mythologic fiction "was co-eval with the author of the present poem?" It is sufficient for us to have shewn that the poem itself gives no countenance to the supposition. In Job ix. 26, the patriarch complains that his "days are passed away as the swift ships:" and we should not have been greatly astonished had Mr. Good discerned in the image a probable reference to the Argonautic expedition; the point of chronology being first adjusted. The chief-

tain's vessel in that far-famed voyage, was celebrated, we know, for speed.*

We have no pleasure in detecting and exposing the mistakes of the worthy annotator. Yet our readers should be informed that his imagination often triumphs over his judgment, and that he too easily beholds Pagan as well as Rabbinical mythologies in this ancient poem.

Let us next attend to some of his remarks upon ch. xiv. 12, &c.

"It has been a subject of dispute among the commentators, whether Job, in the present place, refers to a definite term in which a resurrection will take place, or denies it by the strongest figure he could command. Yet I think the latter part of the sentence, in vers. 14, 15, is so strongly in favour of the former opinion, that no man can refuse his assent to it, who gives it the attention it is entitled to: nor do I well know how a full persuasion of such a belief could be more definitely drawn up. It appears to me so strong as to settle the question of itself, and without the concurrence of other passages that might be called in to its aid."

It would seem then that, in Mr. Good's judgment, the doctrine of a resurrection is "definitely" taught in this book, instead of being only developed! Yet in the sentences just quoted, he has done nothing more than express the confidence of his own persuasion, without the use of reasoning to illustrate its soundness and to vindicate it from objections. Heath (not. in loc.) is equally confident on the other side: and Rosenmüller considers the 14th and 15th verses as referring to the catastrophe of the poem: "hic spectatur tacitèque innuitur historiæ exitus." In the first instance Job wishes to be concealed in the grave (13), till the storm of the divine anger be past. However, he immediately corrects himself; apprehensive (14) that, if he die, he shall not live again. In consequence, he determines upon waiting till God shall appear (15) in his behalf.

The learned and very able author† of the "Critical Dissertation on the Book of Job," interprets the verses in the same manner with Mr. G. He thus paraphrases vers. 7—11: "After a tree is cut down, we see, nevertheless, the old stock flourish again, and send forth new branches: and shall man then, when he once expires, be extinct for ever? Is there no hope that he shall revive, and be raised again hereafter?" 187.

According to this paraphrase, Job reasons from the renewal of vegetation in the spring, to the resurrection of the human body: expectation prevails over doubt in the speaker's mind; and he institutes a comparison rather than a contrast. We think, however, that King James's translators have accurately rendered the particle at the beginning of the tenth verse by a word denoting opposition: "But man dieth," &c. It is remarkable, too, that in those supposed analogies of nature, which many Christian writers consider as presumptive of the doctrine of a resurrection, the Heathen poets saw nothing which was thus animating and consolatory, but the reverse.‡

Concerning xvi. 18, "hide no blood shed by me," Mr. G. affirms, "The passage has an evident reference to the cry of the blood of Abel from the EARTH." Gen. iv. 10.

This gentleman must excuse us if we say that, whenever he speaks of

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* Euripid. Medœa. l. 1.

† The Rev. Charles Peters, A. M. Rector of St. Mabyn, Cornwall. His "Dissertation," which every theological student ought to read, is characterized by erudition, piety and acuteness. In a recent number of one of the monthly publications inquiries are made concerning the place of his birth, &c. We lament that we cannot gratify them: all that we know of him is, that he passed his life in retirement, yet very usefully and respectably, and that a volume of his sermons, well calculated for country congregations, is before the world. Warburton, with most unjustifiable contempt, styled him *the Cornish Critic*: and Bishop Lowth more than intimates that Peters gave Warburton a *Cornish hug*; "which if a man has once felt it to the purpose, he will be sore of as long as he lives." Letter, &c. by a late Professor, pp. 23, 24. (*Note.*)

‡ Contrast the declamation of Minucius Felix (Octavius. xxxiv.)—"Vide adeo quam in solatium nostri, resurrectionem futuram omnis natura meditetur, * * * * *expectandum nobis etiam corporis ver est*"—with the well-known plaintive strains of Moschus (Idyll. iii. 104—112). The force of this imagined analogy, has been ably estimated in a sermon on "The Necessity of Revelation to teach the Doctrine of a Future Life," by John Kenrick, M. A. pp. 14—17 (2nd. Ed.).

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"an evident reference," we are particularly cautious in admitting the existence of such allusions. There is no proof, nor even the faintest presumption, of a reference being here made to "the blood of Abel." All which can fairly be asserted is the possibility of its being intended. If Mr. Good should consult Chappelow and Rosenmüller on the passage, he will learn that Mr. Scott is not "the first interpreter who seems to have understood its real meaning."

The annotator exclaims upon ch. xix. 24, "That they were sculptured in a rock for ever!" "I am astonished that this line has never till the present moment been separated from the preceding." The words are so separated by the authors of the French Genevan Version (the last edition), "s'ils etoient gravés sur la roche, pour y subsister à toujours!" Heath, too, "that they were cut in the rock to perpetuity!"

We now arrive at the celebrated passage, xix. 25—28, "For I know that my Redeemer," &c. Mr. Good acknowledges that "in accurately translating" it "there is some difficulty:" and he justly observes that "in the original we have nothing whatever that can answer to the words *day*, *though*, *worms* or *body*."

Of his own rendering of the verses he has given, in the notes, an elaborate illustration and defence; with which, however, we are not altogether satisfied. His translation of the first noun by the term "redeemer" is arbitrary: its true meaning is vindicator, or avenger, Num, xxxv. 12, Josh. xxv. Job naturally enough expresses his conviction that God will vindicate his character, traduced as it was by his ill-judging friends. We object, moreover, to "ascend," in the second versicle: for the corresponding verb signifies to stand up, or simply to rise from; whereas to ascend is motion towards a higher spot. In this place the word is forensic, and imports the act by which the Almighty declares himself the patron of the man of Uz. Mr. G. incorrectly states that all the translators understand this verb in ch. xxxi. 14, of God's ascending his tribunal as a judge: Chappelow's gloss is, "Riseth up as an enemy;" and he refers to ch. xix. 18. Our annotator passes over the difficulty attending the remainder of the clause. The words "upon the earth" should be literally "upon the dust:" nevertheless, the force of the noun in Arabic and the use of it in Habbak. i. 10, (Newcome's translation and note in loc.) and perhaps in Is. ii. 10, authorize this part of the received version. To stand or to rise up on the earth, is personally to interpose for the patriarch's defence. The greatest obscurity, after all, is in the beginning of ver 26. Here it may perhaps be necessary to supply a word—"and after *ulcers* have in this manner destroyed my skin, yet," &c. At the conclusion of ver. 27, we omit the conjunction, "though," of the Public Translation and of Mr. G., and read the clause as an unconditional proposition: so the Professors and Pastors of Geneva, "l'ardeur de mon désir consume mes entrailles."

Mr. Peters,* as might be expected, makes some very just remarks upon the phraseology of the passage. "The word," says he, "rendered, in the Bible translation, 'my Redeemer,' signifies equally a vindicator, avenger or deliverer; and is the same that is used for the avenger of blood so often spoken of in the books of Moses." He afterwards adds, "It is sufficient to my purpose, to understand the word here used in its plain and proper signification, that of vindicator." Pp. 201, 203.

It has been objected that "the word 'flesh' (in ver. 26) gives us too gross an image of the resurrection-body." Accordingly, the learned dissertator answers "that the Hebrew phrase is not *in*, but *from* my flesh I shall see God." In this reply there might be some weight could Mr. P. have proved that the phrase means "from or after my flesh" is "consumed or destroyed." These expressions are, in our judgment, decisive against the popular view of the sense of Job's declaration. Though "we know not what we shall be," yet nothing seems more certain than that "flesh and blood shall not inherit the kingdom of God."† And it ought to be asked, whether men who had never heard of the Christian doctrine

* Should the public ever be presented with a new edition of the "C. Dissertation," indexes and a table of contents ought to accompany it.

† 1 Cor. xv. 50, Philipp. iii. 21.

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of a resurrection, would discover even the traces of it in this much-controverted passage?

We must acknowledge ourselves to be in the number of those readers whom Mr. Scott's "explication" of these verses "does not satisfy."* It is not true that "Job had all along despaired of a temporal deliverance:" if by deliverance be meant God's attestation of his rectitude. On the contrary, he appeals from the calumnies heaped upon him by his "miserable comforters" to his heavenly Witness and Patron, with whom the record of his suit and the proofs of his integrity were lodged.† With what propriety, moreover, does Mr. S. allege that the manifestation of the Almighty in the patriarch's favour "is not said to have been a visible one, and "that if it were, Job saw it not?" The language of Job himself [xlii. 5], is, "I have heard of thee by the hearing of the ear: but now mine eye seeth thee." And even should it be granted that there is not the most distant hint in the speech of the Supreme Being of an intention to vindicate and restore "the sufferer," yet the fact of his having been so vindicated and restored is unequivocal; though it be probable that Job looked forward to nothing more than the triumph of his innocence over unworthy surmises and accusations.

From chap. xxi. 30, we learn that "the wicked is reserved to the day of destruction:" and Mr. G. assumes that the day of final judgment is here intended. To ourselves this exposition of the words seems irreconcileable with the scope and tenor of the speaker's reasoning: nor do we find it vindicated in the translator's notes.

The Public Version gives a singularly obscure rendering of ch. xxii. 30. "He shall deliver the island of the innocent," for which Mr. G. substitutes, "the *house* of the innocent shall be delivered." He is "surprised that this Arabic interpretation never occurred either to Schultens or Reiske." Now though we would not subscribe to the infallibility of those illustrious scholars; though we admit the possibility of an Arabic interpretation presenting itself to our annotator which never occurred to them; we own that we receive with caution a rendering which, while it professes to be the exact translation of an Arabic noun, does not rest upon the authority of acknowledged masters in the Oriental dialects. Hallett† removes the difficulty by one of the happiest conjectures of which biblical criticism furnishes an example; if indeed we can style that a conjecture which has the sanction of the Septuagint and Vulgate.

Mr. G. speaks of the *Rephaim*, the MIGHTY DEAD, in xxvi. 5, as "the shades of the heroes of former times," and refers to Isaiah xiv. 9, as an imitation. He afterwards says, "The spectres of deified heroes were conceived, in the first ages of the world, to be of vast and more than mortal stature." This statement is correct. Objects are magnified when perceived in mist or vapour: and the spectral appearances to which our translator alludes, are understood to have been so accompanied. Yet the *mighty dead* of Job and of Isaiah take that epithet from their former rank and power on earth, rather than from their "vast and more than mortal stature." Upon the passage before us Mr. Farmer § has made a number of remarks, which bear the stamp of his characteristic learning, ingenuity and care. He supposes that James ii. 19, is borrowed hence.

As specimens of the style and manner of Mr. Good's annotations, we select his remarks on two passages: Ch. xxxvii. 6.

"Behold! he saith to the snow—Be!"

"A passage perfectly parallel in structure, as well as in sublimity, with Gen. i. 3: and worthy of one common author:

and God said,
Be light!—and light was:

the sublimity of which is well known to every one to have attracted the attention, and compelled the admiration, of the first literary critic of ancient Greece."

"The full beauty, however, of the exquisite passage before us has never been understood; and hence it has been rendered in an almost infinite variety of ways, and in every way wrong"—

xxxix. 26.

"Is it by thy skill the falcon taketh flight,
That she stretcheth her wing towards the south?"

"The description of the horse may be

* P. 439, (2nd edition).
† P. Vers. &c. XVI. 19.
‡ Notes and Discourses, &c. vol. ii. 10.
§ Essay on the Demoniacs. &c. (8vo.) 211, &c.

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engended [as] an episode led to by the mention of the horse in the way of comparison, v. 18.* The poet now returns to the race of migratory birds, noticed v. 13. Most of the falcon tribe are of this description: they pass their spring and summer in cold climates, and wing their way towards warmer regions on the approach of winter. 'The flight of a strong falcon,' observes Dr. Shaw, 'is wonderfully swift. It is recorded, that a falcon belonging to a duke of Cleves flew out of Westphalia into Prussia in one day; and in the county of Norfolk, a hawk has made a flight at a woodcock, near thirty miles in an hour.' Zool. vii. p. 134."

In the former of these extracts the attentive reader will see on what slight coincidences Mr. Good is willing to erect the hypothesis that Moses was the author of this poem.

Our annotator's critical remarks are characterized by a profusion of quotations. Almost every language is laid under contribution to his aid. Persic and Arabic, Greek and Latin, French, Italian, Spanish, German, Swedish and Gaelic. But his extracts are far from being uniformly illustrations: the greater part of them, indeed, seem little calculated to throw light on a poem of such remote antiquity and singular excellence as the book of Job. In not a few, errors of the press occur: and, in reading the notes of Mr. G., we frequently wonder that the style of an author who appears to be familiar with so many illustrious writers, ancient and modern, is not more pure and elegant.

This gentleman speaks with approbation (notes, pp. 18, 19,) of the rendering of Matt. v. 13, "by a very learned Swede, Dr. Tingshadius, bishop of Sudermania." "But if the salt should lose its savour, how then can we salt with it?" "There can be no doubt," adds Mr. G., "that the Greek verb is employed impersonally." We shall not now discuss this point: it may be curious, however, to compare with the Swedish bishop's translation, that of Cranmer's or the Great Bible.—"If the salt have lost the saltnesse, what shall be seasoned therewith?" After all, the meaning is determined by Mark ix. 50.

As Mr. Good does not think it unbecoming an annotator upon Job to quote from Shakespear, we shall make no apology for correcting his text (281) in the first line of the "well-known apostrophe of Macbeth," where he gives the reading,

"feeling NIGHT!"

This is unintelligible. On consulting the glossary and the commentators, he will alter it to *seeling;* a term in hawking. To *seel*, is "to run a silk through the eye-lids of a young hawk, and to draw them near together, in order to make the hawk bear a hood."

In a citation from Aristophanes (215) we observe that μεν is improperly substituted for μαν. Iren. 745. Brunck. Ox. 1810.

If Mr. Good's labours upon Job be estimated only by a reference to the translator's literary advantages, they will obtain a share of praise. He who compares them with the assistance previously furnished for the illustration of this poem, and with the present state of biblical and scriptural criticism in England, but especially on the Continent, may perhaps be of opinion that we have devoted to the volume before us as much attention as it merits.

Errata in the last Number.

P. 110, col. 1, l. 22 from the top, for *prosopoeia* read prosopopœia.

P. 112, col. 1, l. 25, from the top, for the *note of interrogation* after the words *the grave*, substitute a note of admiration.

P. 113, 2nd. col., l. 20 from the bottom, for *renderings* read rendering.

P. 116, col. 2nd, l. 16 from the bottom, for *s'envelissent* read s'envilissent.

ART. III.—*The Ponderer*, a Series of Essays; Biographical, Literary, Moral and Critical. By the Rev. John Evans. 12mo. pp. 216. Longman and Co. 1812.

MR. EVANS, a Dissenting minister of Bristol, has already come before us [v. 257.] as the "Author of an Oration on the Tendency of the Doctrine of Philosophical Necessity."† Under a heavy title, he has here furnished a series of Essays, thirty-five in number, (dedicated to the Rev. Dr. Estlin, who appears to have been his tutor,) which shew him to be a general scholar, an ardent

* It is an exceedingly beautiful transition: "She laugheth at *the horse*, &c."—"Hast thou bestowed on *the horse*?" &c.

† Mr. Evans thus styles himself in the Title-page.

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lover of literature, and a zealous friend of the best interests of mankind.

No. I. is a "Biographical Sketch of the Spanish Poet Villegas," a cotemporary of Lope de Vega, whose Life by Lord Holland has introduced him to the knowledge of the English reader. At an early age, Villegas published translations and imitations of Anacreon and Horace, under the title of "Eroticas," or Amatory Poems. He attempted to rescue Spanish poetry from the fetters of rhyme by the introduction of the Latin metres; and has proved (says Mr. Evans) that the Spanish possesses greater affinity with the Latin, than any of the modern European languages. He also translated into Spanish verse the Consolations of Boethius, once a popular book throughout Europe, and wrote two volumes of Critical Dissertations in Latin, principally upon the ancient classics. He published besides a Commentary upon the Theodosian Code. He was born about 1596, and died in the 73rd year of his age.

No. II. is "On the Sources of our purest Pleasures." The highest happiness is here placed in the possession of serenity of mind, springing from regulated wants and wishes. It is assumed as a principle that a preponderance of enjoyment is the only condition upon which existence is desirable. Among the sources of the purest pleasures of the mind are distinguished —the acquisition of a devotional temper, the exercise of the benevolent affections, the retrospections of memory and the enjoyments derived from a cultivated imagination.

No. III. is "Remarks on Dr. Gerard's Definition, and Dr. Johnson's description of Genius." Dr. Gerard defines genius thus: "Genius is the faculty of invention, by means of which a man is qualified for making new discoveries in science, or for producing original works of art." Dr. Johnson describes it to be "a mind of great general powers accidentally determined to some particular direction." Mr. Evans pronounces Dr. Gerard's definition defective, and is disposed to rest satisfied with Dr. Johnson's description. Is not genius the power of originating new and arbitrary ideas, which as soon as they are perceived excite both surprise and pleasure?

No. IV. is "On the Influence of Poverty in producing Capital Crimes." Mr. Evans thinks that man is naturally lazy, and that want or the dread of want, is absolutely necessary to supply a motive for action. He suggests therefore that it is better to prevent than to punish crimes, and he would, we suppose, recommend (though he has not said so) the prevention of crimes by furnishing labour for the poor. Popular education, which he does recommend, would doubtless lessen offences by enlarging the sphere and the means of employment. But is there not a dangerous concession in the following sentence? "It will require much sophistry to convince an impartial and thinking mind, that it is just to deprive a man of life for an action [which] it was morally impossible he could avoid committing." Moral impossibility is a plea for all crimes or none; and extends not merely to the deprivation of life, but to all punishment whatsoever.

No. V. "On the Tendency of Literary Forgeries," is by a friend of the Author's. The question is imperfectly stated and unsatisfactorily discussed.

In the VIth No. "On the Infelicities of Genius," some of the sources of misery to the few persons to whom this character may be applied are pointed out, and it is suggested by way of conclusion, "that the cultivation of the moral virtues, founded upon a rational piety, is a sovereign antidote, not only to the infelicities of genius but to all the evils of humanity."

We find in No. VII. "On the Arts of giving pleasure," some sentiments with which we do not coincide. What is meant by "all happiness" being "at the best illusive?" In the concluding paragraph, *flattery* appears to be confounded with *candour*.

There are some manly and liberal observations in No. VIII. "On the Law of Libel."

No. IX. "On combining a Taste for the Beauties of Nature with admiration of the Productions of Art," concludes with "a tribute of praise," the justness of which we will not question, to "Anna Seward."

We are particularly pleased with No. X. which treats of the "Natural Intimations of a Future State of Existence." The argument from the suffering of death, suggested by Dr. Hartley, is well stated:—

"All the other pains to which our na-

ture is subject are intended either to caution us against greater evils, or to remove them. Here are pains which can have no object upon any other supposition than that of a future state."

No. XI. is a pertinent collection of "Biographical Facts illustrative of Dr. Johnson's description of Genius."

There are some sensible and spirited observations "On the proper Objects of Literary Antiquarianism," No. XII. accompanied by honourable notice of the old English writers, William of Newbury and Richard of Cirencester.

The subject of No. XIII. is local Recollections as to the early History of Bristol.

In the "Remarks on Dr. Cogan's and Dr. Hartley's Classification of the Passions," No. XIV., there is greater clearness than in some of the other papers, and we subscribe to the opinion that "for acuteness of investigation, extent of research, philosophical accuracy of discrimination and elegance of language, Dr. Cogan's works are deservedly ranked among the first productions in this branch of philosophy."

Nos. XV. and XVI., the former a "Biographical notice of Yearsley and Bryant," the latter a "Description of a Visit to Brockley Combe, in Somersetshire," are by correspondents; one of whom asserts for plants and brambles "the attributes of intelligence" and the other writes of the "gems" and characters "transcendently great" in the Bristol milk-woman's poems!

No. XVII. contains "Strictures on a few of the principal Writers on Education," which are continued in No. XIX. The writers introduced are Hannah More, Edgeworth and Hamilton, and Knox and Priestley; whose merits are liberally allowed and judiciously discriminated.

The Essay between these, No. XVIII. "On the Influence of Mechanical Principles in the Formation of Character," by a correspondent, is philosophical only in the title.

A friend has furnished in No. XX. an interesting "Biographical Memoir of W. J. Roberts," a youth of Bristol, who gave great promise of intellectual proficiency but was cut off in the 21st year of his age. There is a posthumous publication of this young man's, entitled "Poems and Letters."

In No. XXI. "On the Importance of studying Politics as a Science," we find amidst some sensible observations, calculated to promote enlightened patriotism, a recommendation of "The British Youth's Vade Vecum," published by Didier and Tebbett, and of Rose's "Constitutional Catechism," as elementary political books: Mr. Evans claims the last-named author as a "fellow-citizen."

No. XXII. is a lively and ingenious paper "On the Advantages resulting from the appointment of Death."

The next paper, No. XXIII., "Fragments of Historical Recollections," is by a correspondent.

Nos. XXIV. and XXV. contain the "Story and Opinions of George Donville." The Story is simple and barren of incident, but upon the whole pleasing; the opinions, which appear to be the author's own, are perspicuously stated.

The "Description of the Scenery of the Dargle near Dublin," No. XXVI., is by the author of No. XVI., an enthusiastic admirer of nature, who seems to have selected for description two spots as beautiful as can well be imagined.

"On the claims of Chatterton to Fame," No. XXVII. the author speaks with the partiality of a townsman. We doubt whether it be safe to apologize for this unhappy youth by the maxim that "the very errors of genius are sacred." The dangerous maxim is repeated in the account of Mrs. Robinson (p. 198).

In No. XXVIII. "On the Causes of Poverty and the best means of alleviating its Evils," the *causes* seem scarcely to be touched upon, but the *means*, namely, instructing the poor to rely upon themselves rather than upon the poor-laws and charities, are judicious, to whatever extent they may be practicable.

No. XXIX. is an interesting "Biographical Sketch of John Henderson," chiefly extracted from a little volume of Poems, published anonymously in 1795. We gave [vii. 286—292] two Letters from this singular man to Dr. Priestley, with Anecdotes of him by an acquaintance. Henderson, we are informed by Mr. Evans, wrote the postscript to the Dissertation on Everlasting Punishment, in the third volume of Matthew's "Miscellaneous Companions." He was buried in the church-yard of St. George, Gloucestershire, about two miles from Bris-

tol, and the following lines were written for his tombstone:

"Sculptor! forbear—nor seek the chissel's aid
To add a mole-hill to a mount of fame.
Say, humble stone! here HENDERSON is laid,
And bear the best of epitaphs—his name."

An ingenious correspondent has supplied No. XXX. "On the Origin of Chivalry."

A cultivated imagination appears in No. XXXI. "On the Sources of the Pleasure derived from Ecclesiastical Architecture." Mr. Evans strongly recommends to the students or admirers of the Gothic or pointed style, the "Essays on Gothic Architecture," published by Taylor and selected from the writings of Warton, Bentham, Grose and Milner.

We extract, as a specimen of the author's manner, the "Memoir of Dr. Caleb Evans," No. XXXII.

"Caleb Evans, D.D. the eldest son of the Rev. Hugh Evans, was born in Bristol, in 1737. He acquired a knowledge of the classics, and was instructed in the various branches of a general and liberal education, under the superintendence and direction of his father; and as he had early resolved to devote himself to the Christian ministry, it was determined that he should complete his studies in the dissenting academy at Mile-End, and for this purpose he was removed to London about the year 1754. The academy was at that time conducted with distinguished reputation by Drs. Walker and Jennings, of whom the last is well known in the republic of letters, as the author of "Lectures on the Jewish Antiquities," a work which combines extensive erudition, with profound research. After an application, during the usual period, to the several studies which ought invariably to form a preparation for the exercise of the important office of a public instructor, Dr. Evans continued during a short time in the metropolis, and preached to a congregation of dissenters, which then met for divine worship in Unicorn-yard, Southwark. In 1759, however, he returned to Bristol, and on the decease of the Rev. Bernard Foskett, was chosen assistant preacher to his father among the congregation of Particular Baptists, assembling at Broadmead Meeting, in that city. But his ordination did not take place till 1767, when he had nearly attained the thirtieth year of his age, at which period it was conducted by the excellent Dr. Samuel Stennett, assisted by other ministers of the Baptist denomination.

"An endowment has for many years been annexed to the salary of the pastor of Broadmead Meeting, held on condition of his being a man well-skilled in the Hebrew and Greek languages, and of devoting a portion of his time to the education of six young men designed for the Christian ministry. In the discharge of the important duties resulting from the connexion of pastor and tutor, Dr. Evans had assisted his father ever since his return from the metropolis in 1759. But even these exertions appeared too contracted to his ardent and active mind, and he determined to attempt their extension. With this design he projected, and finally succeeded in establishing the BRISTOL EDUCATION SOCIETY, which by means of its funds and annual subscriptions, has supported a dissenting academy in Bristol for nearly half a century, with considerable reputation.

"The first tutors in this academy were the Rev. Hugh Evans, the Rev. James Newton,* and the subject of this essay. The institution itself has been recently removed from North-Street to a building of considerable extent in Stoke's Croft, and promises to rival every similar establishment, even the most celebrated, in the history of dissenters.

"Upon the death of his father in 1781, Dr. Evans succeeded him in the office of pastor to the Baptist congregation in Broadmead, and at the same time was elected president of the Education Society. He discharged the duties resulting from both these important relations, with distinguished ability and zeal, during a period of ten years, and in August, 1791, terminated a career full of activity, usefulness, and honour, in the fifty-fourth year of his age. Dr. Samuel Stennett preached his funeral sermon to a numerous, and deeply affected audience, which was afterwards published, together with the funeral oration delivered at his grave, by the Rev. John Tommas of the Pithay. The preacher well observes of Dr. Evans, that 'he died at an age when, in the course of nature, his continuance for ten or fifteen years longer might have been expected. In a sence, however, he might be said to have attained this last term, if we measure his life, not by the efflux of time, but by the variety and multiplicity of his active exertions for the glory of God, in the good of mankind!'

"Dr. Evans's productions as an author

* "The Reverend James Newton was a particular friend of John Henderson, and forms one of many instances, where superior learning and exalted virtues sink down to the grave unknown to the world, and wept only by that confined circle who knew how to appreciate excellence; but whose praise, with its object, is soon carried away by the "onward-rolling waves of time. Poems, &c."

were, Sermons on the Scripture Doctrine of the Son and Holy Spirit—An Address to the Serious and Candid Professors of Christianity — Christ Crucified, or the Scripture Doctrine of the Atonement; and several single discourses, which were preached upon public occasions. The Address was the most popular of his productions, and was composed in reply to a publication of Dr. Priestley, who is known to have declared, upon its perusal, that it was written as became "a gentleman and a Christian." It is a circumstance, indeed, which reflects honour upon the memory of Dr. Evans, that his writings were peculiarly free from that acrimony of controversy, which has so much disgraced the publications of theological disputants. He diffused, even over the thorny mazes of controversy, the candour of a Christian, and the liberality of a scholar; and uniformly preserved a sacred regard to that philanthropy, which is the noblest characteristic of the Christian religion.

"The exertions of Dr. Evans, as a tutor, are entitled to the highest encomiums; and the Bristol Education Society, over which he had so long presided with indefatigable industry, united to distinguished talents, were so sensible of his various merits, that they ordered a medallion of him, executed by Bacon, with an inscription commemorating the services he had rendered the institution, to be preserved in their museum, as a testimony of his excellencies, and a tribute of their gratitude.

"As a preacher, Dr. Evans is described as having been peculiarly impressive; and while his publications were principally controversial, his exertions in the pulpit were chiefly practical. He knew that the judgment might be correct, while the conduct was erroneous; and he deemed it of little importance, if men became wiser without growing better. He employed the persuasive powers of his eloquence, principally to induce men to the practice of the several moral duties; and as these duties were enforced by the animating hope of immortality, it may be truly said of him, that he—

'Allured to brighter worlds, and led the way.'"

To complete the "Memoir" it should be added that Dr. Evans proved himself on all occasions a bold, active and consistent friend of freedom.

No. XXXIII. contains "Suggestions in favour of the Doctrine of the Perfectability of the Human Species," a doctrine which once had its day.

In the "Retrospections of a Visit to Bristol Cathedral," No. XXXIV. we are pleased with the following lines by Mrs. H. More, transcribed from the monument of the Rev. Samuel Love, who died in the 29th year of his age.

"When worthless grandeur decks th' embellish'd urn,
No poignant grief attends the sable bier;
But when distinguish'd excellence we mourn,
Deep is the sorrow, genuine the tear.
Stranger! shouldst thou approach this awful shrine,
The merits of the honour'd dead to seek,
The friend, the son, the Christian, the divine,
Let those who knew him, those who lov'd him, speak.
Oh! let them, in some pause from anguish, say
What zeal inspir'd, what faith enlarg'd his breast,
How soon th' unfetter'd spirit wing'd its way
From Earth to Heaven, from blessing to be blest.

From the same paper, we extract the following sketch:

"In the chancel was buried Nathaniel Foster, D.D. a name peculiarly dear to piety and biblical literature. His edition of the Hebrew Bible, divested of the Masoretic points, which have so long deformed the sacred text, will be a lasting monument of critical ability and learned investigation, as well as highly honourable to the literary character of his native country. Foster was born in 1717. He studied at Eton and afterwards at Pembroke College, Oxford. His application was intense, and his erudition profound. In a knowledge of the Latin, Greek and Hebrew languages, he was considered to be equal, if not superior, to any of the age in which he lived. He enjoyed the friendship of Secker and of Butler, and obtained the public approbation of Warburton and of Bryant. His career, however, was abruptly terminated just as he had attained the maturity of his powers, for he fell a victim to disease in the 41st year of his age, at the close of 1757."

The XXXVth and last No. is "On the Means of securing a happy and dignified old Age."

By the attention that we have paid to this little volume it will be seen that we judge it worthy of the reader's notice. The shortness of the Essays does not allow of subjects being thoroughly discussed in them, but may be considered as a recommendation of them to the younger reader. The style is commonly perspicuous, but perhaps not sufficiently simple. *Punition* (p. 22) is not English; *integrity* (p. 40) as a moral quality cannot be pre-

dicated of laws; and *litigation* (pp. 41, 42) is oddly applied to a defence against a criminal information. Some of the sentences are loosely constructed: e.g. "Under the second stone from the entrance, were deposited the remains of Dr. Butler; the lover, *therefore*, of profound reasoning will not fail to visit with reverence the spot consecrated by the ashes of the author of the Analogy." There is also an air of literary pretension about the work. The author's philosophy is likewise set out with occasional pomp of words. But, upon the whole, we regard the *Ponderer* as a respectable, well-read, benevolent companion, and think that many of our readers will thank us for bringing him and them together.

ART. IV.—*Histoire des Sectes Religieuses, &c.* i. e. *Gregoire's History of Sects, &c.*

(Continued from p. 109.)

The sect first described is that of the *Glassites* or *Sandemanians*. The description is concise, candid and properly historical. In stating the fact of James Hervey's having written against Sandeman, in his Theron and Aspasia, the author adds, that he is known in France only by his "Meditations among the Tombs." (P. 1.) Sandeman, we are told, (p. 2) "went to America and established some congregations there; one at Boston. But as he preached up *passive obedience*, this doctrine, *detestable at all times*, was very ill-received in a country in which liberty was on the eve of an explosion."

The next sect in the Abbé's catalogue is *Methodists, English and American*. He appears to have informed himself, at great pains, upon this subject: amongst other authorities in his report of the English Methodists, he refers to "Nichtingall" *(Nightingale)*, and Lackington, the bookseller, from whose Life, he extracts many pages.

In the following remark we perceive the good sense and love of liberty which distinguish the former Bishop of Blois:

"Wesley fell into deserved discredit, as a politician and a prophet, when, on his return to Europe," (from America) "he foretold that the insurgents would be reduced to submission, and pretended to justify in various pamphlets *the iniquitous measures of the English ministry against the independence of the United States.*" P. 9.

Rowland Hill is introduced (pp. 10, 11) as a distinguished Methodist; a compliment is paid to his benevolence, but a just censure is at the same time passed on his eccentricity and pulpit facetiousness, so contrary to good sense.

Wesley's attacks upon the Roman Catholic Church are thus spiritedly described:

"He heaps up objections, a hundred times brought forward and a hundred times destroyed: all the crimes committed in the name of religion by Catholics he attributes to the Roman Church, which disavows them; he calumniates her, in charging upon her that she forbids the faithful to read the Holy Scriptures, and that she holds the principle that no faith is to be kept with heretics. Like the majority of English Protestants, he affects to confound the Court of Rome with the Church, for the sake of imputing to this latter evils under which she groans. In short, he pretends that Catholics ought not to be tolerated, even by Turks and Pagans. Can blind hatred go farther?—Who would believe, if multiplied facts did not prove it, that still the very same calumnies are repeated in England, in sermons, pamphlets and magazines! Is this ignorance or is it dishonesty? The world will judge." Pp. 11, 12.

"Amongst other Methodists, the Abbé brings forward Mr. Wilberforce; though we apprehend that he is not aware how many people of rank *(gens en place)* possess the spirit of the Tabernacle.

"Wilberforce, who has made himself famous by his indefatigable zeal against the slave-trade and slavery, is one of the disciples of Methodism, the principles of which he has defended by his writings: in these he establishes the doctrine of hereditary depravity. Attacked by Thomas Belsham, he has been particularly so upon this latter article by Charles Bulkley, advocate of a very bad cause, in his *Apology for Human Nature*. The example of Wilberforce has not procured many partizans for Methodism amongst scholars and people of condition; the sect has been recruited from amongst the lower classes." Pp. 31, 32.

The *American Methodists*, of the *New Light*, unite the disgusting qualities of barbarism and fanaticism. In comparison of their assemblies, says the author, Bedlam, Saint Luke's and Charenton are the retreats of good

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sense. He informs us that a few years ago the American government interposed to prevent the concourse of these enthusiasts in the back settlements of Pennsylvania: the government was alarmed for the interests of peace and morals; but its interference was probably occasioned by some previous instances of disorder and suffering from persons abandoning their families and from the difficulty of a multitude finding subsistence in the wilderness. The Abbé's authority for this statement is "Perrin du Lac, Voyages dans les deux Louisianes."

In conclusion, the author sums up the supposed number of Methodists, of various classes, in all parts of the world, in 1807, and having stated that they amount to a million,—he dismisses them with the reflection, *Poor human nature!*

At the head of the account of the Seceders, or Scotch Separatists, are some sensible and useful preliminary observations, with regard to the Dissenters, of Great Britain. The Abbé writes respectfully of the Bartholomew Divines, and stigmatizes Charles II. as the violater of his promises. Amongst the sufferers for nonconformity, he names Bunyan, who it appears is overlooked by the Continental Dictionary compilers. It is surprizing, as the author remarks, that the Pilgrim's Progress has never been translated into French.

Englishmen are commonly boastful of all that is English; it may do them good to see the character which an enlightened and virtuous foreigner has formed of their national church:—

"Although the Anglican church has tolerant men amongst its prelates, it has many times tried to strengthen by persecution, the weakness of its arguments against the Dissenters. The British isles are the country in Europe, where persecution is more legally established than any where else. Ireland has suffered martyrdom for ages, because she is almost wholly Catholic. When the day of justice shall shine upon these countries, when legislation in harmony with reason shall have restored to all men the inalienable equality of civil and political rights, how unjust and absurd will the Test Act and that of Supremacy appear!" Pp. 50, 51.

The different estimates made by ourselves and our neighbours of our national character, may be in great measure accounted for by the consideration, that when *we* speak of Britain we mean England ar land, when *they* speak of it th England, Scotland *and Irel* the last-named country neve a sound and reputable memb empire?

After the Scottish sects, a duced the Universalists or L arians, as the Abbé denc them. In this section of th the author frequently drops torian to assume the controv but we cannot compliment h his success in this latter cl His anger betrays his fear: collect from his anxiety that t versal Doctrine is making upon the catholic church?

The Abbé here brings in the advocates for the final des of the wicked, whom he name *néans*, which we suppose render *Finishers*. Of the Bo he specifies "John Taylo Taylor) of Norwich, John (Mr. Marsom, our worthy cor ent) and John Bourne (Samuel jun.) the same who has writte the eternity of torments in Chandler." (P. 69.) Against trine of the Bournéans or F the author decides most peren but he evidently supposes th to hold a general resurrecti may be some apology for hi ever, that on this scheme, i seem most natural and desira death should be a *finishing* st the wicked.

We learn from the Abbé tha hard has maintained the Unive trine, in his "Examination of t trine concerning the Salvatio gans, or New Apology for So published in 8vo, at Amster 1773. He was answered by Hue ter of the Walloon church at Eberhard had reckoned our T in the number of the Unive but Huet places him more p amongst those who have raised upon the subject.

In spite of his orthodox z Abbé displays his candour in the following brief history of t versal doctrine; a doctrine wh wants a historian, but we think can scarcely want on longer:—

"The error of the Universali have been sometimes named the Doctors, is not modern. Censur

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tofore in Origen, in Rethorius, it was again brought forward, in 1592, by one of the most versatile men in point of religion, Puccius, in a famous work which he dedicated to Pope Clement VIII.; * and by Thomas Cuppé, curate of Bois, in the diocese of Saintes, if, indeed this name is not fictitious or borrowed, in order to give some credit to a dull pamphlet, reprinted in 1782, under this title, "Le Ciel, &c. Heaven open to all men."† Zuinglius who had professed the same doctrine, was refuted by Osiander, Lysérus and other Protestant divines. Notwithstanding, this error, now spread amongst modern sects, has found partizans in them from the period of the sixteenth century, especially with the Dutch Mennonites and the German Anabaptists, all sprung from the same stock: from these latter have descended the Tunkers, who have carried the same doctrine into America. Besides the writers just mentioned, it has apologists in Rust, bishop of Dromore in Ireland, Jere. White, Dr. Cheyne, Ramsay, in his "Philosophical Principles of Natural and Revealed Religion," Burnet, in his work "De Statu Mortuorum," Hartley, in his "Observations upon Man," Elhanan Winchester, the celebrated author of the "Dialogues upon Universal Restoration," Stonehouse, &c. &c. Every body remembers the noise occasioned by a sermon of the minister Petit-Pierre of Neufchatel. Bitaubé, who is just dead, had already insinuated this doctrine in his "Examination of the Savoyard Vicar's Confession of Faith," printed at Berlin, in 8vo. 1763, and which he has not thought proper to insert in the new collection of his works. This list, with the exception of Ramsay, is composed of Protestants only." Pp. 78, 79.

The Abbé is eager to shew that he is not one of the *Merciful Doctors*, but, as the short passage that follows will sufficiently prove, he displays no great dexterity in defence of the *merciless doctrine* of final, endless torments:—

"Protestantism giving its hand to Deism, to Indifferentism, opens heaven to men of all sects: after having cried out so much against purgatory, a great number of its teachers, denying the eternity of torments, stifle the fire of hell and are for no more than a purgatory. But in their system, to what good end is this purgatory, these pains which will have a limit?" P. 81.

Can the good Abbé really think that he puzzles the Universalist with these questions! How would he himself answer the retorted question, What good, what purpose worthy of infinite justice, infinite wisdom and infinite goodness, can there be in torments which will have no limit, but run on for ever?

It is the proper distinction of Protestantism, that it "opens heaven to men of all sects;" this Catholic reproach is our glory: but we did not expect to find the Abbé Gregoire asserting and rejoicing in the Roman Catholic tenet, sometimes softened down by Catholic writers, that out of the church is no salvation (p. 81): it is surely easy to decide which of these two principles is more honourable to the Universal Father, more agreeable to the gospel of peace and love and more conducive to the spirit of charity, and of course to the happiness of Society.

[To be continued.]

ART. V. *Three Letters to the Rev. R. Walpole*, on the Improved Version of the New Testament, in Reply to his Letter on that Subject, addressed to the Author. By Thomas Madge. 8vo, pp. 44, Norwich. 1s.

MR. Walpole is well known as a learned clergyman of the Established Church. In a visitation sermon which he preached at Norwich, before the bishop of that see, in the month of July, 1818, he thought fit to animadvert upon the Improved Version of the New Testament and upon the conduct of the Unitarians in the publication of it. An inaccurate account of the sermon appeared in a Norwich newspaper, which led Mr. Walpole to insert a letter in it, correcting the report of his discourse. This letter was a string of charges against the Improved Version and the Unitarians, its patrons. An answer to it was sent by Mr. Madge to the same newspaper in which it had appeared, but was refused insertion. Mr. Madge then published it in a sixpenny pamphlet, in which he stated the case, and reprinted Mr. Walpole's letter before his own, and also subjoined in an Appendix, some very

* "See 'De Christi Servatoris efficacitate in omnibus et singulis hominibus,' &c. in 8vo., 1592: from this all who adopted his opinion were called Pucci-anists."

† "By the *late* Peter ('Pierre') Cuppé, &c. new edit. in 8vo. London, 1783."

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acute remarks upon Mr. Walpole's letter, by a friend.

To this little publication, there appeared a reply, under the following title, "A Letter to the Rev. Mr. Madge, on the Unitarian Version of the New Testament, by Robert Walpole, M. A." Mr. Madge's "Three Letters," of which the title is given above, are in answer to this short pamphlet. Their avowed design is to vindicate the Improved Version from Mr. Walpole's objections, and the editors and approvers of it from his accusations. We think, and we understand that the readers of the controversy at Norwich think, that he has succeeded. He has *tracked* Mr. Walpole to Nares and Magee, from whom all the opponents of Unitarianism are contented to borrow, and from whom, as a sort of church-property, all ecclesiastics seem to think that they may borrow without acknowledgement. The truth is, that although it is now the fashion for bishops to *charge*, and for the subordinate clergy, convoked by their bishops, to preach, against the Unitarians, it is scarcely thought necessary to study the works of Unitarians or to understand the Trinitarian controversy. A few round accusations which have been issued by some master of reproachful sentences, are deemed sufficient to take up and throw at the Unitarians; it being, apparently, less an object to set them right than to manifest a mind hostile to them, which is now the sign of orthodoxy and the recommendation to the maternal smiles of the church. Such being the state of the case, an answer to any one of the assailants of the Unitarians is nearly an answer to all. At the same time, it is desirable that the defence should be made in the same court where the accusation is preferred, and local controversies on religious subjects greatly facilitate the spread of truth. We therefore thank Mr. Madge for this timely, judicious and effectual service to the common cause, and wish his Letters in the hands of all who desire to be acquainted with the current objections of the more learned clergy to Unitarian interpretations of scripture, and of those particularly who may be called upon to answer, in their peculiar circles, for the doctrines generally received amongst Unitarians.

ART. VI. *The Exaltation, Dignity and Dominion of Jesus.* A Sermon, preached at Tenterden, June 16, 1813, on the Second Meeting of the Kent and Sussex Unitarian Christian Association. By Joseph Dobell. 12mo. pp. 28. Cranbrook, Reader; London, Eaton.

THERE is a remarkable and beautiful simplicity in this sermon, the author of which is, in ecclesiastical phrase, a *lay-preacher*, and one of a family which has been distinguished amongst the General Baptists by its activity and usefulness in their churches. With edifying plainness the sermon unites strong sense and an ardent spirit of liberty.

In a note, p. 26, there is an admirable common-sense criticism on Rev. xxii. 16, where Jesus Christ is called "the *root* and the *offspring* of David." The Trinitarian interpretation is that Christ was to David both cause and effect, origin and issue; in other words, that he was the Father as well as the Son of David. But Mr. Dobell says that the *root* is not before but after the *rod* or stem.

"Let any one try the experiment of propagating vines or shrubs, by rods or slips taken from the stock, and he will be convinced that the *rod* produces the *root* as surely as it does the *branch*. Jesus, 'the root,' therefore could not be prior to David the *rod*."

In Isaiah xi. 1, says Mr. Dobell, the lineal descendants of Jesse are intended by the term *roots*. The 10th verse of the same chapter is still more to the purpose; especially as it is quoted by Paul, Rom. xv. 12, evidently in the sense here suggested. The Greek word used in this last place and in Rev. xxii. 16, ριζα, bears a meaning conformable to this interpretation. See Schleusner, No. 6, and M. Repos. v. 253.

There are several typographical errors in the Sermon, and one particularly *mokward* in the last line of the *note*, p. 17.

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OBITUARY.

Memoir of the late Rev. Noah Hill.

THE REV. NOAH HILL was born at Cradley, a large village in the neighbourhood of Stourbridge, Feb. 2d, 1739. His parents were much respected, both for their character and worldly circumstances. His father died in early life, and left five young children under the care of his widow, who was well fitted both by piety and good sense, to discharge the duties devolved upon her hands. Noah, who was the only son, discovered an early taste for the Christian ministry, and was the favourite scholar of the Rev. Noah Jones, a man of distinguished abilities, who kept a school with great reputation in that place, and was the stated minister there. And under his instruction this promising youth received his classical education, and was well prepared for entering upon his academical course, which he did in the seventeenth year of his age, under the tuition of the much-esteemed Dr. Caleb Ashworth, at Daventry. Such was the character he maintained and the improvement he made, that upon finishing his studies, he was chosen assistant-tutor to that excellent man. In this office he continued ten years; and how well he acquitted himself in that important station, appears from the following extract of a letter directed to his afflicted widow by a highly-respected friend, who was himself one of his pupils, and must have been a competent judge, having himself been engaged in the same office.

"When I entered Dr. Ashworth's academy, Mr. Hill had resided there nine years; four years as a student and five as assistant-tutor, in the department of classics and mathematics. In the year 1766, Mr. Coward's Trustees appointed a second assistant for the classical department only: after which Mr. Hill gave lectures to the first and second year's classes in Euclid, in algebra and plane trigonometry, also in geography, in logic, in the philosophy of the human mind, in the first principles of moral philosophy, in the doctrines of natural theology and in the theory of civil government. This course was finished in two years. The lectures were very interesting and instructive: Mr. Hill possessed great felicity and copiousness in illustration, and was very strict in examination. He was particularly clear and excellent in his mathematical lectures; which made many of his pupils wish that he had carried them a little further than the elements of that beautiful and attractive science. Mr. Hill was very amiable in his manners, and possessed the confidence of the Principal, and the affection of the students in a very high degree."

After having spent so many years in training up others in the Christian ministry, he was no doubt well fitted, and he felt himself strongly-disposed, to engage in the public and stated, as he had long been in the occasional duties of that office. This being once generally known, he soon received, as might be expected from his acknowledged character and abilities, several invitations from highly respectable congregations in the country, to settle among them. But after serious deliberation he chose to accept one from a church of the Independent denomination in Gravel-lane, London, upon the removal of the Rev. Dr. Gordon from thence to America; and with what diligence and fidelity, acceptance and success he fulfilled the duties of this important connexion is well known, and has been publicly announced from the press in a funeral sermon preached on occasion of his death to a numerous assembly of his mourning friends. Such was the undisturbed harmony that subsisted between this excellent pastor and his beloved flock, that nothing but his death, which happened the 26th of January, 1815, would have put a period to his labours among them, unless a painful disorder, to the return of which he was often subject, had obliged him to resign his connexion with them, which he did in an address full of affection for their interest, in the year 1808.

Some of the leading features of his character are thus drawn by the Rev. Mr. Hooper, in the funeral sermon.—"As a man, in domestic life he was an affectionate husband, for a short period a tender father, and ever a

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kind and indulgent master. Blest with a competency of the means of life, and with a partner like-minded with himself, he enjoyed an unusual share of domestic felicity. In social life he was an intelligent and a cheerful companion; he had seen much of life, had been a close and judicious observer of men and things, and had treasured up much useful knowledge in things pertaining to this life; his mind was furnished with a good share of political, historical, legal and medical knowledge; it was stored with useful anecdotes, which rendered his company interesting and instructive; he was ever ready to communicate instruction and impart advice to those who needed. He had a noble sense of honour, and a thorough detestation of every thing mean; and in him integrity and uprightness were embodied. He was a strenuous advocate for the civil and religious liberties of mankind, nor was he careful to conceal his just indignation of those men and measures which tended to infringe or subvert them. In short, he considered himself as a citizen of the world, and breathed a spirit of good-will toward all mankind.

"As a Christian, he was eminent in all the essential and substantial qualities which form this important character. He possessed an enlightened understanding and a sanctified heart; he felt an ardent love to God, a strong desire after conformity to the divine image, a warm attachment to the divine word and ordinances. He was a firm believer in the glorious doctrines of revelation, and his faith was operative; to it he added virtue, and knowledge, and temperance, and godliness, and brotherly kindness, and charity. His piety was rational, cheerful, and scriptural; his light shone with a bright and steady lustre; and in the whole of his walk and conversation he adorned the doctrine of his God and Saviour.

"As a minister, he was judicious, diligent, affectionate and attentive to his flock. His mind was well stored with biblical and theological information, and from these sources he drew things new and old: he did not offer to God that which cost him nothing; no, he diligently laboured in his study before he came into the pulpit. From his comprehensive and well-informed mind he viewed his subject in all its bearings, and aimed at imparting the same views to his hearers; and if there was any fault in his discourses, it was an excess of matter, which is by no means a general fault and one which might well be excused.

"It is but a part of a minister's work which is to be performed in the pulpit; and perhaps the excellency of the ministerial character is rather to be estimated by his conduct out of the pulpit than in it. I have sometimes heard it said of a minister, "he is an excellent preacher, it is a pity but he could be always in the pulpit." This I consider as far from being an encomium. On the other hand, I consider it as no disparagement, but as an honour to our departed friend, to say of him, that he shone with equal, perhaps I may say with brighter lustre, out of the pulpit than in it: he not only broke the bread of life in the sanctuary, but he carried it from house to house: he was very assiduous in visiting his flock, and often very useful in advising and assisting them in their worldly as well as their spiritual concerns. But especially in seasons of trouble and affliction, he was sure to be present, to console by his exhortations and assist by his prayers. There is an anecdote mentioned respecting him which contains a volume of encomiums. Two of his hearers meeting one day, one of them accosted the other and said, 'do you know how Mr. Hill is? It is some time since he called at our house:'—to which the other replied, 'I congratulate you; it is a sure sign that you have had no affliction in your family.'

"In short, whether viewed in the pulpit or out of it, he was in every important point a good minister of Jesus Christ; a good shepherd who diligently looked to the state of his flocks and his herds, endeavoured to know their individual circumstances, and to give to every one a portion of meat in due season.

"He not only preached the gospel, but he exemplified the doctrines he delivered, in his own life: thus he set a good example, especially in acts of charity. He was truly liberal, and he had it in his power to indulge his charitable disposition, not only by distributing a good proportion of his own property, but also by being appointed the almoner of others; for,

from his great respectability and well-known integrity, he was connected with several important trusts, and never was there one more conscientious in endeavouring to execute the wishes of the testator."

1814, *Dec.* 1. At Crosby, in Lancashire, aged 59, the Rev. J. Jones, where he had been curate thirty-two years. His stipend during that time did not average more than 40*l.* per annum, upon a living worth 1000*l.* a year. He was the modest and anonymous author of several pious and learned tracts: his character was unblemished. He has left nine children, whom by the most rigid economy he was enabled to bring up in a way becoming the respectability of his profession, being ever anxious to avoid that appearance of poverty, which disgraces the Protestant Establishment.

British Press,

1815, *Jan.* 3.—John Whitehead, of Glodwick, near Oldham, aged 64. He was an ornament to the humble walks of life, in which he lived and was respected by all who knew him. He never possessed much bodily strength, yet in the labours necessary for his support he was singularly diligent. His industry aided by frugality enabled him to devote a portion of his time to reading and study, of which he was remarkably fond. By steady application he had acquired considerable knowledge in language, mathematics, logic, theology and physic. His skill in physic often enabled him to be useful to his neighbours. In religious sentiments he was decidedly an Unitarian, and he exerted himself to introduce the knowledge of the one only true God into the populous district in which he lived. He was the author of a paper which was inserted in the Theological Repository, [Vol. v. p. 194] on the spuriousness of 1 John v. 7. His manners were simple and unaffected, his conversation was instructive, and plainly dictated by a mind susceptible of the best feelings. In the distress occasioned by the long and unexampled pressure of the times, which still threatens the lower orders of society with ruin, he sympathized most deeply,—alas! too deeply. His continual anxiety for the welfare of the poor, his tender regard for his wife and family, relatives and friends, had such an effect upon him as to bring on mental derangement about two years before his death. In this melancholy situation he received every kind attention from a mourning family, of which their narrow circumstances would admit. They have now to be thankful that the great Being who has made and who can restore the mind of man, has called him from a world in which he had ceased to be a moral agent; and they joyfully look forward to a re-union hereafter, when the dispensations of Providence will be cleared from obscurity, and when the weary and distressed will find rest and peace.

Feb. 6, at Broxbourne, Herts, where he was engaged in superintending an edition of the Syriac New Testament for the use of the Syrian Christians in the East, the Rev. Claudius Buchanan, D.D.

Feb. 10th, at his house in Somerset-street, at the advanced age of 81, the Rev. James Scott, D.D. of Trinity College, Cambridge, and incumbent for upwards of forty-five years of the great living of Simonburne, in Northumberland, in the patronage of Greenwich Hospital—a living which he obtained from the Earl of Sandwich, for his letters in the daily newspapers, under the signature of Anti-Sejanus. As a poet, Dr. Scott was distinguished in early life, having gained the Seatonian Prize on the three successive years of 1760, 1761, and 1762, for his "Heaven," a vision; his verses on Purity of Heart, and his Hymn on the subject of Repentance. To his elegant muse we are likewise indebted for that beautiful Ode on Sculpture, which constitutes the 200th Number of "The World." Having completed his academical studies, he engaged in more public life, and was long well known as an eminent political writer.

The living of Simonburne, in Northumberland, of which the late Dr. Scott was incumbent, is supposed to be worth 5000*l.* per annum. It formerly belonged to the Derwent-water family, but became forfeited to the Crown, and is now in the patronage of Greenwich Hospital, by an Act of Parliament passed some years

ago. Being vacant it is to be divided into four distinct livings, to which clergymen, who have served as chaplains in the Royal Navy are in future to be appointed.

(Morn. Chron.)

Feb. 15, died Mr. DAVID ELLIS, aged 21 years, at the house of his father, Mr. John Ellis, Hackney Road, London. He was the last person on whom Dr. Priestley performed the ceremony of baptism in this country. His amiable and excellent character deserving to be recorded, we shall here insert the conclusion of the Funeral Sermon, preached on occasion of his death, at the Gravel-Pit Meeting, Hackney, (in the burial-ground adjoining to which he had been interred) on Sunday morning, Feb. 26: the sermon consisted of reflections on the mortality of man.

"Of the justness of these reflections, there never was perhaps a more striking and delightful proof than in the character and especially the dying experience of my young friend, whose recent decease has led me to this subject: and for the benefit and encouragement of the young, I think it right to depart from my general custom and to state a few particulars which I have gathered from my interviews with him, and from a perusal of some of his papers, as well as from the information of his family, who in the midst of their affliction must be soothed by the remembrance of his kind affections, his good deeds, his habitual unaffected piety, and his truly Christian death.

"With no splendid talents or acquirements our young friend by his native good sense, with the help of useful books and of public instruction, seems to have entered fully into the nature and design of the gospel, and to have obtained the most just and enlightened views of Christianity. His religion was the first object of his attention and concern. He was accustomed to record his thoughts and feelings upon what he heard in this House of Prayer, and to intermix prayers for the prosperity of this congregation, and especially of those of you that were of his own standing in life. In the fundamental principle of our faith and worship, he was firm and unmoveable, and though he had but just attained to man's estate, had made sacrifices to it, which were I at liberty to state them would give you a high opinion of his Christian integrity. But whilst he was fixed in his religious principles, he respected the principles of others, and of those that attended his funeral by his desire as his friends, there were members of various Christian communions.

"One habit of his deserves to be particularly pointed out to the young who survive him, for it was probably the foundation of his improvement of mind and excellence of character, I mean the habit of occasional retirement. Without this, there can be no self-examination and consequently no growth in virtue and piety.

"The deceased was an example of the truth of the Psalmist's devotional sentiment, that a young man can cleanse his way only by taking heed thereto according to God's commandments. The Bible was his constant companion: nor was he pious only in public—he made conscience of private prayer.

"His last illness was of some weeks' duration, with several changes. He seems to have had a pre-sentiment that it would be fatal. But as he told me he submitted from a sense of religious duty to a painful surgical operation, advised by his medical attendants. His fortitude on that occasion was exemplary.

"The prevailing sentiment of his mind in his illness was gratitude to his family and attendants: on the last sabbath that he spent on earth, this day fortnight, he took occasion to address these latter as a dying man, and to urge upon them an attention to religion, as the only means of preparing themselves for a dying pillow.

"On the day of his death, Wednesday, the 15th day of this month, he was, with one short intermission, as collected and composed as in any period of his life. His thoughts and language too were all adapted to his condition, and from first to last he exhibited a serene and even cheerful piety. By his desire some of the psalms and a portion of the gospel of Mark were read to him: and contemplating his wasting frame, he repeated some verses of hymns, expressive of penitence, and at the same time of a steady hope in the resurrection of the just.

"It was thought proper to announce

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to him that his end was approaching, and he received the information without a tear or a sigh. He proceeded with the utmost composure to give directions concerning his affairs, and even concerning the manner of his funeral, and the spot in which he wished to lie. He next took a solemn and final leave of his family, one by one, with evident strong affection, but without agitation. Just before his dissolution, he frequently asked the time, and once observed that the scene would soon be closed. When no longer able to speak his countenance and gestures indicated the happy devotional state of his mind: at length, having adjusted his pillow, as foreseeing the event, he lifted his almost lifeless hand and raised his eyes towards heaven, with a smile on his countenance, and thus gently and insensibly breathed his last.

"Blessed are the dead that die in the Lord; for they rest from their labours and their works do follow them. —— Let me die the death of the righteous, and let my last end be like his."

March 1*st.* in the 44th year of her age, Miss SUSANNA SPURRELL, eldest daughter of Mr. Joseph Spurrell, of Grove Place, Hackney, after an illness of a few days. Throughout a wide circle of friends her death has made a mournful impression. She was unfeignedly respected and esteemed by all who knew her for the purity of her principles, and for her prudence, kind-heartedness, affability and piety. Her remains are deposited in the burial-ground belonging to the Gravel-Pit Congregation, Hackney, of which she was a true ornament.

March 5, at Sea-View House, Stonehouse, near Plymouth, Mr. JOSEPH PARTRIDGE, in the eightieth year of his age; and on the ninth instant, he was attended to his grave, in the cemetery of the Abbey-Chapel, Tavistock, by a select number of his friends and fellow-Christians.

Est honor et tumulis: animas placate paternas,
Parvaque in extructas munera ferte pyras.

Ovid Fast. II. 533.

Tombs have their honours too: our parents crave
Some slender present to adorn their grave.

The present memorialist of the late Mr. Partridge may be subject to partiality in the estimate of his worth; but others, more advanced in life, and of impartial judgment, are ready to bear testimony to his respectable and amiable character. During a long and industrious life, he was ever actuated by a conscientious regard to the dictates of equity and honour; to which he adhered in managing the concerns of a highly-responsible station with uniform fidelity; and the well-merited confidence of those who intrusted him with the charge. He was endued with the virtues of equanimity and fortitude, and with the graces of moderation, benevolence and gentleness; as he had carefully improved the powers of a sound understanding, and regulated the affections of a good heart by the liberal exercise of reason, and the superior aids of revelation.

Having been incited to free inquiry by the writings and conversation of the Reverend Dr. Priestley, whose pure and exalted views of the gospel were the frequent theme of his admiration and delight, he practically adopted his solemn advice: "Let these views brighten the evening of our lives, that evening, which will be enjoyed with more satisfaction, in proportion as the day shall have been labouriously and well spent. Let us then without reluctance submit to that temporary rest in the grave, which our wise Creator has thought proper to appoint for all the human race, our Saviour himself not wholly excepted; anticipating with joy the glorious morning of the resurrection, when we shall meet that Saviour whose precepts we have obeyed, whose spirit we have breathed, whose religion we have defended, whose cup also we may in some measure have drank of, and whose honours we have asserted, without making them to interfere with those of his Father and our Father, of his God and our God, that supreme, that great and awful Being, to whose will he always was most perfectly submissive, and for whose unrivalled prerogative he always shewed the most ardent zeal!"

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The subject of this memoir was accustomed to express his inestimable obligations to the Reverend Dr. Toulmin, whose friendly regards he enjoyed, and the benefits of whose pastoral care he experienced, during the time of that excellent and truly Christian Minister's residence at Taunton. He held himself indebted to the favour of another Gentleman, the Reverend and venerable John Ward, who was distinguished by his erudition, and skill in biblical criticism; and who finished his labours, with great serenity and good reputation, in that town.

He was aware of the advantages that may be derived from the counsels and co-operation of our faithful friends, in promoting and vindicating our most important interests. In the words of Lord Verulam, "The best way to represent to the life the manifold use of friendship, is to cast and see how many things there are which a man cannot do himself; and then it will appear that it was a sparing speech of the ancients that *a friend is another himself;* for a friend is far more than himself." The utility of the said principle in promoting the cause of truth, has given rise to those Christian Associations for the distribution of books; to one of which, the Western Unitarian Society, he belonged as a zealous member from its first institution.

With respect to the measure of happiness which may fall to the lot of man in the days of his mortality, he was taught by the vicissitudes of prosperity and adversity to deem them happy who *die well,* and not such as *live well,* or "fare sumptuously," yet are exposed to the fluctuations of time and nature.

Finally, of him it may be said in the words of the wise, that he was a man "who feared God, but not death; and maintained independence, but sought not riches; who thought none below him but the base and unjust; none above him but the wise and virtuous;" and who, sensible to the relations dear, and all the charities of husband, father, and brother, rejoiced in the goodness of God; and devoted his life to the service of his family and friends; relying on the divine mercy in the forgiveness of his errors and frailties, which are buried in oblivion; while his good qualities will ever rest embalmed in the bosom of those who were nearest and dearest to his heart.* W. E.

March 18th, in Seymour Place, Mary-le-bone, aged 80, John Hey, D.D. late Rector of Passenham, near Stony Stratford. He was Norrisian Professor of Divinity, at Cambridge, from 1780 to 1795.

INTELLIGENCE.

Case of the Chapel at Merthyr Tydvil.

[We deem it justice to the parties concerned to insert the following letter, which we publish *verbatim et literatim* as we received it, without pronouncing any opinion upon the case. ED.]

SIR, *Merthyr Tydvil, Feb. 13th,* 1815. HAVING read in the Monthly Repository for November last, [ix. 722, 723], a very imperfect account of the case Evans *v.* Jonkins, lately heard in the court of Chancery; the statement there being that of the advocate under whose directions the cause has been carried on deserves very little attention; yet as some of your readers may be misled respecting the motives of the parties, we request you to insert in your next number the following correct narrative of the circumstances. In the year 1749, a piece of ground was purchased in the parish of Merthyr Tydvil, Glamorganshire, by five persons of the same place, for erecting thereon a Meeting-house for Protestant Dissenters, and other conveniences they should think proper, which was afterwards performed by the said persons and their friends; but it is not true that it was afterwards endowed. The five purchasers died without making any further conveyance, and the defendant being heir-at-law of the last survivor of them, the estate became vested in him, a very reputable Gentleman of this place. The plaintiff is a young man from Carmarthenshire, who came here a little before this unpleasant dispute began, (and of course a stranger to the neighbourhood

* Forma mentis æterna: quicquid ex patre amavimus, quidquid mirati sumus manet, mansurumsque est in animis, in æternitate temporum. *Tacitus, Agricol.*

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and its inhabitants), as a candidate for the ministry, upon the resignation of a former minister. The election in that congregation was always with the unanimous approbation of as many as were alive of the purchasers, in every instance that occurred, until the pretended election of the plaintiff, which was very different from the former usage. The house is a large and extensive building, containing, besides commodious galleries, near fifty pews, (not twenty only, as the statement insinuates) many of the owners of which never concurred in the election of the plaintiff, and the defendant, although a pew-holder, was not so much as informed of the proceeding. The plaintiff at first professed great liberality towards all that differed from him in sentiments, but a twelvemonth had scarcely elapsed after his partial appointment, when he began to manifest his real disposition, by authoritatively reprimanding, both in private and public, the conduct of some of his hearers, who had the temerity to attend a meeting in the neighbourhood, at which the Rev. John James and the Rev. David Jenkin Rees, of Cardiganshire, preached, two men well known in Wales for their zealous efforts to promote Christian knowledge and virtue. The plaintiff being accustomed to preach to a neighbouring congregation every other Sunday evening, those who had never concurred in his appointment expected, as the house was those evenings vacant, that no objection would be started in any quarter to a request they made, to have a Sermon on those vacant hours from Mr. Evans, the minister of a respectable Unitarian congregation in the neighbourhood, at the same time distinctly assuring the plaintiff and his friends that his salary would in no manner be affected thereby, but all was to no purpose, the plaintiff strenuously opposed them, and spared no efforts to render them odious, alleging that none of that sect ever preached a tittle of the gospel, and other epithets in the same spirit tending to irritate and inflame the neighbourhood against them. Thus finding the plaintiff so unreasonable they resolved to the number of forty-seven, many of them respectable pewholders, and among them the next representatives of the deceased purchasers of the ground, after signing a request to the above-named minister for his services to solicit permission of the defendant to perform divine service there on vacant hours every other Sunday evening, as was first intended, which he very generously granted, and sent to acquaint the plaintiff thereof, and this is what Mr. Heald calls taking on himself, and without consulting the congregation, the sole right of election. The plaintiff, in order to hinder any one from preaching there without his consent, clandestinely took the key from the person where it was entrusted by the defendant; and placing a large tran bar across the door placed a padlock thereon, keeping the key himself, a thing never done by any of his predecessors; asserting, he had more right thereto than any other person whatever, which the defendant finding, he put on a new lock, the key of which he offered to one of the deacons of the congregation, and by his desire, left at a house more conveniently situated, that service might be there performed without interruption at all usual times; but this was not what the plaintiff wanted, for with his own hands he broke open the door, and afterwards, dreading the consequence of his outrageous conduct, he, with some pewholders, (but not to the number of twenty, as mentioned in the statement, for six of them positively deny their being concerned in the suit, declaring their names are used without their consent; and others of them disclaiming being pewholders at all) applied by an ex parte statement to the Court of Chancery, and obtained an injunction to restrain the defendant from disturbing the plaintiff in his newly-acquired possession. They likewise filed a bill in the same court, the object of which is to remove the defendant from the trust, and if possible, to transfer the same to the plaintiff, and a few adherents upon whom he might depend for enjoying what he thus obtained. The men brought forward on this occasion to complain, never before concerned any thing in the affairs of the meeting-house, and on an occasion, lately, when the house was accidentally in need of great repairs, none of the complainants contributed to the expense; which was discharged by the other pewholders and their friends. Granting whose request to assemble in the house to perform divine service on vacant hours, although it is well known in the neighbourhood, that to their ancestors the place owes its foundation, is the only possible accusation that can be brought of the impropriety of the defendant to discharge the trust that has devolved to him,—whose conduct in this affair has been marked by a strong desire to promote Christian knowledge; asserting his rights solely to enable him to discharge his trust according to the original intention. Thus far we have done what we thought an incumbent duty in giving the public through your columns a candid statement of the case at issue.

WILLIAM WILLIAMS.
DAVID DAVIS.
CHRISTOPHER JAMES.
JOHN LEWIS.

Unitarian Controversy in the West of England.

Dr. Carpenter has just edited "Letters on the Trinitarian Controversy, inserted in the Exeter Newspapers, at the close of the

year 1814, and the beginning of 1815. Part 1st." of which a correspondent has sent us the following abstract.

Scarcely had the legislature of this Protestant country repealed those disgraceful laws which authorized the persecution of Anti-Trinitarians, than this act of justice and sound policy seems to have alarmed a reputedly orthodox class of persons amongst us, who if they have observed the character of the times, do not appear to have imbibed the general feeling of increased liberality by which they are distinguished.

Among these the Bishop of St. David's has rendered himself particularly conspicuous. And yet when the danger he apprehended was approaching, he did not as a Peer of Parliament lift up his voice against the measure, or oppose it by a silent vote at the risk of being found in an uncourtly minority. Yet no sooner was the Trinity Bill passed into a law than his lordship's apprehensions were revived, he could no longer smother his regret in his own bosom, but gave vent to his feelings in "a Brief Memorial" on the repeal of these persecuting statutes. In this work the Bishop declares himself to be "decidedly of opinion, that the said penalties ought not to have been repealed; but, that the *old parliamentary protection* of the *essential truths of Christianity* ought to have been maintained, and *should be restored*." It is not therefore surprising that the bishop should deem those heretical who not only differed from him on points of faith, but disclaimed all such "protection" as unnecessary for the support of the genuine doctrines of the gospel, believing that such aid has been much oftener extended in favour of error, than of truth.

Under these impressions the Bishop at length publishes "An Address to persons, *calling themselves Unitarians*; on competency to judge of disputed scripture doctrines, and of religious controversies." The bishop will not of course admit the competency of Unitarians to judge of such matters. No. He pronounces that they "are not Christians *though they profess to be*." This work was advertised in Woolmer's Exeter and Plymouth Gazette of Oct. 29, 1814, with the following remarks thereon. "This valuable pamphlet in support of Orthodox Christian faith in opposition to the debasing, degrading doctrines of Socinianism, differing only from Deism in the profession of Christianity will be sold by Mr. Trewman, Printer, Fore Street, Exeter. A friend of his country has directed a number of these Tracts to be given, or lent to those unfortunate persons, who having been deluded hearers of Socinian blasphemy, are anxious to be restored to the inestimable comforts of the Christian faith."

As there is a large respectable and flourishing congregation of Unitarians at Exeter, it was not likely that such groundless and uncharitable calumnies on the whole body should be suffered to pass unnoticed. Accordingly in the next week's paper, on Nov. 5th, a letter to the editor from Dr. Carpenter was inserted, briefly but accurately stating the principal articles of the Unitarian faith, and thereby conclusively proving the above accusations to be unfounded and injurious.

The editors of another Exeter paper, "The Western Luminary" of Nov. 15th, say, "We published in our last an advertisement on the subject of *Socinianism*, with particular reference to the means used by Dr. Carpenter of Exeter, to propagate this doctrine in the western counties. When it is considered that Socinianism cannot spread in England, but by reducing the number of believers in the Holy Trinity; no apology can be required from us, *who rest our salvation on that doctrine*, for opening our columns to its defence." The editors then announce a letter in that day's paper from Mr. Cleeve, a reverend minister of the establishment "with an offer to Dr. C. of its columns, for his defence and justification." They conclude this invitation by observing, "that the manliness of honest intention demands, that those who go about to propagate *new religious doctrines*, should first meet the teachers of the *old religion* face to face, and convict them of error, before they seek to carry away the weakest members of their flock."

In the Rev. Mr. Cleeve's letter, after comparing Dr. Carpenter to "Goliath of Gath," who was certainly no Christian, he proposes to measure the soundness of "his creed," not by the doctrines of the New Testament, but by the three humanly devised creeds of his own church. And finding it evidently inconsistent with these, although its professors are *now* as well as himself under "parliamentary protection," he declares it to be "neither Apostolic, Athanasian nor Nicene." Consistently enough with this, he next accuses Unitarians of consulting their own judgment respecting what the scriptures do, or do not teach, instead of implicitly relying on the judgment of others.

The next letter is by "a True Churchman," in Woolmer's Gazette of Nov. 19th, who sets out with declaring "that Socinianism or Unitarianism carries blasphemy in its very profession." But before he closes his epistle, he exhibits a singular proof how very little he knew of their principles or profession. For just as he has, Pharisee like, thanked God that he is no Unitarian, he says, that "a celebrated creed which has recently been presented to the public as Unitarian, has staggered the minds of many to conceive in what possible way the author [Dr. Carpenter] will get rid of the suspicion of duplicity, without

giving a shock to the whole fabric of Unitarianism." So sound and scriptural did this honest confession of the real tenets of all Unitarian Christians appear to this "True Churchman," and so different was it from his preconceived notions concerning their doctrines. Dr. Carpenter's reply to this letter was inserted in the paper of Nov. 26, and his reply to the Rev. Mr. Cleeve's first letter in the Western Luminary of Nov. 29th, to whom he recommends through the printer the Sandy Foundation Shaken, by Wm. Penn, as a "most excellent appeal to scripture and common sense, in favour of 'the unity, mercy and purity of God.'" He then in reference to Mr. Cleeve's accusation above mentioned, asks him, "Do you, Sir, expect that Unitarians should hold all which *in* YOUR *judgment*, the scriptures teach of Christ? —We desire to form our faith on the scriptures alone; but we cannot read with another person's eyes. We compare scripture with scripture; we are certain that divine revelation cannot be inconsistent with itself: we do the writers of the New Testament the justice to believe that they cannot contradict themselves, or their and our revered Lord." In a postscript Dr. C. notices an anonymous personal attack on himself in the paper of Nov. 22, and shews it to have been entirely groundless.

The truly Catholic letter of "Veritas, was inserted in Woolmer's Gazette of Dec. 3d, most impressively recommending mutual charity to the disputants, without otherwise entering into the subjects at issue. Yet this letter is held up in the Western Luminary of Dec. 6th, as "a brilliant specimen of the *temper*, the *reasoning*, and the *tendency* of what is called Unitarianism." The author is described as assailing "all orders of Christians," and his pertinent allusions to undoubted historical facts, are described as "the creations of his own mind," and for thus unequivocally condemning, the spirit of persecution wherever it appears, although a member of the established church, as we understand, he is said to have "turned his back on the whole scheme of Bible salvation."

Mr. Cleeve's second letter is inserted in the same paper, in which after imputing either idolatry to his own creed, or blasphemy to the Doctor's, which "The True Churchman," thought was so orthodox it could not be Unitarian, Mr. Cleeve is nevertheless desirous of fixing upon it the foul stigma of "THE GOD DENYING APOSTLES," which he erroneously asserts to have been its "ancient name." He adds, "But the term Unitarianism by no means belongs exclusively to this sect." For which he assigns this reason, that the "first article of the Church of England" affirms that, "*There is but one living and true God.*" Having thus tacitly put in his own claim to the same honourable appellation, he acknowledges the receipt of the Doctor's present of the "Sandy Foundation Shaken," and informs us that its author was a Quaker, and that at a late meeting "a member was expelled their society," for having "professed Unitarianism." Dr. Carpenter having described this work in favour of "the unity, mercy and purity of God," as "irrefutable," Mr. Cleeve asks, "would not any man upon reading this passage and observing the inverted commas before and after the words, *the unity mercy and purity of God*, be led to suppose that they were a quotation from Penn's pamphlet, and the words of Penn himself? Yet they are not the words of Penn, but of THE EDITOR. If this be not misrepresentation, words have no meaning."

Dr. Carpenter's reply to this letter was inserted in the Western Luminary of Dec. 13th, the editors of which, apparently forgetting the grounds on which in their paper of Nov. 15 they professed to open their columns to the defence of the Holy Trinity, now say, "We did not seek this controversy. It began in another paper. Neither did *we* select or invite the Rev. Mr. Cleeve to become the champion of the church, or of the doctrine in which we were bred. For his competency to the task he has undertaken, that will be determined by the proof. We have letters in which his talents are highly spoken of. We have others, from persons who, while they complain of his want of politeness to Dr. Carpenter, speak of him (with curious inconsistency) very coarsely. For the satisfaction of all, we declare frankly and publicly that if Dr. Carpenter throws him on his back, we shall remove him from our arena to make room for a stouter wrestler."

At the close of the editor's remarks, Dr. Carpenter's letter follows, in defence of the three fundamental doctrines—in which all Unitarians agree, whatever their minuter differences, viz. "That the Father is the only true God, that He is the only proper object of religious worship, and that His free unmerited grace is the sole original source of the salvation which is by Christ." After ably vindicating these positions as sound and scriptural, Dr. C. towards the close of his letter shews, that Mr. Cleeve's charge of "misrepresentation" is entirely unfounded; Penn having in the Tract, (p. 43) of which Mr. C. acknowledges the receipt, called "the righteous God of heaven" to hear him record, that in writing the Sandy Foundation Shaken, he "sought nothing below the defence of his UNITY, MERCY, and PURITY." Dr. C. concludes by saying, "I have now Mr. Editor answered your call. With Mr. Cleeve no one can expect me to keep up the controversy: and offering you my sincere thanks for the liberal use of your columns, I remain, your obliged

LANT CARPENTER.

Mr. Cleeve's third letter was published in the Western Luminary of Dec. 20. In this he says, "I shall," with the Editor's permission, go on till I have examined the Doctor's *three grand characteristic principles*, the whole of his works, as far as they relate to the divinity of our adorable Redeemer, and the editorship of the UNITARIAN SOCIETY." These projects were so zealously taken up after Dr. C. had hinted his intention of retiring from the contest; that Mr. Cleeve omits to make any acknowledgment that he had groundlessly charged Dr. Carpenter with actual misrepresentation.

The republication of Penn's "Sandy Foundation Shaken," by the London Unitarian Book Society seems to have engrossed an undue portion of his attention, under the mistaken notion hastily taken up, that it is a "mutilated edition" of that work. Now the fact is, the proof sheets of this edition were carefully compared with the three editions of that Tract published by the Society of Friends; and we challenge any person to prove that it is not as correct an edition of that Tract, as ever was published. Mr. Cleeve is therefore not only unwarranted in saying that it is a mutilated edition, but in asserting that it was published by an expelled Quaker.

The person alluded to, afterwards published an edition in 8vo. as a "Portraiture of Primitive Quakerism," with an Appendix comprising all the official documents relative to his expulsion, as a "Modern Sketch of the reputed Orthodoxy and real Intolerance," by the Monthly Meeting which disowned him. But mutilated quotations from authors of high reputation, are a much more frequent, because they are a more easy means of misrepresentation. Of this Mr. Cleeve has furnished in this letter a signal example. He has quoted Locke's "Reasonableness of Christianity as delivered in the Scriptures," to prove that the author "asserts the consubstantiality of the Son with the Father"—that "he has immortality, as having *the same essence* or *subsistence* as his Father," whereas neither in the passage quoted, nor in its context, has Locke said any thing like this unscriptural language. The parallel he drew in the passage quoted (Vol. ii. p. 560. Edit. 1751) is widely different, but more correct and scriptural. It is between Adam, "the Son of God," and as such possessing "the likeness and image of his Father, viz. that he was immortal," before he transgressed "the command given him by his heavenly Father;" and Jesus Christ, who being also "the Son of God and without sin, he was like his Father, immortal."

In the other passage quoted by Mr. Cleeve, Locke is speaking "of the immortality of *the sons of God*, who are in this like their Father, made after his image and likeness. But that our Saviour was so he himself farther declares John x. 18. All this parallel Mr. Cleeve passes over. Locke adds "where speaking, &c." Mr. Cleeve's quotation marked with inverted commas begins thus, "Our Saviour speaking of his life [he] says no one taketh it from me," &c. But with all this contrivance it did not suit Mr. Cleeve's purpose to give the conclusion of the paragraph brief and explanatory as it is of Locke's meaning. Instead of which Mr Cleeve ventures to assure his readers, that "here Locke asserts his [Christ's] *inherent* power of laying down his life, and taking it again, and therefore he must be and is VERY GOD;" whereas nothing can well be farther from the evident import of the whole passage.

The two next letters contain Dr. Carpenter's very satisfactory reasons for declining any farther controversy with the Rev. Mr. Cleeve, or in the W. L. with any "stouter wrestler" whom the editors of that paper may introduce into their "arena." The principal object of the letter which follows, is to shew how much Mr. Cleeve has mistaken and misrepresented the true character of these writings of Penn, which he has quoted from a small pamphlet sent him by post, and how blindly he has adopted the errors of the author. This letter also contains a vindication of the writer of it Mr. Thomas Foster, from the unjust aspersions cast on him by Mr. Cleeve for republishing Penn's Sandy Foundation Shaken.

The last letter in this collection is from the Rev. Mr. Cleeve, in which he labours to prove that the revision, alteration or even a selection from the Hymns of Watts, Doddridge or others, is a breach of the law of God. "Thou shall not STEAL!" He tells us also that "Dr. Watts did not alter his Hymns;" perhaps not in a new edition. But we understand he applied to the Printer to whom the copy of the 1st. edition was sold, for his permission to correct them, and was refused. It was not for his supposed interest to have such corrections made in them, as the author would gladly have introduced. We have not room to say more than that this controversy has excited great attention in the western counties, and occasioned an increased demand for the papers in which it was carried on. The letters are now republished in a cheap but commodious form, and containing the arguments on both sides of the question, possess an advantage over the most candid ex parte statement. As such we recommend them to our readers as likely to promote the cause of truth, and of genuine Evangelical Christianity.

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Peace or War.

Just as we were flattering ourselves with the hope of tasting the blessings of peace, the cup is threatened to be dashed from our lips. The late long-continued war created a large party, whose interests are connected with hostilities, and who are averse to peace, because it takes away their livelihood, or diminishes their chances of gain. The language of this party, as uttered by the ministerial newspapers, and particularly by the *Times*, the most immoral and unchristian journal that ever dishonoured the press, is 'war—war with Buonaparte, war with the French.' But before the people of England suffer themselves to be drawn into this sanguinary cry, let them reflect,—

That a new war may last for another ten years; and are they prepared to look with satisfaction upon the waste of blood and treasure, that must take place in such a contest; will they welcome back the income tax, the impressment of seamen, the militia ballot, and the poors' rates, charged with the maintenance of one-third of the population of England?

That the war would be a war against Buonaparte, and for the Bourbons, and would therefore be of a more savage, exterminating character than common wars; and are the Bourbons so much the delight of human nature, that for them hecatombs of human beings should be sacrificed, and that an effort should be made to force upon the French people, with the bayonet and from the cannon's mouth, a belief, which they do not possess, of the superlative worth of this unhappy family?

That the Continent will not move towards France, except so far as they are instigated by British gold; and in the present state of our affairs, unable, as we are, to provide for a peace establishment, does any man dare to reckon upon our being able to raise subsidies for all Europe, besides providing millions upon millions a year, for our separate charges in the conflict?

That a war with France, will probably draw after it *a war with America*, America flushed with success, now become a military and naval power, aided by the resources of France, and having the whole line of the French coast as one continued harbour for her privateers; and in such a war, what is to become of our looms and forges, of our merchants and traders, and of our hundreds of thousands of manufacturers?

That a war of such a character, which may end in a war by ourselves with all the world, will probably raise the price of provisions above the poor man's reach; and if mere apprehension of the effects of the corn bill have excited such a fever in the country, who can answer in this event, for the conduct of a whole people driven to desperation, or assure himself that his property or his life will be safe?

But there is set up the plea of necessity—there can be no necessity, however, for self-destruction, our own preservation is a law and duty paramount to all others.

As yet the tone of France is moderate; the aggression is on the part of the congress at Vienna, (if indeed the declaration purporting to be their's be not a forgery;) that congress which has been justly described in the House of Commons, as a wicked combination against the rights of independent states.

The French may claim Belgium; the Dutch, or rather the government of the self-appointed King of Holland, do claim it, against the interests and wishes of the Belgians: neither party has any right in this fine country: let the Belgians be left to themselves. They may be wronged and oppressed; as Norway, as Poland, has been, and as Genoa, as Saxony, *was to have been*: but this event, though it may well excite our pity or our indignation, will be no good reason why *unsolicited* we should carry devastation into their fertile country, when, if we may judge from past experience, our succours to an uninviting, unwilling people, will only waste their land and leave them in a desolate state, subject to a harder bondage, than they would otherwise have experienced.

With the people of England it rests to decide the question of peace or war. According to our happy constitution, the crown can make only conditional engagements with foreign powers. If engagements be made which it would ruin us to fulfil, we must interpose by our representatives, and stay the impending destruction. We must warn the ministers of the sovereign, that we cannot consent to measures which will shake the land and the throne together. There is a point at which self-interest stifles passion—we seem to have reached it, and here we must make our stand, and resolve temperately, but firmly, and as one man, that in pursuit of mere antipathies and resentments, we will not endanger our dearest rights, and the inheritance of our children.

The demand of peace will, we trust, be heard from every part of the empire. Requisitions for public meetings are already signing to declare and address for peace, and before our next number appears, we hope that it will be found to be the *opinion* of the people of England, that blood enough has been shed in the quarrels of Kings, and their *will* that this favoured land shall not be again disturbed in the possession of the bounties of the Beneficent Ruler of nations.

Ministers of religion! Disciples of the Prince of Peace! let your Christian bene-

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violence strengthen the call of patriotism, and be it your first prayer, and endeavour that the earth may enjoy her sabbath.

March 29th, 1815. ED.

There are new editions of the Bible now printing at Warsaw, Posen, Thorn and Cracow. This has appeared the more necessary, as since the creation and aggrandizement of the Duchy of Warsaw, the constitution of which has made the people free; more than a thousand parish schools have been built, and endowed by the liberality of the noble proprietors, to enlighten the respectable class of the industrious peasantry. These establishments have been made after a plan formed by the commission of public instruction, under the precedency of the Count STANISLAUS POTOCKI. The provinces, the most distant from Poland, will be ready to do the same if they are permitted. Editions of the Bible are also making at Rorsemieniell, at Wilna, in the Polonese and Lithuanian languages; and even in Samogitia, in the language of the country. It is gratifying to the heart, (says the Morning Chronicle, from which we extract this,) to hear of this progress to light, for it is the true and certain path to liberty and happiness.

(France.)—PARIS, Feb. 1. The Sixth Chamber of Correctional Police, this day, condemned to five years' imprisonment, a fine of 200 francs, and the expenses of suit, a man named *Nagede*, who called himself *Le Bon Dieu*, on account of his alleged inspiration from heaven! It appears this audacious hypocrite had swindled many of his neighbours out of various sums of money—particularly the female sex—in consequence of his blasphemous pretensions.

The Catholics of Ireland have resolved to petition Parliament for *unqualified emancipation*. But their divisions will weaken the effect of their application. They have broken with their old parliamentary friends, Lord Donoughmore and Mr. Grattan, and Lord Fingall will no longer be their chairman.

JAMAICA. *African superstition.* A special slave court was held at the Allay in Vere, on the 6th of December, for the trial of the following slaves, viz. Aberdeen, Adam and Preston, belonging to Salt Savannah Estate, charged with the murder of another slave, named Thomas, the property of John Holmes, Esq. by burying him alive. It appeared from the evidence that the parties were all congees, and had made a *play* according to the custom of their country, when Thomas dug a grave, in which he laid himself down, desiring his companions to cover him up for the space of one hour, but yet if he did not rise again in another place in that time, they were to open the grave. Aberdeen and Preston were appointed to close up the grave, and Adam to play on the goombah, (African Music) all of which was punctually performed. Some other Negroes belonging to the estate appeared, however, before the ceremony was completely finished, and had sense enough to open the grave; but it was too late, the unfortunate victim of his own credulity being dead. His honour the custos charged the Jury on the crime, when they found them guilty of *man-slaughter;* and the following sentence was passed, viz. each to receive thirty-nine lashes, on the spot where the catastrophe took place, in the presence of all the estate's Negroes, then to be severely burnt in the hand, and to suffer one month's solitary confinement in the county gaol.

The Inquisitor-General of Spain has issued a proclamation against Free Masons, which is ordered to be read in all churches, and to be fixed up at all church-doors. This wise and pious personage charges the Masonic Societies with "sedition, insubordination, every error and all crimes."

The Pope is inclined to act his character with zeal and assiduity. He has banished from the Ecclesiastical States, the consul-general of the King of Naples (Murat), and assigns for this harsh measure, amongst other reasons, the consul's circulating *anti-christian opinions*.

Early in the present month will be published the long-promised work on EDUCATION by Messers SHEPHERD, JOYCE and DR. CARPENTER. It will, we understand include a great variety of topics, treated in different ways according to the nature of the subjects. In some cases, as in the Belles letters, Geography, Chronology; mental and moral, natural and experimental philosophy, &c. The articles contained in "Systematic education" may be considered in themselves, as introductions to the several departments of knowledge; in others as in history, the various branches of the mathematics, &c. an elucidation of the first principles will be given, and a course of reading pointed out by which the student may by his own industry gradually ascend from the lower to to the higher branches of science.

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MONTHLY RETROSPECT OF PUBLIC AFFAIRS;

OR,

The Christian's Survey of the Political World.

GREAT as have been the changes in the political world during the last twenty-five years, the events of the last month made a greater impression on the minds of men, than any thing that has occurred in the French Revolution. Europe was prepared to receive the report of the Congress of sovereigns assembled at Vienna. The results of their supposed wisdom and integrity and honour, were to be made known to the world. They who had entered France with the noblest declarations that were ever penned, who had overthrown a tyranny that threatened the whole world with subjection, were to conclude their labours by settling the freedom of Europe, releasing every country from a base vassalage and establishing a system which should preserve the civilized world from the horrors it has suffered since the era of the Reformation.

All these promises holden out to nations were endangered from an unexpected quarter, and the name of one man, aided by only a thousand troops, struck a terror in every court of Europe. Buonaparte quitted Elba, landed in France and reclaimed his sovereignty! His proclamation did not reach this country for some time, and his act was looked upon as that of a madman. The loyalty of the French to the Bourbons was declared to be universal by the Moniteur. Addresses poured in from all quarters; proclamations were issued from Paris against the traitor and a reward offered for his seizure. The troops were set in motion, and every day it was expected that the daring invader and his little band of followers, had expiated their supposed crime by the usual military punishments. The king's brother and a marshal of France were sent to Lyons, and fame, with her hundred tongues, was so busy at work that the truth was not to be discovered. It was soon seen that no dependence was to be placed on the Moniteur, and the Bourbons may learn one lesson from this attack, namely, that the freedom of the press is as beneficial to the sovereign as it is to the subject: nay, we might say more so to the sovereign, whether in times of peace or of actual rebellion. Had the press been free, all France would have known in a short time the real state of the invasion, the trifling force of the invader, and the loyal men would have encouraged each other with confidence in mutual support. But every account was penned from government in a mutilated patchwork manner, and facts gradually displayed themselves, which proved the little dependence to be placed on any thing that came from that quarter.

Buonaparte landed with his small troop and marched to Lyons, the second city in the empire. There, from the number of troops in garrison and the population of the town, it was to be expected that he would be seized; but he marched into the town and gave audience to the constituted authorities, settled every thing for the future tranquillity of the town, and marched his increased army to Chalons. The Moniteur acknowledged that some of the vilest populace had thrown up their caps for Buonaparte in Maçon, Chalons and Dijon, but were soon brought in order by the loyal military. Yet Buonaparte continued his tranquil march, and at Maçon's Chalons, Autun, was received with open arms. Symptoms of dissatisfaction were now visible at Paris; cannon was brought for the safety of the Thuilleries; precious moveables were packed up. If the municipality of Bourdeaux offered a reward of two hundred thousand livres for the head of the emperor, still there were sufficient grounds for belief that his adherents were every where numerous, and the marshals of France were evidently fearful of opposing their troops to his, lest at the first onset the lilies should be forsaken for the eagles.

A short time settled this question, for without firing a shot, the eagles were restored to their places on the Thuilleries; Buonaparte entered Paris in triumph; the unfortunate Louis fled from his capital, and met with no interruption on his road to England. The whole appears like a dream, and what new scenes are in reserve for Europe, time only can develope.

During this progress the changes in public opinion in England were rapid. It was said that the army was with Buonaparte, but all the better sort of people against him, that the Bourbon had, by his good conduct, secured the love of the people, and that his throne would be more securely fixed by this rash and mad attempt. On the contrary, doubts were excited by the consideration of some events that had taken place on and since the Bourbon's accession to the throne. A vio-

lation of the original compact was acknowledged; the landholders had been agitated with fears for their property; the liberty of the press had been very much narrowed; rumours were on foot of an intention to try the regicides; principal men had been disgraced by ejecting them from their literary honours, and the conduct of the returned emigrants had excited uneasy sensations. The removal of the bones of the late king and queen did not take place without some alarm to the persons implicated in their death, and even the refusal of a priest to bury a player, showed the disposition of the people towards the clergy, and the apprehensions that the latter had not learnt sufficient wisdom by late events, and were to be viewed with a jealous eye.

But what is England to do? was the general question. If Buonaparte regains the throne to which he was raised by the voice of the people, and by whose acquiescence, at least, he was restored to it. What is England to do? Are we to maintain perpetual war to seat a family on the throne of France contrary to the wishes of the people? This would be to belie the principle on which the House of Brunswick is seated on our throne, namely, the act of the Legislature, sanctioned by the acquiescence of the people, to the exclusion of the family nearest to it by blood. But no peace can be kept with Buonaparte! If so, there is no reasoning on the subject; Europe is devoted to another war, and good men must weep in silence at the calamities which this guilty race is doomed to suffer. One lesson is, however, impressed on the world which might do good to crowned heads, not to think themselves secure by military force without the affections of the people. The world will at last learn this truth, and when men are duly trained to arms for the defence of their country, a standing army will be thought a monster equally injurious to king and people.

The sovereigns had not departed from Vienna when the news arrived of the unexpected termination of their labours, of another party interfering in their work of cutting and carving Europe according to square leagues and population. Russia was to bring back its hordes of Cossacks, Prussia its disciplined legions, England to advance its troops in Belgium; but before these powers could unite their operations, the blow would have been struck, and Buonaparte have either regained his throne, or received the fate of a traitor. Besides, the gold, or we should rather say, the paper of England was necessary to put these troops in motion, and in the state of the country an addition of a thousand millions to the national debt could not be viewed without considerable agitation. In short, never was such a gloom, nor with better grounds, fixed on the public mind. To those who entered more seriously into these subjects, and looked to higher causes than the petty intrigues of cabinets, it seemed as if Providence had raised the extraordinary man and humbled him again, to shew the folly of military glory, and that the united sovereigns, triumphing with the principles they had advanced, were permitted to make manifest to the world how far they really differed from the tyrant they had subdued, and what their views were for the better government of Europe.

Happily, in this perturbed state of affairs, we were set at ease with respect to America, the ratification of peace having arrived; though it was to be lamented that there had not been time to prevent the slaughter of our troops at New Orleans, in the attack on which place they met with a signal discomfiture. On reading the articles of peace one must be struck with the thought, why could not all this have been settled without shedding of blood? But of what avail are the precepts of Christianity, unless they are constantly impressed on the people, and the spirit of them is imbibed by all classes. Vital religion is wanting in both countries, and in vain do they cry out, Lord, Lord, when so little regard is paid to the precepts of our Saviour. Love your neighbour is his rule, and it is as binding upon kings as upon subjects, upon states as upon individuals.

Spain continues its relentless course. Italy is greatly agitated. The Unitarians are there very powerful, and the insecurity of Murat's throne may increase their strength. The war will be very bloody in that ill-fated country, and it seems to be very unlikely that the Unitarians should succeed in their attempt. The difficulty of placing the seat of legislature, the difference in the character of the northern and southern states of Italy, the length of time they have lived with separate interests, all seem to combine against that unity of government which they wish to establish. The king of Sicily looks with an anxious eye on these events. His embassador has been received most graciously at Paris, and his Bourbon cousin has made him such promises as are very intelligible at Naples. What Genoa will do in this commotion it is not difficult to conjecture, and they will probably make good their appeal to the congregated kings, for the liberty which they once enjoyed in the republic.

All these events have diverted in some degree the public attention from the great question of the Corn Laws, a question not so important from its main object as the manner in which it has been treated. England has seen what might have been foreseen, the Commons in Parliament in direct opposition to the Commons out of Parliament, thus presenting to the world, if such proof were wanting, a decisive proof that not as the Commons of England but

only a part of the Commons of England had representatives in Parliament, it might occur in a course of years that the sense of the Commons in Parliament should be in direct opposition to the almost unanimous voice of the people. Petitions were presented from all quarters against the bill: never was the voice of the city of London so strongly expressed, both in Common Council, Common Hall, meetings of wards and meeting of parishes. The same unanimity was manifested in other parts of the kingdom, and we might fairly say, that if the kingdom were polled not one person in a hundred would be found in favour of the measure. Notwithstanding this declaration of the public mind the Houses of Commons and Lords pursued their rapid course, and with great majorities carried their measure. One resource was now left for the people, which was seized by the city of London, and a petition was resolved on to the Prince Regent to withhold his consent from the bill and to dissolve the parliament. This was carried up by the Lord Mayor, Aldermen and Common Council in the usual form, but with an unusual assemblage of the people, which on the return of the procession took out the horses from the state coach and the coach of a popular alderman, and drew them in great triumph through the city. The question now begins to wear a serious aspect, and the results of the injudicious bill are much to be dreaded. The constitution leaves open to the people the door of petitioning, of which they will not fail to avail themselves, andd it will be seen whether the same House of Commons can continue to sit after so great a manifestation on the part of their constituents. The Coroner's Jury has found four persons guilty of murder, who were supposed to have been accessary to the death of the woman shot before Mr. Robinson's house. The courts of law will soon decide on this instance. We hope that no more blood will be shed on this melancholy occasion, and that a proper mean may be discovered to create the desired union between the Commons in and the Commons out of parliament.

CORRESPONDENCE.

We are obliged to postpone the remainder of Mr. Wright's Tour to the next Number.

We have exceeded our usual quantity of pages, in order to bring in some articles of Review that ought to have been inserted before. We hope to be soon able to discharge all arrears in this department of the work.

PROOF COPIES of the Portrait of Dr. Priestley in our Number for January—pulled on India paper—4to.—forming a handsome Picture for framing—may be had, price 2s. 6d. of the Printers and Publishers, also of D. Eaton. 187, High Holborn.

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THE
Monthly Repository, &c.

No. CXII.] APRIL, 1815. [Vol. X.

HISTORY AND BIOGRAPHY.

An Account of the Life of Daniel Williams, D. D. Founder of the Library, in Red Cross Street.

[By the Rev. Thomas Morgan.]

DANIEL WILLIAMS, D. D. an eminent Welsh Protestant dissenting divine, and founder of the public library in London which bears his name, was a native of Wrexham, in Denbighshire, where he was born about the year 1643 or 1644. He appears to have laboured under some disadvantages with respect to education, which the natural strength and vigour of his mind, improved by uncommon diligence and application, enabled him to surmount. Being of a serious disposition, he determined to devote himself to the work of the ministry among the nonconformists; and he was one of the first young men who had the courage to undertake that office, after witnessing the hardships and sufferings of the clergy ejected by the Act of Uniformity in 1662. He was admitted a preacher among the Presbyterians at the early age of nineteen, and for some years officiated occasionally in various parts of England, in continual danger of persecution. While thus circumstanced he received an unexpected invitation to become chaplain to the Countess of Meath, in Ireland; which he accepted, and removed into that kingdom, where dissenters then met with greater liberality than in this country. Some time afterwards he undertook the pastoral charge of a highly respectable congregation in Wood Street, Dublin; where he continued his very acceptable services for nearly twenty years, living in the greatest harmony with his brethren in the ministry, and held in respect and esteem by the Irish Protestants in general. Here he married a lady of an honourable family, with whom he received a considerable estate. Towards the latter end of the reign of James II. he excited the hatred of the Romanists by his zealous opposition to Popery; and as he found that he could no longer hope for safety under the tyrannical and violent proceedings of a popish administration, he withdrew to England in 1687, and settled at London. In this city he soon distinguished himself at a meeting of dissenting ministers, from whom some emissaries of the court endeavoured to obtain an address to the king upon his dispensing with the penal laws. On that occasion, his intrepidity and strength of reasoning had no little weight in determining his brethren unanimously to reject the motion for such an address.

At this critical period, when numbers of Irish Protestants fled for refuge to London, to escape the tyranny and persecution of Tyrconnel, Mr. Williams exerted himself for their relief, and not only liberally assisted them from his own funds, but engaged the aid of his extensive connexions in the same benevolent cause. After the glorious revolution in 1688, at which he most heartily rejoiced, King William repeatedly consulted him about Irish affairs, with which he was well acquainted; and great attention was paid at court to his representations on behalf of several refugees from Ireland, who were capable of rendering service to the government. When, in the year 1700, he went to Ireland to visit his old friends, and to settle some affairs relating to his estate, he received many grateful acknowledgements for his conduct in these instances. Towards the latter end of the year 1688, he accepted an unanimous invitation to become pastor of a numerous Presbyterian congregation in Hand Alley, Bishopsgate Street, London; in which connexion he spent the remainder of his days. From the time of his arrival at the capital he had cultivated an intimate acquaintance with the celebrated Richard Baxter, who entertained a great regard for him; and after the death of that gentleman in 1691, he was chosen to succeed him as one of the preachers at the Merchants' Tuesday Lecture at Pinners' Hall. Among

his fellow-lecturers, there were some individuals who advanced, in their discourses, Antinomian tenets. These dangerous notions Mr. Williams zealously opposed in his sermons; and by so doing provoked the enmity of their abettors to such a degree, that they endeavoured to procure his exclusion from the lecture. This attempt, however, was vigorously resisted by a great majority of the subscribers; who, when they found the adverse party inveterate in their resentment, established another Tuesday lecture at Salters' Hall. Three of the most respectable of the old lecturers, Dr. Bates, Mr. Howe and Mr. Alsop, accompanied Mr. Williams in this secession.

About this time the works of Dr. Crisp, the great champion of Antinomianism, were reprinted, with some additional pieces by his son. The appearance of these works, together with the request of several of his brethren, determined Mr. Williams to undertake the refutation of what he and they considered to be pernicious errors, undermining the essentials of Christianity; and in 1692 he published his "Gospel Truth, stated and vindicated, &c." 8vo. which was sanctioned by the approbation of several of the principal London ministers. This performance is distinguished by great clearness and strength of argument, as well as a truly Christian temper, and had no little success in checking the progress of Antinomian principles. It was violently attacked, however, by different writers, whom he ably confuted in his "Defence of Gospel Truth, &c." 1693, 8vo. in "A Postcript" to a new edition of his former work, and some other pieces. His opponents, among other charges against his work, had accused it of favouring Socinianism; but on an appeal being made on both sides to Dr. Stillingfleet, then Bishop of Worcester, and Dr. Jonathan Edwards of Oxford, who had written with great learning, and were esteemed masters of that controversy, the author was honourably acquitted by them both, with many expressions of their great respect for him. Disappointed in their attempt to render his orthodoxy suspected, his enemies were instigated by the virulence of party-spirit to arraign the purity of his morals. As he was fearless of the most strict scrutiny his life and manners, he immediately submitted his case to the judgment of the united London ministers, who appointed a committee to examine into the business, and afterwards unanimously approved of their report, that he was "entirely clear and innocent of all that was laid to his charge." To the honour of his congregation, they suffered not the misrepresentations and malignant calumnies of his enemies to weaken in the least degree their attachment to him.

In the year 1701, after being some time a widower, Mr. Williams married a second wife, a lady of considerable fortune and great worth, who lived to survive him. During the reign of Queen Anne he was very active, although ultimately unsuccessful, in procuring opposition to the bills against occasional conformity, and for imposing the sacramental test upon the dissenters in Ireland. When, in 1707, the subject of the union between England and Scotland was under discussion, he used all his influence with his friends in Scotland for promoting that great event, being firmly persuaded that the effects of it would prove most advantageous to both kingdoms. In the year 1709 he was honoured with the degree of Doctor of Divinity by the universities of Edinburgh and Glasgow. Towards the close of Queen Anne's reign, when the measures of administration had given rise to apprehensions respecting the security of the Protestant succession, Dr. Williams, who had been long acquainted with the Earl of Oxford, remonstrated without reserve with him on the hazards to which both himself and the country were exposed by the line of policy which he pursued, regardless of the offence which his honest freedom might create. The statesman, as may be supposed, did not much relish the Doctor's frankness; and he afterwards conceived the deepest resentment against him, on obtaining information, through the base treachery of a person under particular obligations to Dr. Williams, that he had communicated to his friends in Ireland his undisguised sentiments relating to public affairs, and the designs and views of those at the helm.

Upon the accession of King George I., which dissipated the fears of the friends to civil and religious liberty, Dr. Williams had the honour of presenting an address of congratulation

to his majesty, at the head of the Protestant dissenting ministers of the different denominations, residing in London and its vicinity. His health was now visibly on the decline, and his strength became gradually impaired, till the attack of an asthmatic disorder proved fatal to him on January 26, 1715--6, in the 73rd year of his age. He had been blessed by nature with a strong and vigorous constitution, and possessed a sound penetrating judgment, and great strength of memory. The subjects of his pulpit performances were always practical and useful: his sentiments solid, pertinent, and distinguished by an uncommon variety; and his manner of enforcing them powerful and impressive. He was remarkable for his boldness and courage in avowing and defending what he conceived to be truth of importance, and "pursued what he thought right with a blunt integrity and unshaken resolution." At the same time his candour towards those who differed from him, his kind treatment of persons who had endeavoured to injure his own reputation, and his conscientious tender regard for that of others, were prominent features in his character. He was a steady nonconformist upon principle; yet he maintained a charitable disposition towards the established church, and at the Revolution was very desirous of promoting the scheme of a *comprehension*. Though he possessed an ample fortune, he exercised great frugality in his personal expenses, for the noble purpose of being more useful to others who stood in need of assistance, and of more effectually serving the great interests of truth and virtue. The same laudable views governed him in the final disposal of his property. By his last will, besides liberal benefactions to numerous benevolent and charitable institutions in London and Dublin, he provided for the support of an itinerant preacher to the native Irish, of two persons to preach to the Indians in North America, and of several charity schools in England and Wales. He directed that a certain fixed sum from the income of his estates should be appropriated to the assistance of poor ministers, the widows of poor ministers, students for the ministry, and to other benevolent purposes. He also left estates to the university of Glasgow, which at present furnish handsome exhibitions to six students for the ministry among Protestant Dissenters in South Britain, who are to be nominated by his trustees. The last grand bequest in his will was for the establishment of a library in London, for the benefit of the public. Having formed this design, he purchased Dr. Bates's curious collection of books, which he added to his own, and directed his trustees to provide a proper building for their reception. Such an edifice was erected by them in Red-cross-street, Cripplegate, where the library was opened in 1729, and admission to it is easily obtained by persons of every denomination, without any exception, upon application to any one of the trustees. Since it was first established, very considerable accessions have been made to it by legacies, as well as gifts of money and books, and it now contains upwards of sixteen thousand volumes, many of which are very valuable and rare, in the various departments of literature and science. The founder's works were collected together, and printed at different periods, in 6 vols. 8vo. the last consisting of Latin versions of several of his tracts, which he directed to be published in that language for the use of foreigners.*

EXTRACTS FROM NEW PUBLICATIONS.

History of the Scholastic Philosophy.

[From Sharon Turner's History of England, &c. pp. 501—515.]

(Concluded from p. 138.)

The defenders of the Catholic faith, after a while decrying and attacking the disquisitive schoolmen in England, as well as on the Continent, adopted at length the wiser plan, of studying the tactics and training themselves in the camps of their antagonists. Peter Lombard, who lectured at Paris, was one of the most distinguished of these wiser friends of the existing hierarchy. He studied carefully the scholastic metaphysics; he associated his ideas by their rules, and reasons in their

* Memoir prefixed to the author's works. Private information.

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style. He puts most of the questions of that excited day; but he strives to answer them according to the established faith, and by organizing its authorities into the fashionable order. His "Sentences"[1] a work so popular in the middle ages, as to be every where studied, and incessantly commented upon, is an attempt to rein the increasing volatility and pugnaciousness of the improving mind, and to keep it within the Catholic faith, by giving that faith a logical dress, and by connecting it with the researches then so much appreciated.[2] Hence he ventures to discuss points so little knowable, and so little serviceable in human affairs, as—when the angels were made, and how; whether they be all equal in essence, wisdom, and free will; whether they were created perfect and happy, or the reverse—whether the dæmons differ in rank among themselves; whether they all live in hell, or some are out of it—whether the good angels can sin, or the bad act virtuously; whether they have bodies; and whether every person has or has not a good angel to preserve him, and a bad one to destroy him.[3] At these pompous weaknesses of human perversity, we may smile, and think Don Quixote as reasonable in his knight-errant career, as the schoolmen in debating on these untangible questions. But a more repulsive and disgusting feeling arises in our minds, when we find Peter Lombard presuming, because compelled by the delirium of the age, to debate—whether the knowledge of the Deity can be increased, diminished, or altered; whether he can know more than he knows; whether he can make any thing better than he has made it; whether he knows all things, always, and together; whether he can always do all that he has the power to do; and where he was before creation appeared.[4] Disquisitions like these, on which the proudest intellect can know nothing, could have no other tendency than to destroy all veneration for the Mighty Being whom they presumed to canvass; and to make the most stupendous and awful object of human thought, as indecorously familiar as the common themes of schoolboy exercises or a wrangler's altercations.

The delusion went on till we had, mostly on the side of the church, besides the Venerable Doctor already mentioned,

The irrefragable Doctor . . .	Alexander Hales[5] . . .	fl. 1230
The angelical Doctor	Thomas Aquinas	1256
The seraphic Doctor	Bonaventura	1260
The wonderful Doctor	Roger Bacon	1240
The most profound Doctor . .	Ægidius de Columna . . .	1280
The most subtle Doctor	John Duns Scotus[6]	1304
The most resolute Doctor . . .	Durand	1300
The invincible Doctor	W. Occham[7]	1320

[1] Sententiarum, libri iv. It is meant to contain the summa universæ theologiæ. He says, in his Prologus, that unable to resist the wishes of studiosorum patrum, he was desirous to fortify the faith against errors of carnalium atque animalium hominum; and that in his four books he has displayed the fraudulentiam of the viper doctrine. Yet this vehemence did not secure him from a charge of heresy in his own writings. His prologue attempts rhetoric. He had not the clear and exact head of the English schoolmen.

[2] His first book is on the Deity and the Trinity; the second, on angels, creation, the devil, and free will; the third, on our Saviour's incarnation and passion, sin, knowledge, and the Christian virtues; the fourth, on the Catholic sacraments.

[3] Sentent. l. 2.

[4] Ib. l. 1.

[5] He became a Franciscan. He studied at Paris; and died there 1245. Tanner, Bib. p. 371, who enumerates his works. He was the master of Duns Scotus. He wrote on the Sententiarum Liber of Lombard.

[6] Born in the village Duns, eight miles out of England. He also wrote on the Sentences, and on Aristotle's works. He went from Oxford to Paris and engaged in the controversies there agitated. He was a Franciscan, and the master of Occham. He died 1308, at Cologne. Tanner, Bib. 239. He started a new opinion on grace, against Thomas Aquinas, which long divided the schoolmen.

[7] Born in Surrey, a Franciscan. He supported the nominal sect. He died 1347. His summa totius logicæ was print-

The perspicuous Doctor . . .	Walter Burley[8]	1320
The most enlightened Doctor	Raymond Lully	1300

Besides Friar Bacon, who belongs to a superior class, the class of true philosophers, four of these martial pugilists, the irrefragable, the most subtle, the invincible, and the perspicuous, were born, and first fought their zealous fight, in the British Islands.

Nor these only: so rapidly did the disputatious fever spread, that England abounded with these scholastic students in the reigns of Henry II. and his three immediate successors.[9] A new order of mind, a new range of study appeared in England by the time that Richard I. acceded. The ancient poets and historiographers, the venerated classics, were not only neglected, but despised. Rhetoric was treated with the contempt which indeed it merited. Logic was new cast. Grammar itself was altered; the old rules and paths of the quadrivium were abandoned.[10] The new philosophy glared in the literary atmosphere like a comet, attracting to itself the admiration and attention of the most intellectual part of society, and depreciating the value of all other studies.[11] Implicit faith, dogmatical creeds, learned authority, and even plain facts, were undervalued. Convenientia and reason were made the criterions of truth.[12] He who had not imbibed the new philosophy, was treated as being duller than the long-eared animal of Arcadia, more obtuse and stupid than either lead or stone.[13]

In this rage for the disquisition of a specious intellectual novelty, which so strongly roused the spleen of our valuable John of Salisbury, we see the innate love of improvement, its appetite for truth and reason, so inseparable from the human character, exerting themselves in all their energies.[14] It was enough that the new

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ed at Venice 1508. His foreign editor calls him omnium logicorum acutissimi; inviolatæ scholæ invictissimorum nominalium inceptores. Occham says he writes his book to collect all the rules of the art of logic into one treatise, p. 1. It is in three parts. He quotes Avicenna. There is great conciseness, precision, clearness and decision in Occham's writings.

[8] He was born 1275. From his great reputation he was appointed preceptor to Edward III. He attacked the opinions of Duns Scotus; he studied at Oxford and Paris, and was at last made bishop of Ulm, in Suabia. His works were on some of the principal subjects of Aristotle's treatises, and of the schoolmen; also de motu animalium, de sensibus, on memory, length of life, and the tides; on the soul; and on ethical, œconomical, and political subjects. He died 1338. Some of his works have been printed after Grosteste's book. See the catalogue of his writings in Tanner, Bib. 141, 142.

[9] John of Salisbury directs the first portion of his Metalogicus to an attack on what he calls the new sect of philosophy. He personifies one of its defenders under the name of Corneficius, and he paints him with features that have the air of being as exaggerated as those of a Saracen on a sign-post. Ch. 1, 2, and 3. This work was neatly printed at Leyden, 1639, at the end of the Polycraticus.

[10] Poetæ, historiographi, habebantur infames.—Ecce nova fiebant omnia; innovabatur Grammatica; immutabatur dialectica; contemnebatur rhetorica; et novas toti quadrivii vias, evacuatis priorum regulis, de ipsis philosophiæ adytis proferebant. Metal. p. 741.

[11] It is an instance of the blindness of even worthy minds, when novelties occur, that J. Salisbury did not perceive the expressive force and beneficial import of the very words he was using: "They brought from the very depths of their philosophy, novas vias of the whole quadrivium;" that is, new paths in arithmetic, geometry, astronomy and music! But, perhaps, we ought not to blame him for not anticipating the vast flood of knowledge to which these new ways ultimately led. This passage, however, shows us the immense utility and importance of the rise and labours of the schoolmen.

[12] Solam convenientiam sive rationem loquebantur. This argument, he adds, sounds in the mouth of all; and to name a mule or a man, or some of the works of nature, was like a crime, the act of a simpleton or an uncultivated mind, and which a philosopher should shun. It was thought impossible to say or to do any thing convenienter et ad rationis normam, unless the mention of conveniency and reason was expressly inserted. Metal. p. 741.

[13] Si quis incumbebat laboribus antiquorum, he was marked, and was a laughter to all, as if not only asello Arcadiæ tardior sed obtusior plumbo, vel lapide. Metal. p. 740.

[14] Abelard had made the same struggle for the independent exertion of reason. "What does it profit," he exclaimed

philosophy pretended to create great mental superiority, and was at least original and plausible. These claims were sufficient to excite the popular admiration, and to engage the popular pursuit. Even the sloth and luxury of the cloister could not resist the spirit-stirring study. Monks aspired to attain, and were industrious to spread it: "Many admirers of this new sect," says Salisbury, "have entered the cloisters of the Monks and clergy; but while a portion of these became sensible of their error, and confessed that what they had learned was mere vanity and vexation, others, hardening themselves in their insanity, swelling with their inveterate perverseness, preferred to rave in their folly, than to be taught faithfully by those humble minds to whom God has given grace. If you do not believe me," he adds, "go into the cloisters; examine the manners of the brethren; and you will find there all the arrogance of Moab intensely glowing."[15]

Our venerable author discloses to us another fact, that these new-directed and ardent minds, feeling their logical philosophy to excite without satisfying their understandings, applied themselves to the study of physic, to give them the solid knowledge they panted for. Some went to the best schools abroad to study the art of medicine;[16] and although the moral satirist, unable then to discern the connexion between their pursuits and the improvement of society, attacks this new direction of their curiosity with fresh satire,[17] we can have no hesitation to class these venturous reasoners, thus seeking to combine physical science with scholastic acuteness, and striving to raise the human mind to new paths of inquiry, among the most important benefactors to the British intellect in its early vegetation.

From the work of this ingenious churchman, we perceive that he himself had gone deep into these fashionable studies. I do not know where to point out a neater and more comprehensive summary of the logical and metaphysical works of Aristotle, than in the Metalogicus of John of Salisbury.[18] As so profound a student had well qualified himself to judge, he had acquired a right to censure. Having, like Solomon, fully enjoyed and exhausted the pleasure of a favourite pursuit, his experience united with his reason to condemn its inanity, and to satirize its abuse. Weighing it in the balances strictly by itself, his criticism was correctly right. It disclosed no knowledge; it communicated no wisdom; its benefits lay hid in its consequences, which had not then been evolved.[19] The very

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passage which St. Bernard censures, "to speak ad doctrinam, if what we wish to teach cannot be explained so that it may be understood?" Ab. Op. p. 277. Hence Abelard defined faith to be estimatio; on which Bernard exclaims, "As if it were lawful to every one to feel and speak in that what he liked, or that the sacrament of our faith should remain uncertain in vague and various opinions. Faith, therefore," adds the Saint, "is not estimatio sed certitudo." p. 283. Bernard is right in his principle but wrong in its application. Faith once fixed on truth is certitude, both in its feeling and in its object; but it requires the previous exercise of reason, that it may not fasten on chimeras, as the Romish hierarchy, in the thirteenth century, often wished it to do. This previous use of reason, the schoolmen claimed; and the papal doctors were forced to deny it, because their existence depended on the practice being discredited.

[15] Metalog. l. 1. c. 4. p. 742.

[16] He says that others of this new school, beholding a defect in their philosophy, go to Salernum or Montpelier, and are made there Clientuli Medicorum. Ib. p. 743.

[17] His sneer is that just as they became philosophers, so in a moment they burst out physicians. They boast of Hippocrates and Galen; they protrude words unheard of before; they apply their aphorisms to every thing, and strike the human mind like thunder with their tremendous phrases. Ib.

[18] It forms the main theme of his book, after he has discharged his bile at the innovating schoolmen. It is another proof of the importance of these men whom he was depreciating, that he himself attempts in this work to raise the study of rhetoric with all its tropes, colores and puerilities, into the public estimation again. Hence he praises St. Bernard for his manner of teaching the figuras grammaticæ, the colores rhetorices, and the cavillationes sophismatum. P. 782.

[19] It is just to the memory of W. Occham, to say, that he directed his scholastic talents against the usurpations and conduct of the Roman pontiff. He wrote de utili dominio rerum ecclesiasticarum et *abdica-*

bursting of the bands of venerated authority, though perhaps the result often, rather of proud vanity than of enlightened reason, was good, not so much in its immediate produce as in its future effects. A torpefying spell was taken off from the human mind; and if the first schoolmen only used their new liberties in extravagance and insolence, they were soon followed by better thinkers, who combined knowledge with reasoning, and, by a wise moderation, made the freedom they assumed, valuable to themselves and useful to the world.[20]

It will be unnecessary to detail all the names that may be collected from ancient documents, of the English students of the scholastic philosophy. Pullen, who became a cardinal;[21]—Simon Langton, to whom we owe, in a great measure, Magna Charta;—the intrepid and patriotic Bishop Grosteste, foremost in every useful pursuit of his day, the friend and cultivator of poetry, scholastic philosophy, Arabian learning, natural philosophy, mathematics, divinity and canon and civil law, and the fearless and successful assertor of the liberties of the English church, and protector of the English clergy, against the taxation and tyranny of the pope:[22] commentators on Lombard's Book of Sentences, almost innumerable:[23] these, and many others of equal application, though of minor fame, show in their numerous works the subjects, the nature and the value, of the scholastic philo-

tione bonorum temporalium in perfectione status monachorum et clericorum *adversus errores Johannis papæ*. This was printed at Lyons, 1496.—He also wrote a Tractatum quod Benedictus 12, papa *nonnullas hereses Johannis* 22, amplexus est et defendit. This was in MS. at Paris, in Bibl. Colbertina.——He composed also the compendium *errorum* Johannis 23, papæ, Tanner, Bib. 555; and a defensorum logices, quo convellit violentum Romani episcopi imperium; and an invectivum contra possessiones Rom. Pont. Leland Descript. Brit. v. 2. p. 323. As he attacked the pope, the pope excommunicated him. He accused the pope of teaching seventy-seven heresies.

[20] In quitting John of Salisbury I cannot forbear noticing the account which he gives of his studies, as it shews the laborious application with which the scholars of the middle ages pursued the knowledge they valued. He says, that in the year after Henry I. died, he went to the Peripatetic school at Paris, on the mount of St. Genevieve, and there studied logic; he afterwards adhered to Master Alberic, as opinatissimus Dialecticus, and an acerrimus impugnator of the Nominal sect. He was two years with him, and Robert Metridensis an Englishman, both men acuti ingenii et studii pervicacis. He then for three years transferred himself to William de Conchin, to imbibe his grammatical knowledge.—After this, he followed Richard, called the Bishop, retracing with him what he had learned from others, and the quadrivium; and also heard the German Harduin. He re-studied rhetoric, which he had learnt from Master Theodoric, and more completely from Peter Helias. Being poor, he supported himself by teaching the children of the noble, and contracted an intimate acquaintance with Master Adam, an Englishman and a stout Aristotelian. He prosecuted afterwards the study of logic with William of Soissons. Returning at the end of three years, he heard Master Gilbert on logic, and on divine subjects; then Robert Pullen, and also Simon Periacensis, a faithful reader, but a heavy disputer. These two last were his only teachers in theology. Thus, he adds, I passed twelve years occupied by these various studies. Metal. l. 2. c. 10. p. 802—805.

[21] "Robertus Pullen, whose memory is pleasant to all good men, and whom the apostolic seat made a chancellor from a scholastic doctor." Metal. p. 746.

[22] See the copious and astonishing list of his works, most still in MS. in Tanner, Bib. Mon. p. 345—351. They are equal in number to any of the great Arabian philosophers: indeed in one trait he surpassed them, for he also wrote poetry. See his Chastel d'Amour, Harl. MSS. 1121.

[23] We may guess the number of these, from the fact, that no fewer than nine Englishmen of the Christian name of Richard commented upon him—as, R. Rufus, in 1270; R. Cornubiensis, R. Ruys, R. Middleton, 1300; R. Nottingham, 1320; R. Conington, 1330; R. Wilton, 1339; R. Fishacre, 1345; and R. Wickingham, in 1381.—There were also nine Roberts, of the British Islands, who chose the same task; as Rob. Waldock, 1272; R Crowe, 1300; R. Walsingham, 1310; R. Carew, 1326; R. Cotton, 1340; R. Eliphat, 1340; R. Leicester, 1348; R. Worsop, 1350; R. Walaby, 1399. Also, three Ralphs, as, Ralph Loxley, 1310; R. Acton, 1320; R. Radiptor, 1350. Also, Roger Reyseth and Roger Swinchead, 1350; as also Stephen Petrington, 1417. As these five Christian names were taken by me at random, I have no doubt that some others would yield as copious a list of commentators on this celebrated work of the Magister Sententiarum.

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sophy, which appears to have been peculiarly cultivated in England.[24]

The schoolmen became divided insensibly into two classes: those who allowed themselves to discourse without limits, and those who defended the existing hierarchy and all its theological system. Of these last, it will be just to say, that they, and especially Aquinas, Bonaventura, and Duns Scotus, stood usefully at that time, in the gap between philosophy and theology, and kept them from bitter and irreconcileable variance.[25] But for them, it is not improbable that the study of the Arabian metaphysicians, which unfettered, might have diseased the mind by its own extravagancies, and filled the world with scepticism, and with that selfishness and sensuality which the Grecian spirit of debate and incredulity had produced, when the Roman empire fell.[26] The philosophical doctrine of the scholastic age was, that religious knowledge was unnecessary, and that the disciplinæ philosophiæ were sufficient. Hence Thomas Aquinas was forced to begin his elaborate work, by proving logically that the sacra doctrina was also essential, and that it was a real science.[27] His exertions, among others, served to keep the mind in a balance between philosophy and religion, till succeeding thinkers could discern the corruption from the primeval truth, and reform, without destroying, the ecclesiastical system.[28]

The ponderous labours of Aquinas are a monument of the powers of the human mind, and of the ductility and fertility of human language. But they make us grateful to Providence for the vast improvement of human society, since his exertions and those of his fellow-workmen. In the comparatively dwarfish volumes of Dr. Paley, Locke, Hartley and Dr. Stewart, we possess more wisdom and psychological knowledge, than the most patient exertion can glean from all the works of all these seraphic, subtle, invincible, profound and most enlightened doctors.

These panegyricized masters, like all the other men of learning whom we have noticed, excited the curiosity of their contemporaries to extensive disquisitions, and contributed to form the intellect of the ages that succeeded them; and, limited to these beneficial results, we may justly sanction their ancient reputation. There is indeed something very serviceable to the mind in the mode of Thomas Aquinas. He first proposes the question he has to consider; then, with all

[24] I infer this from observing that more English authors on this subject are commemorated in the biography of literature, than of any other country. Indeed I think I shall not exceed the truth if I say, that if you take any subject of literature or knowledge, from the time of the Norman conquest, you will find more English writers on it, than of any other single country—and that, reviewing our writers on each collectively, they have done more on every topic they have handled, than those of any other country. I pen this with a belief that I do not exaggerate.

[25] We find from John of Salisbury, that the more scriptural teachers were not only denied to be philosophers, but were scarcely endured as clergymen. They were called the oxen of Abraham, and Balaam's asses—nec modo philosophos negant, imo nec clericos patiuntur, vix homines sinunt esse; sed boves Abrahæ vel asinos Balaamites duntaxat nominant, imo derident. Metal. p. 746.

[26] Among the erroneous opinions of the day, condemned at Paris in 1270, we find such as these—that the world was eternal—that there never was a first man—that the soul dies with the body—that free-will is governed by necessity—that the Deity knows nothing but himself—that human actions are not governed by Divine Providence—that the Deity cannot give immortality to a mortal creature—that the First Cause cannot make many worlds—and has not any knowledge of the future; together with a great many tenets on the Deity and religion, which certainly went to destroy the belief of his existence, and of Christianity also. See them printed at the end of Lombard's work, ed. Coloniæ, 1609.

[27] T. Aquinas Summa Theolog. p. 1. These topics form his two first articles.

[28] Of this description was our venerable Wickliffe. It is remarkable, that France has, in the present age of knowledge, furnished no person who united enough of philosophy and of religion, to meliorate without destruction. Nothing but the extremes of total belief or total disbelief of the Christianity of Rome, have yet appeared there—extremes that will yet shake the nation, until a Melancthon, an Erasmus, or a Luther, emerge. The same remark may be applied to Spain and Italy. It was a great beauty in the English intellect, as afterwards in the German, that it attained to separate the injurious appendage from the substantial truth.

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the candour of Dr. Paley, he fairly and fully states two arguments against it. He subjoins to these his own reasons for the opinion he supports; and, having thus placed both sides of the subject before the reader's attention, he draws his conclusion, and adds some remarks in refutation of the opposing arguments. On this plan he steadily proceeds through all the endless ramifications of his moral, metaphysical, political and religious work.[29]

It was also his object, and the habit of the schoolmen, to express their thoughts as simply and as closely as possible. To this merit Aristotle certainly led. The matter of the Stagyrite was puny, and his logic a train of words; but the direction and style of mind which he introduced into these discussions, bordered on mathematical severity, and imparted both to the Arabian and the scholastic intellect a valuable habit, which has given order and precision to our physical and metaphysical inquiries, and preserved them from rhetoric and trite declamation.

In undertaking the task of proving every thing, this angelic doctor certainly taught the mind to question every thing. But the schoolmen differed from the ancient academics, whom thus far they resembled, in this material circumstance, that they never left the mind indecisive. They canvassed both sides of the question, and they were perhaps too willing at any time to debate on either. But in all their logical battles they always fought for some inference; both the combatants contended for some result. By this means, they educated the mind to decide as well as to discuss; and their disputing spirits and never-ceasing debates, produced at least this advantage, that they disciplined the human thought to be independent, active, inquisitive and free.[30] Increasing knowledge gradually poured in to correct their extravagancies, and to humble their pride. The jealous vigilance of the ecclesiastical body assisted to produce the same effect. Their importance diminished as their ignorance became manifest, and as society improved from their discussions. The scholastic philosophy at last declined, as the good sense of the English thinkers increased, and as the treasures of the experimental became accumulated and diffused. The first blow it received came from Friar Bacon—the last from his ennobled namesake.

The great division of the schoolmen was into Nominalists and Realists; the former inclined to scepticism, the latter were the most religious. Our Erigena was the parent of the Nominalists, and Abelard its great disseminator in Europe. One of their chief tenets was the doctrine of the Universals, which (as already intimated) was the prototype of the Pantheistic theory. It seems, indeed, to have been a natural corollary to the system of Aristotle. He supposed in all substances an invisible imaginary something, which he called the ὑποκείμενον, to which all the visible properties of the body were united. He divided these into his famous ten categories or predicaments.[31] Every

[29] See his Summa, passim.—Of this celebrated man I state with pleasure, that his sentiments on some points highly interesting to human welfare, were liberal and wise. He makes the common good the principle of government, vol. ii. p. 96. He says, that princes, taking things unjustly, are guilty of rapine, p. 126. He speaks highly of intellect, and even makes it a virtue, p. 97. He decides that Jews and Gentiles ought not to be compelled to Christianity; and therefore, perhaps, lamented the prejudices of his order against his own judgment, when he added, that heretics and apostates might be, p. 91.

[30] The intellect of Europe began to improve so much amid the discussions of the schoolmen, that even in the twelfth century, some of them questioned the utility of the works of Aristotle. Metal. c. 24. p. 905. The followers of St. Bernard, imitating their master, attempted to reconcile Plato and Aristotle: but Salisbury truly remarks, that this was laborasse in vanum. P. 816.

[31] His own enumeration of them is—*the* οὐσίαν, ἢ ποσὸν, ἢ ποιὸν, ἢ πρός τι, ἢ ποῦ, ἢ ποτε, ἢ κεισθαι, ἢ ἔχειν, ἢ ποιειν, ἢ πάσχειν. Arist. Categ. v. 1. p. 449. ed. Buhle. They are well illustrated in the Memoirs of Martinus Scriblerus, in the coachman's description of the two men he saw fighting for a prize: "Mark," quoth Cornelius, "how the fellow runs through the predicaments: Men, *substantia;* two, *quantitas;* fair and black, *qualitas;* serjeant and butcher, *relatio;* wounded the other, *actio et passio;* fighting, *situs;* stage, *ubi;* two o'clock, *quando;* blue and red breeches, *habitus*."

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thing, therefore, had this invisible upokeimenon, or subject, or occult essence, and its categories. This fanciful but delusive system taken for granted, it was an easy step to suppose this invisible essence, or upokeimenon, to be universal, and to be in all things the same; and that bodies might be alike in this, and differ only in their accidental qualities. The essence of Peter was, on this theory, the same as of John; these two persons differed only in their categories or accidents. But if this were allowed, it were no large extension of argument to add, that the essence of a dog is the same as that of a man, and that they differ also, only in their predicaments. One collection of outward and visible properties was a dog, and the other a man. But these are only names and words. The invisible universal upokeimenon is identical in both. Such, with particular modifications of individual professors, was the spirit of the theory of the Vocalists, Nominalists, or Universalists, which we see went as near to some of the worst theories of scepticism, as argument, contriving also to be ostensibly decorous, could publicly advance.

The Realists contended for the positive and real differences of things, individuals, essences and natures, as well as properties, accidents and categories. The essential and invisible nature of Peter and John, of a man and a quadruped, were, they maintained, as distinct and different as their external properties. The Realists at last so much prevailed, that the Universalists were forgotten, till Occham revived them.[32] Both parties had their advocates and their antagonists in England as well as on the Continent. But the perpetually enlarging stream of experimental know-

[32] This subject forms the sixteenth and seventeenth chapters of Occham's logic, which are visibly levelled at Duns Scotus.

On perusing one of the principal works of Duns Scotus—his Exactissimæ questiones in universam logicam Aristoteles—I observe that he begins upon the subject of the Universals, making Porphyry the basis of his questions. He then proceeds with his questions on most of Aristotle's works—his predicaments, peri hermenias, elenchi, analytici, priores, posteriores. His last question is an diffinientem necesse sit scire omnia. P. 473. According to his commentator, one object of Scotus was to distinguish between the ens reale and the ens rationis—God, angel, man, knowledge, colour, thought, lines, &c. were entia realia. The ens rationis is that which has no being extra animam, as a chimera, a golden mountain, &c.—It is impossible to read these works of the schoolmen without feeling them to be but new modifications of the works of the Arabian metaphysicians. Avicenna, Averroes and Al Gazel, go as deeply and as acutely through all the subtleties of the ens and the esse, and the categories, as Duns Scotus or Occham. Indeed the dispute between the Universalists and the Realists began from the Arabians; for I observe that Al Gazel considers at some length the division of being, into universal and particular. In this he discusses one of the questions of Duns Scotus, whether plures homines sunt unus homo—whether many men are one man. They who remember the discussion in Scriblerus, on the universal Lord Mayor, may like to know how an Arabian puts this knotty point.

"Some persons, hearing what we say, that all men are one in humanity, and all blackness one in blackness, have thought that universal blackness may be something from which any thing may be; and that an universal man is something; and that an universal soul is some being, one in number, and existing in all nominalibus—as, one father in many sons, one soil in many fields.

"This is the first error; for if the universal soul be one in number, and be actually in Peter and John, and others; and Peter were wise and John foolish; it would follow that one soul may be at the same time skilled and ignorant in the same thing, which is *inconveniens*.

"So if an universal animal be one thing in number, and be actually in many individuals, it would follow that the same animal may be at the same time swimming in the water, and walking on two feet, or may be running on four legs and flying in the air; which is incongruous.

"Universal being is therefore only in the intellectibus of the thing of which the sensus est. The intellect receives the form of man, and the certitude of it when some one individual thing is proposed to it. Afterwards if it should see another, a new impression does not take place, but remains the same as before—so if he saw three or four.

"Men, singly taken, do not differ from each other in any way in humanity. But if he should afterwards see a wolf, then some quidditas, and another image (depictio) different from the first, would be made in him.

"The universal, therefore, so far as it is the universal, exists in the mind, not in the individuals, for in nature there is no

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ledge destroying the Aristotelian system and all its controversies, at length banished both the upokeimenon and the predicaments, the Realists and the Universalists, for ever from human favour.

The discovery of the Pandects of Justinian at Amalfi, in 1137, and the school of civil law, opened at Bologna, which was in such reputation in the twelfth century, that Becket and other Englishmen went to study there, assisted to improve both England and Europe. The Institutes of Justinian contain a fund of jurisprudential wisdom, the most sagacious produce of the Roman intellect, which imparted no small improvement to the imperfect moral reasoning of the middle ages.

Our clerical chancellors were usually proficients in this study; and it is not unreasonable to ascribe some portion of the high and strict rules of equity which have prevailed in the English Court of Chancery, to the ancient study of the Roman Pandects.[33]

In this review of the History of England, from the middle of the eleventh century to the close of the thirteenth, we have seen the national mind emerging progressively from inertness and ignorance, to strength and activity, and to a curiosity disdainful of limits, and striving even to pass the flagrantia menia mundi. In the next period, we shall see it advancing still more successfully to original poetry, rational theology, true science, and sound natural philosophy. But enough has been already stated to shew, that the history of England, from the period of the Norman conquest, is the history of its continued improvement; and we shall find hereafter, that in the succeeding periods, although the progress was diversified in its objects, and more diffused in its extent, yet that it never became either stationary or retrograde. The improveability of human nature is strongly displayed in the course of British history, from the accession of the Conqueror; and there is nothing in the present appearance of society to induce us to despair of still nobler results in the ages that are to revolve.[34]

MISCELLANEOUS COMMUNICATIONS.

Essay on the different Effects of a similar Education.

Mar. 30*th*, 1815.

Cur alter fratrum cessare, et ludere, et ungi,
Præferat Herodis palmetis pinguibus; alter,
Dives et importunus, ad umbram lucis abortu
Sylvestrem flammis et ferro mitiget agrum;
Scit Genius, natale comes qui temperat astrum.— Hor.

IT would seem that the ancient Heathens could no otherwise account for the diversities of temper and pursuit in children of the same family, than by referring them to the influence of the guardian deity, who was supposed to preside over every person's birth and to regulate his fortunes. The immediate causes of the variety, are, in truth, not easily ascertained; though the fact itself be sufficiently notorious.

Observe two persons who passed their infancy, and, it may be, a por-

universal man." Al. Gazel. Logica et Philosophica, Venice, 1506.

Our modern doctrines on abstraction have not quite set these points to rest; for it is not yet fully settled, whether what are called abstract ideas, be any thing more than generalizing terms. But, lo! the Nominalists and Realists again!

[33] There were lectures on the civil law before this period in Normandy; but probably on some imperfect abstracts of the Institutes. Bologna was so jealous of her knowledge of them, that an oath was exacted from the public lecturers there, that they would not teach law out of Bologna. Murat. Ant. Ital. 893—910.

[34] With the views of Madame du Stael, on the progress of the human species, I cordially coincide. An attentive consideration of history has long led me to this conclusion. I differ with her on some of her reasonings, but fully concur in her result, and with this qualification would strongly recommend to my readers the eighth chapter of her "Litterature considerée dans ses rapports avec les Institutions sociales." P. 182—211. Let me not omit this opportunity to compliment her sex and country on their possessing a writer of such a powerful mind and originality of thought and observation. She is a striking instance of the progression for which she so eloquently contends.

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tion of their youth, under one roof and in nearly the like circumstances. To say nothing of the opposition in the state of their minds, as to vigour and attainments, how contrary are their dispositions, tastes, and moral character! This man is mild and gentle: that, passionate and impetuous. The former has a turn for active, the latter, for retired, life. One is frank and ingenuous, the other, sullen and reserved. And the difference extends to qualities and habits which are of yet higher moment.

Though, in general, a similar education may be expected to produce similar results, yet the exceptions are numerous and striking. In attempting to assign the principal causes of them, something, I presume, should be allowed for *a difference in the* CONSTITUTIONAL *disposition of different individuals.* I cannot otherwise explain varieties in talent, inclination and character which make their appearance at a very early age, and have a mighty influence upon the situation and happiness of men. Who, indeed, shall limit the power and wisdom of the Creator? Who will venture to say that it was neither possible nor fit for the members of his human family to be formed with some original diversity in mind? A little reflection may convince us of the error of this sentiment. By what reasoning do we prove that the objects around us, bespeak a skilful, designing cause? Is it not this—that, while they denote unity of purpose, they exhibit a variety in means? *That unity* destroys the supposition of chance; since chance is infinitely capricious and irregular: *that variety* excludes the idea of fate; since fate is one blind, undeviating impulse. Why then should not this argument be applied to the characters of men as much as to the rest of the works of God?

But, while the different effects of what is called a similar education may in some measure be accounted for from a constitutional difference (with the seat of which, nevertheless, and with the manner of its operation, we are not distinctly acquainted), the fact before us admits of further and yet more satisfactory explanation. Although it be true that, in the sense which I have stated, God distributes to men their peculiar gifts, still, much of the difficulty remains unsolved: for, could it be completely removed by this consideration, the uses and the power of education would indeed be limited. Besides, if all or most of a man's habits, both moral and intellectual, be mainly attributable to predispositions in his constitution of body and mind, I see not how we can resist conclusions which are equally at variance with observation and experience, with the divine perfections and government, and with the tenor, discoveries and declarations of the scriptures. Physiological systems and hypotheses invented for the purpose of illustrating mental phenomena, ought to be viewed with the utmost caution.

Most of those who speak of the different effects of the same education, use the word *education* in too confined an import, and often keep out of sight the first impressions made upon the infant's senses, the earliest bias given to his faculties. Nor do they include in this term the whole course of discipline to which the rising generation are subjected before they arrive at their maturity.

Education may in some great features be alike, and in many others, which are less prominent, be entirely dissimilar. From the moment of his birth, a child seems capable of being influenced by surrounding persons and objects; and I am satisfied that his temper is formed in no slight degree by the dispositions and manners of those who receive him in their arms. If the countenances of his attendants beam with unfeigned affection and benignity, he reads these qualities in their looks: he is sensible to the glances and the accents of kindness: and, in common, he reflects these properties. But if he behold those to be about him who give inconscious signs of a want of generosity, or of mildness, or of sincere regard; and, still more, if he be treated with caprice and needless severity and harshness; he soon becomes the slave of his humours and passions, practises deceit, when his understanding dawns, and is cold, distrustful and suspicious.

To imagine that children are in no sense and degree the proper subjects of education till some few years after they have come into the world, is a gross and dangerous mistake. In the existence or the absence of the efforts

of education from the very first, and in the nature and direction of them, the future character of the young, or, more strictly, their future happiness and misery, will be involved. And while it is erroneous to conceive that education can begin too early, it is scarcely less so to presume that, in respect of the parent's lessons and discipline, it should soon cease, or that it should not comprehend a much larger portion of life than the age of childhood.

Thinking persons will acknowledge that no period is so hazardous to a man's principles, character and conduct as the interval between his quitting his father's house and his obtaining a settlement in the world. Now the situation in which most young people are placed after they have passed through scenes of elementary instruction, are extremely different: for which reason there is frequently a like difference in their habits; even though they spent their first years together, and were then submitted to much the same course of treatment. When they go from home, one has one set of companions, and another has another; this is under influences to which his former associates remain strangers; and hence their tastes, pursuits and acquisitions have an answerable variety. During this period the characters of men are perhaps more powerfully formed than in any other stage of their mortal being.

If these considerations are undisputed, it follows that superficial observers often imagine an education to be similar which ought not to be so denominated, and that, in proportion as the education of any two men is *really* similar, the difference in its effects is not so extensive and important as may usually be supposed. Happy would it be were parents, and those who fill the place of parents, practically attentive to this truth in the situations which they choose for their offspring between the ages of youth and manhood!

Let it further be remembered that *the power of external circumstances upon young and tender minds, is next to irresistible.*

Before the full establishment of the habits, such minds are susceptible of impressions from every object: and this law of our nature operates, in many instances, long after the young are released from the authority of parents and teachers and masters. A fact so obvious should be taken into the account when we are estimating the influence of education. To the rising generation it suggests, at the same time, a warning of infinite importance. It is not sufficient that they are, as the world terms it, *well-disposed:* it is not sufficient that, in their retired hours, they recollect a parent's pious admonitions. They are not safe without a wise and successful regard to the choice of companions and to the description of the scenes where they meet them. Ruin awaits the youth who too confidently relies on his ability to preserve himself pure amidst surrounding irreligion and licentiousness. He who ventures to the utmost boundary which divides vice from virtue, will be carried, by subtlety or force, into the camp of the enemy, and pay the forfeit of his dearest interests. I was forcibly reminded of the correctness of this reasoning on reading of a young man * who, merely as the consequence of going, clandestinely, from his father's house, to a spot on which he ought never to have set his foot, was betrayed into the aggravated crimes of robbery and murder, for which his far guiltier accomplice satisfied with his life offended justice. Here was a case, alas! no solitary case, of one who, because he had made a single, and, as he would consider it, a slight, departure from the road of obedience and industry, in a word, because he did not weigh *the influence of situation*, was drawn into the most fatal snare! With such examples before their eyes of the power of circumstances over character, let no persons say that the varieties in character are inexplicable: let no persons wonder that the effects are different where, after all, the causes are not, and cannot be, substantially, the same.

Of the influence of situation upon mental taste, two examples are thus recorded by Dr. Johnson.†

"In the window of his [Cowley's] mother's apartment lay Spenser's Fairy Queen, in which he very early took delight to read, till, by feeling

* He was admitted King's evidence against his companion at the Lent assizes for Surrey, in 1814.

† Works, vol. ix. 2.

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the charms of verse, he became, as he relates, irrecoverably a poet. Such are the accidents which, sometimes remembered, and perhaps sometimes forgotten, produce that particular designation of mind, and propensity for some certain science or employment, which is commonly called genius. The true genius is a mind of large general powers, accidentally determined to some particular direction. Sir Joshua Reynolds, the great painter of the present age, had the first fondness for his art excited by the perusal of Richardson's treatise."

To these instances that of Ruhnken may, I think, be added. This illustrious classical scholar was destined by his parents for a divine. Being placed, nevertheless, under the care of a schoolmaster who greatly excelled in a knowledge of the Latin tongue, the pupil formed an inextinguishable desire of applying himself principally to the study of the Greek and Roman authors: and his subsequent introduction to Hemsterhuis, decided his choice, and laid the basis of his high attainments and reputation in philology.*

The difference in the effects of an education regarded as similar, may, in part be attributed to some difference in those *subordinate* principles of conduct which men propose to themselves, and by which they are actually governed.

General principles, undoubtedly, have much value in their place: yet perhaps they exert less influence upon the character than those rules which may be styled a detailed application of such principles. Much of the moral and religious education of the bulk of mankind, consists, so far as *precept* is concerned, in nothing more than the repetition of general maxims; unattended by the habit of causing them to bear upon real circumstances and individual experience. Consequently, they are often applied at random, in a vast variety of ways, according to the several feelings, understandings, tastes and caprice of men. Hence the effects of an apparently similar education are represented as different; while, in truth, the very generality of the instruction communicated, has assisted the diversity.

In the Memoirs of the Life of Dr. John Jebb† I have met with some admirable *specific* directions which he laid down for his behaviour, as well as rules, not less praise-worthy, for his conduct in the exercise of the medical profession. He who reads them will instantly discern the difference between general and subordinate principles: and were such the prevailing maxims on which men acted, we should no longer have to lament that the varieties of human character exhibit so much of what is mean and vicious and disgusting.

N.

SIR, *Jan.* 29, 1815.

IN your last volume [ix. 501.] a Sonnetteer condoles with Bishop Burgess for having lived "an age too late." I have just met with a proof of this in Dr. William Nichols's "Defence of the Church of England," published in 1715, and to which Mr. Pierce replied. The author, disproving an unjust imputation of "Socinianism" fixed upon his church by Owen, and other very orthodox nonconformists thus concludes:

"And not only our clergy, but the supreme powers of the kingdom give no quarter to Socinianism. For while they have indulged other sects in the free exercise of their religion, they have by an express law forbid Socinians to have any ministers, churches, sacraments, assemblies, or any religious exercises whatever, in their own way." P. 175.

If Dr. Nichols correctly stated the legal condition of those nonconformists who were expressly excepted in the Act of Toleration, of which there can be no doubt, how flattering was the representation of the benefits derived from that Act as described by Burnet, in 1689, even if we forget, for a moment, the obligation on all nonconformists to subscribe the *doctrinal* articles. Calamy, in his additions to Baxter (i. 455,) says, "On Nov. 16, 1689, the Rev. Bishop of Sarum gave an excellent exhortation to peace and union, in a Sermon, preached at St. Lawrence Jewry, on Acts vii. 26." He adds, "'tis pity it should be forgotten." I cannot help subjoining that, for the credit of the Bishop's accuracy, and the historian's discri-

* Vita, &c. Auctore D. Wyttenbachio, sub. init.

† Pages 124, 125, 135—138.

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animation, *'tis pity* the following misrepresentation, in that sermon, quoted with approbation at p. 457, cannot now be forgotten.

"God be thanked for it, that there is an end put to all persecution in matters of conscience; and that the first and chief right of human nature, of following the dictates of conscience in the service of God is secured to all men among us; and that we are freed, I hope, for ever, of all the remnants of the worst part of Popery that we had too long retained, I mean, the spirit of persecution."

If this prelate supposed, which is scarcely possible, that no *unbeliever* could be conscientious, he well knew there were *Christians* then in England unprotected, or rather marked out for persecution, by the Toleration Act. It is indeed discreditable to the memory of Burnet, a man of such public life and talents, that he has recorded no where in the history of this period a strong and unequivocal testimony against persecuting statutes, which disgraced as well the friends as the enemies of the Revolution, or rather peculiarly disgraced the former as exhibiting the speech of Jacob with the hands of Esau.

IGNOTUS.

Additions to the History of the Warrington Academy.

Dublin, March 15, 1815.

NO. 244. (ix. 526.) John Leland Maquay, Dublin, C. second son of an eminent sugar baker in his native city, which business he followed for some years, but has latterly retired. He is a director of the Bank of Ireland, and has made himself useful by his assistance at many charitable institutions. He is grandson of the late Rev. Dr. John Leland, whose "View of the Deistical Writers" and other works are so well known and appreciated. He is a member of the Protestant Dissenting Congregation assembling in Eustace Street, Dublin, and has been of essential service to the different funds belonging to that congregation, by recommending a mode of annual examination which has been latterly adhered to.

No. 257. [ix. 528] Boyle Moody, D. Newry, long since dead.

H.

Plymouth Dock, Feb. 6, 1815.

SIR,

BEING a warm admirer of the late venerable Dr. Priestley's talents and virtues, nothing has afforded me so much pleasure this great while as an intimation given in one of the notes annexed to the memoir of this excellent man in the last number of your improved Repository,—that "a plan is now in contemplation, for publishing by subscription, the whole of his works, except the scientific." I shall look forward with earnest solicitude to the period when it shall be brought to maturity. As we have uniform editions of the works of a Bacon, a Boyle, a Newton, a Locke and a Lardner, I have long wondered that the works of a Priestley, (who was very little, if any thing, inferior to these glorious luminaries of our island,) have been suffered to remain in their original unconnected state. The measure under consideration, if carried into execution, will do lasting credit to the promoters of it, will be hailed with sincere pleasure by the Doctor's numerous and increasing friends, and will be a noble monument of the industry, profundity and piety of his genius. I consider it perfectly right to print an edition independent of his *scientific* works; but I humbly submit the propriety of printing the *whole* of these also, if subscribers enough can be procured to cover the expense, immediately after the completion of the former part; and as many persons who dislike the Doctor as a theologian, highly value him as a philosopher, his scientific works, though printed uniformly, should be complete, and at liberty to be purchased alone.

The first volume, in my opinion, should contain the memoir written by himself and continued by his son; and I should be happy to see the latter period of his life, from the time of his settling near Birmingham, more fully elucidated. There are, no doubt many of the Doctor's private letters in the hands of his friends; and as those submitted to the public by Mr. Belsham, in his excellent Life of his pious friend, Mr. Lindsey, are very interesting, a judicious selection incorporated into the present work would prove a treat highly acceptable. I beg further to suggest the utility of subjoining notes to such pa-

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sages in his early treatises with regard to which, after further inquiry, he saw reason to alter his opinion; also to throw additional light whereever it may be wanted; and to correct such errors, as from haste, inadvertence, or other causes the Doctor may have fallen into. In regard to his Chemical works, I think it would be advisable to notice the corresponding terms used in the improved nomenclator, and to state the nature of the differences between the *new* and the *old* systems: also, to annex to his Histories of Electricity and of Vision, Light and Colours, a compendium of such discoveries as have been made in these branches of philosophy since the histories were composed.

Humbly submitting these considerations, I remain, yours, &c.

S. G.

To the Rev. Dr. Stevens, Lecturer, St. Margaret's, Westminster.

Rev. Sir, *Feb.* 20, 1815.

IN a volume of Sermons published by you last year, upon our duty to our God, our neighbours and ourselves, there are these words, Ser. I. p. 27.

"Infidelity is a want of faith, it is either an absolute departure from the living God, in a total disbelief of his revelations, or a refusal of assent to the Divinity of Jesus Christ; and consequently to his being the all-sufficient and meritorious atonement for the sins of mankind; this fatal delusion arising from pride of heart and the LOVE OF SIN, strikes at the very root of all that is sacred in religion and morals."

I will not, Rev. Sir, follow you through the three succeeding pages (truly a dismal journey without glimmer of Christian charity to cheer me on my way) but confining myself to the above passage; I will ask, what do you think will be the feelings of the charitable and virtuous part of your subscribers, when they learn that they have contributed their mite towards spreading this dark account of thousands of their fellow-creatures, amongst whom, there is a fair proportion of both sexes, and of all ages, who faithfully fulfil all the duties of domestic life; and that there are to be found in their number, good neighbours, loyal subjects, upright senators, fair trading merchants, honest, industrious, contented mechanics, and start not when I add Rev. Sir! Faithful labourers in the vineyard of Christ.

What will be the grief of those Reverend Fathers of the Church who find that they have subscribed to a book which stigmatizes as *proud of heart*, and LOVERS OF SIN, those who rest all their hopes of being accepted by God upon their strictly believing the doctrines, and following the example of Jesus Christ? and what will be their opinion of that shepherd, who instead of leading his flock into fertile meadows of charity and truth, brings them to batten on the filthiest weeds of malignity and error?

You cannot, Sir, have in view the Christian hope of removing our *fatal delusion*, because you must be aware, that abuse may disgust, but cannot convince.

Whatever then may be your motive for thus holding us up as objects of abhorrence to our Fellow-Christians, prudence alone might have dictated to you, that unworthy means generally defeat their own intent—and past experience might have taught you, that the use of unfair weapons by some of your predecessors, has excited a suspicion, that they found more noble means of defence, unable to support their cause, that abuse was only resorted to, when argument had failed.

I bid you farewell, Sir, with a fervent wish for your increase in Christian humility; for although I cannot think so malignly as to suppose, that you have fallen into error from a LOVE OF SIN, yet am I reluctantly obliged to say, that by presuming to judge your fellow-creatures, you have acted in direct contradiction to *God's commands*, and thus too plainly indicated your *pride of heart*.

VERAX.

Sir, *Feb.* 11, 1815.

ACCIDENTALLY meeting with the Monthly Repository for January last, I was particularly pleased with a communication, entitled "Reasons for rejecting the Theological System of Calvin." Now, though I have long had a strong bias to the system, supposing it bottomed on Christianity, yet the first part of your correspondent's essay has made me doubt whether, as he says he shall

prove, the Calvinists have not misinterpreted St. Paul, and considered the Almighty less as a parent than as a judge. But I must recommend to him the very judicious advice of Mr. Frend, in his letter on the Atonement, [ix. 33.] to confine himself to scripture authority alone. Nothing else will have weight with me; for, I conceive it to be quite foreign from the question, whether moral responsibility exceed the measure of ability, or whether the measure of punishment be proportioned to the degree of guilt; the question must be determined by a fair and just interpretation of scriptural language alone; and if Calvinism be the doctrine of scripture, correctly understood, however repugnant predestination and election may be to our reason, and moral feelings, we as Christians are bound to yield an assent, and to act accordingly. I am, Sir,

A Member of the Established Church.

Reasons for rejecting the Calvinistic Theology. No. III.

(*Concluded from p.* 24 *and p.* 141.)

Blackheath, April 3, 1815.

7. IT is fundamental in the Calvinistic system that, to maintain the authority of the divine law unimpaired, it is necessary that there be no mitigation of the penalty annexed to violation. This penalty is suffering, and, the guilt of offence being infinite, the penalty must be the same. But though mitigation of penalty is impossible, it is said, that a transfer may be made, without injury to the authority of the law: the innocent may be substituted for the guilty, and, by enduring the penalty, satisfy the demands of justice: that there may be no mitigation of sentence it is necessary that the punishment be infinite, and such punishment was inflicted upon the Saviour of men.—He must therefore be such a being as could experience infinite pain in a limited duration, or the sentence of the law was not executed. Admitting then that his nature was compound, God and man in one being, was it the man or the God, the finite or the infinite mind, that suffered? It is, I believe, admitted by orthodox divines, that human attributes were not destroyed by the union of the human and divine natures. The human mind therefore, (supposing two minds to constitute one person) having no such attribute as infinity, could suffer infinitely only by the period of suffering being infinitely prolonged: but the sufferings of Christ were not so prolonged; and therefore there was a mitigation as well as transfer of penalty, and guilt, said to be infinite, was not expiated by infinite suffering. Thus the Calvinistic tenets are not consistent among themselves. They make it necessary, that the punishment of sin be infinite, and that it fall upon either the offender or his substitute; yet it cannot be maintained without contradiction, that such punishment was inflicted upon the man Christ Jesus; the God therefore was the subject of punishment, a supposition both impious and absurd. It may be said, that there was a compensation for the deficiency of punishment in the dignity of the sufferer, who was the Son of God, and truly God as well as man: but this is not the system; for the most approved theologians, both conformist and nonconformist, agree in declaring, that the curse of the law, the wrath of God, or the punishment of sin, was visited to the utmost upon the head of the great victim; and if this be not maintained, it cannot be denied that there was a remission of penalty from infinite to finite, and that this was done in consideration of the dignity of the substituted victim without injury to the authority of the law. But if justice could so far relax in its demands, as to accept a substituted victim and a mitigated penalty, from respect to the greatness of the sacrifice; to the human understanding there exists no reason, that, in consideration of the dignity of the intercessor, an intercession without the satisfaction might not sustain the authority of the law: both cannot be consistently maintained, for when justice is satisfied it is plain that intercession, which is an appeal to clemency, is precluded. How then does it appear, that in the Calvinistic doctrine of Atonement, justice relaxing in none of its claims, and mercy extending forgiveness in consistency with the rigor of justice, are displayed, not in mysterious but manifest union, to the understanding and admiration of men and angels? And yet this display is declared by the orthodox to be the great end of the Christian revelation, and that which more than

every other doctrine gives efficacy to the preaching of the gospel. To oppose reason to such declarations has been and still is condemned, as temerity and profaneness; but the accusation ought rather to be laid against the bold theologian, who imagines divine proceedings, and finds infinite wisdom in his own imaginations.

8. According to the system, which is called evangelical, though exclusion is a grand feature in it, the offering of Christ was of sufficient value to have expiated the guilt of all mankind, in perfect consistency with divine justice, for its value was infinite. If, then, by the decree of God the atonement was made but for a portion of that guilt, and salvation obtained but for a part of the race, the limitation was not demanded by justice. If it was just to save a part, an equivalent to the penalty being paid, it could not be unjust to save all, an equivalent being paid for the guilt of all. But the sacrifice was an equivalent; for it was of infinite value: justice therefore did not forbid that it should expiate the guilt of all mankind. On the contrary, if justice had a voice at all in the dispensation, its decree must rather be, that there should be no difference in treatment, where there was none in moral condition. All, it is said, had sinned both in Adam, and in their own persons; and since the latter is made a consequence of the former, if different degrees of depravity exist, the cause of the highest as well as the lowest is not in themselves, but in the law which suspended the moral quality of the species, each and all of them, upon the single act of the first man. If, therefore, equitable treatment is the dictate of justice, a universal, and not a partial atonement should be the order of justice. Was, then, the limitation the demand of mercy? Mercy could not forbid an extension of benefit, which even justice might allow. But goodness, proposing the advantage of all rational being, decreed, that the atonement should be exclusive. This is gratuitously said, like many other dogmata of the metaphysico-theological school of American divines. No such proposition, direct or implied, can be found in the scriptures of the Old or New Testament. In them it is maintained, that God is infinitely just and good; and that these attributes are displayed in his conduct towards man; no where are we referred to other words for the elucidation of God's moral government of this world. The Athenian altar, inscribed to the unknown God, would well become these worshipers, who can find no consistency between the attributes of God, and his dispensations to man, but in supposed explanation, derived from a presumed connexion between our world and worlds unknown. But the God, whom they ignorantly worship, the gospel has declared to us; and instead of sending us through universal being, of which we know nothing, to learn what God is, it has, (if I may use the phrase) domesticated our thoughts of God, calling him the Father of all the inhabitants of the earth, who will deal without respect of nations or persons, that is, equally, with all his offspring. It is the task of the preacher of a gospel of exclusion to reconcile this scriptural, and truly evangelical view of the divine character with his doctrines of universal depravation and partial regeneration, of infinite satisfaction and limited expiation, of the distribution of eternal life and happiness to one, and of interminable misery to another of two human beings, alike the creatures of God, and in the same moral condition, whether of merit or demerit, and equally objects of the severity or mercy of God. Did, then, the holiness of God require, that the expiatory offering should be made but for a part of the human race? On every definition of holiness it would be a contradiction to affirm, that holiness required the perpetuity of sin and guilt and misery, of which justice allowed the extinction. It remains then that the exclusiveness of the dispensation be resolved into an attribute, which, being put in the place of goodness and justice and mercy and all moral attributes, would, in every thing but theology, be called tyranny (sic volo sic jubeo, &c.), but for which, orthodox divines have found a name, less offensive in sound, which, having (like many of their terms,) no place in revelation, carries on its very face that it was fabricated to serve a system; and the name is sovereignty. This is the fountain, which shall supply the river of life, and feed the lake of fire for ever to

two classes of beings, whose moral condition was so precisely the same in the view of truth and justice, when such dread difference of destiny was determined, that, if an interchange of destinies had been made, and each had been substituted into the proscription or election of the other, the destination of the classes would still equally afford a display of the perfections of God. But this is not Christianity, and they who preach such things are not preachers of the gospel; for their doctrine is in direct opposition to the assertion of divine attributes in the Old Testament, and the re-assertion of them in the New; in both which, the sovereignty of their theology is so far from being made the law of the divine conduct, that God is every where declared to be a righteous ruler, a just judge, and a merciful Father in his relation to all his creatures.

Lastly. Standing upon this isthmus of time, by the light of revelation we have views into vast eternity—but what views, if the Calvinistic tenets be true! We contemplate the entire race of man in their ultimate condition and final abodes, one part in the possession of immortal happiness, the other in the regions of torment and despair, immortal too. With fear, and trembling, we ask, had these all one common nature? Did they proceed from the same progenitor? Were they alike by his offence plunged into depravity and guilt? Did they commence their brief existence on earth under the same aspect of divine wrath or mercy; and, having travelled over the short space of human life, a space which loses magnitude, and dwindles into a point in comparison with endless duration, are they fixed in eternal existence with such a fearful opposition of state, the one secure of being and happiness for ever, the other chained to existence and consigned to misery? Whence, Oh! whence, this issue of the works of God? What power could thus obstruct and over-rule the designs of an infinitely good and powerful being in his creation? What could stamp upon the meanest portion of his works (if any thing be mean which God has made) an indelible blot, a curse that shall vitiate, and desolate for ever? What answer shall be made on those principles which are said to be evangelical?—that salvation was offered to all?—But is there benefit, or rather is there not mockery in the offer of a healing draught to the hand, which has no power to accept? And I appeal to those who know the system best, if it does not teach, that no man can embrace the offers of mercy till he has received the power by special, predestined, divine communication. The answer is therefore evasive, if it is intended to shew that the gates of heaven are open to all men, and that it is in the power of all to enter. Believing that the opinions which have been reviewed are not doctrines of revelation, but unhallowed inventions of men, which have been suffered for a time to usurp the place of sacred truth, had I the tongue of angels I would employ it wholly, in calling upon the Christian world, and the teachers of Christianity in particular, to examine, and re-examine the sacred pages, to avail themselves of every aid which biblical criticism can afford them, to compare the comments and illustrations of men of every Christian name, however popularly odious some names may be, in short, to omit nothing, which may save them from the awful responsibility, of even inadvertently transforming the bright image of God in the gospel into the most appalling distortion of human superstition.

J. M.

Sir, *March* 19, 1815.

In the 4th volume of Dodsley's Collection (p. 207.) I accidentally opened on the "Verses written at Montauban, in France, in 1750, by the Rev. Mr. Joseph Warton," the late learned Master of Winchester. The poet thus apostrophizes a river, probably, till then, *unknown to song.*

Tarn, how delightful wind thy willow'd waves,
But ah! they fructify a land of slaves!
In vain thy bare-foot, sun-burnt peasants hide,
With luscious grapes yon' hill's romantic side;
No cups nectareous shall their toils repay,
The priest's, the soldier's, and the *fermier's* prey.

The poet was a Protestant Priest and certainly not disposed to calumniate kings. Yet, according to this competent observer, and was the condition of the French peasantry under

the paternal government of Louis XVth, sirnamed by court flattery, *le bien-aimé*, the well-beloved. They were, then, it seems, at the mercy of a soldiery, who acted under the influence of priests, and at the command of revenue exactors. Such a condition might well justify the exclamation which soon follows the verses I have quoted:

Be warn'd, ye nations round; and trembling see
Dire superstition quench humanity.

I have, in lively recollection, a different condition of the French peasantry, to which they attained under the republican and imperial governments, and which you described (p. 72.) from Mr. Birkbeck's Journal, as he found them on the fall of Napoleon, who seems, as Waller said of the Church of England, to have "a trick of rising again." From such capable inquirers and credible reporters, as Mr. Birkbeck and his fellow-traveller, Mr. Flower, we ascertain one mighty and incalculable benefit, resulting from numerous evils, while we lament to think *what havoc does ambition make!* I am, I trust, as little inclined as any one to excuse that vice which a poet celebrates as

The glorious fault of Angels and of Gods,

though I am not so heedless as to overlook the royal and imperial *Deliverers of Europe*, who, by their own projects of partition and aggrandizement, have sanctioned the worst practices they justly charged on Napoleon.

Now my pen has rambled into France, give me leave to relate what occurred to me yesterday, after listening to the extraordinary rumours of the day, the theme of every tongue. I designed to amuse myself with the *Henriade*, when the lines which first presented themselves were the following, in the 3d Canto.

La France dans son sein vit alors deux Monarques.
L'un n'en possedoit plus que les frivoles marques;
L'autre portant par-tout l'espérance et l'effroi,
A peine avoit besoin du vain titre de roi.

This adventure reminded me of the classical divinations called Sortes, though by them the inquirers always sought and sometimes, as in the instance of Charles I. and Lord Falkland at Oxford, anticipated their own future fortunes. I thus translated the lines:

France saw two Monarchs in her land, that day,
By one possessed, the pow'rless forms of sway:
Before the other, Hope, or terror came,
He scarcely needed a vain, royal name.

The characters here contrasted by the poet were the short-lived hero, Guise, and Henry III. who procured his assassination, and as a just retribution, soon perished, in his turn, by an assassin's knife. The Antitypes of Guise and Valois in this eventful day, Big with the fate of *Gallia* and *the world*, are too obvious to require a description.

IGNOTUS.

"Hard names, such as heretic, schismatic, blasphemer, which are so frequently bandied about in controversy, not only imply ill-temper, but are also an assumption of infallibility; that arrogance, which is wholly inconsistent with Christian virtue, and which the Reformation has in vain put down in a visible head of the church, if it be suffered to grow up in the mind of every individual believer. Let us, on all sides, but feel persuaded that we may be wrong, and we shall readily admit that our opponents may be right. Let us judge ourselves faithfully, and we shall judge others charitably."

Aspland's Plea for Unitarian Dissenters. 8vo. 1813. pp. 92, 93.

SIR, *March*, 1815.

I WAS much surprised to see that great champion of civil, and I had always thought religious, liberty, Mr. B. Flower's Answer to Chiron and Thomas, [pp. 92—95.] respecting the persecution of unbelievers,—and I wish to refer him to the extract I have chosen for my motto, which particularly struck me on first reading it, and I marked it at the time, and if Mr. F. is of my opinion, I cannot think he can reconcile his frequent use of the word *Infidel* as an invidious term, (in which sense he certainly does use it) and which at best is an obscure and indefinite term: Dissenters are Infidels* to the Church of

* I mean in the same way that unbelievers are called Infidels, as being unfaithful to the religion of Christ, but I think that term much more applicable to

England, Protestants are Infidels to the Pope, and Christians are called so by the followers of Mahomet, &c. &c.

Mr. F. says, "the whole of the matter, and which has occasioned all this lamentable wailing is, [that] in the course of half a century some two or three miserable individuals, whose ignorance or wilful misrepresentation, whose abuse and ribaldry, when attacking Christianity," &c. Now, Sir, if a man is imprisoned unjustly in Newgate for two years, and pays a fine of 100*l.*, I think it is great cause of lamentation, though it may happen but seldom, and that man who does not deeply lament it can, I think, know but little of the true spirit of Christianity: as to their being *miserable* men that is a stronger reason for taking their cases up.

I should be glad to know whether a certain gentleman did not think it cause of wailing when he was in prison for what, I suppose, some persons would call his "ignorance or wilful misrepresentation," his "abuse and ribaldry" of Mr. Pitt's administration.

I think, Sir, that Mr. F's. letter will give countenance to what has often been said by unbelievers, that all Christian sects will persecute when they are established and have the power to do it. By the manner in which a text of scripture is quoted at the end of his letter, with the word *sure* in italics, he in my opinion lays a direct claim to infallibility; there are very many persons who think themselves *sure* of the doctrine of the Trinity, others of Transubstantiation, so that those who cannot, agreeably to my motto, feel persuaded that they may be wrong, nor admit that their opponents may be right, however widely different their sentiments may be, can never be free from the charge of bigotry and intolerance.

I am, Sir,
Your's respectfully,
CANDIDUS.

Book-Worm. *No. XX.*

SIR, *March* 16, 1815.

IN 1741, the date of the small volume which formed the subject of my last number, [pp. 147--151.] the Roman Catholics must have been anxious to court popularity by publishing all authorities in their favour. For this purpose were annexed to the "Fifty Reasons" of Anthony Ulric, as described on the back of the title-page, "Three Valuable Papers. First. The decision of the Protestant University of Helmstadt, in favour of the Roman Catholic Religion. Second. Copies of two Papers, written by the late King Charles II. Third. A Copy of a Paper written by the late Duchess of York."

The first paper appears to be a transcript of a newspaper, called the "Post Boy—dated, London, July 1, 1708." It thus commences:

"There being two Mails due from Holland, and the foreign news that came in with the last, being, by this time, exhausted: we shall take this opportunity to communicate to the public, the following remarkable piece, which has given just offence to most of the Protestants abroad.

"Decision of the Faculty of Divinity of Helmstadt, (a famous Lutheran University in the Duchy of Brunswick) of the question propounded on occasion of the Princess of Wolfembuttel's marriage with Charles III. King of Spain. The said question was propounded in these terms:

"Whether a Protestant Princess, destined to marry a Roman Catholic Prince, may, with a safe conscience embrace the Catholic religion."

This Princess, according to Rimius, was Elizabeth Christina, a granddaughter of Anthony Ulric. She was married in 1708 to King Charles, afterwards Emperor.

These complaisant divines reckon up the points of orthodoxy common to Roman Catholics and Protestants, "the belief of God the Father, our Creator, of God the Son, the Messiah," &c. and at length conclude, that "the most serene Princess of Wolfembuttel may, in consideration of her marriage, embrace the Catholic religion; especially considering, 1st. That she did not offer herself, nor has negociated to be chosen; and that 'tis unquestionable, that Divine Providence has led her into that match. 2dly. That the said alliance will be most advantageous not only to the Dutchy of Brunswick but also to the whole Protestant Church, and

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those Christians who do not act up to what they believe, than to persons who do not believe in revelation.

may serve to procure the peace of all churches, so ardently wished for. Care only ought to be taken, that she make no formal abjuration, and that difficult and intricate points of controversy be not imposed upon her as articles of faith. It will be sufficient to give her plain instructions."

The professors then reply to various objections brought by Protestants against some distinguishing tenets of the Roman Catholics, and declare themselves "ever ready to answer other objections," though such controversies "do not concern the Princess of Wolfenbuttel, whose business only is to continue in the simplicity of faith, which is the best. The rest belongs to the divines, among whom there are those in both persuasions, whose eyes God hath opened, so that they clearly perceive that the distance between them is not so great as is commonly said." Then after expressing desires of a more entire union they conclude, "These are the wishes of all the professors of divinity of the University of Helmstadt, April 22, 1707."

These divines might have found some authorities for the similarity between the Papal Church and Protestant Churches, especially the episcopal. But there is a modern authority of no small weight given on a late occasion by a Prince and Peer in the British Senate for a very liberal purpose, and, as appears from the debate, uncontroverted by any Peer, spiritual or temporal. I refer to the speech of the Duke of Sussex, April 21, 1812, in support of the Catholic claims. He thus points out the similarity between the churches of Rome and England.

"The greatest part of the tenets of both churches are so nearly allied, as to be considered, by other Protestant sects, as sisters of the same family, and ought therefore to be in constant harmony with each other. Though we have not the same number of sacraments, yet, except one, we observe the forms of all the others, and though auricular confession is not enjoined it is strongly recommended. And even in our Office for the Visitation of the Sick the complete absolution of the Catholic Church, translated word for word, is to be found. This same remark holds equally good with the greatest part of our Service. Their Canon Law is still, in a great measure, the rule of our judications. We have our spiritual consistorial courts, decrees and ceremonies from them. We have our subordinate church governors, our primates, prelates, archbishops and bishops, deans, prebendaries, canons, and other dignitaries; dioceses, parishes, cathedrals and common churches, benefices, tithes, perquisites, Easter dues and free-will offerings." M. Chron. Ap. 22, 1812. P. 2. Col. 4.

I am reminded, on this occasion of a passage in the Life of Whitgift (8vo. p. 105). "At his first journey into Kent" (1589) as archbishop, "he rode to Dover, being attended with an hundred, at least, of his own servants, whereof there were forty gentlemen in chains of gold.—At his entrance into the town there happily landed an intelligencer from Rome, of good parts and account, who wondered to see an Archbishop of Canterbury, or Clergyman in England, so reverenced and attended. But seeing him, upon the next Sabbath-day after in the Cathedral Church of Canterbury, attended upon by his gentlemen and servants, also by the dean, prebendaries, and preachers in their surplices and scarlet hoods, and heard the solemn music, with the voices, and organs, cornets and sackbuts, he was overtaken with admiration, and told an English gentleman of very good quality, who then accompanied him, (Sir Edward Hobby) that they were led in great blindness in Rome, by our own nation, who made the people there believe that there was not in England, either archbishop, or bishop, or cathedral, or any church or ecclesiastical government. But, for his own part, he protested, that, unless it were in the Pope's chapel, he never saw a more solemn sight or heard a more heavenly sound."

The declaration of King James, about the same time, has been often quoted. According to Calderwood, (p. 256) he made a speech to the General Assembly at Edinburgh in 1590, while he was a young man, and before he understood the value of the maxim, "no bishop, no king." He then said, "as for our neighbour Kirk of England, their service is an evil-said mass in English; they want nothing of the mass, but the liftings." It is, however, unnecessary to look back so far for a justification of the

Duke of Sussex, in his free and manly representation of this subject, though it is worthy of remark, that it was for such a representation that the virtuous confessor, Delaune, was persecuted to imprisonment, and eventually to death, in another age. The question is settled by the admission of the validity of ordination in the Romish Church on the part of the Church of England, which at the same time requires re-ordination of the Presbyterian Clergy, thus acknowledging that the two episcopal churches are *sisters of the same family*.

The second article in this Appendix to the Piece of Anthony Ulric, professes to represent the serious thoughts of Charles II. upon the subject of the visible church, which on the arguments commonly used by the adherents of the papacy, he discovers only in the Church of Rome. There is a story, that Charles once amused himself on this subject of a visible church, by declaring, on account of its situation, for *Harrow on the Hill*. This jest appeared quite in character, but his brother King James attests the authenticity of these papers as written in Charles's own hand, and found, one in his strong box, and the other in his closet. For this Mr. Hume, unaccountably, charges James with impolicy.

It would now appear a most trifling inquiry, in what faith such a libertine as Charles II. lived or died. Nor would any religious communion be solicitous to claim him. Yet as one effect of the union of church and state in the person of a king, this was an object of solicitude in the days of Charles and James, and the latter, for an obvious reason, wished to have it believed, that his brother secretly lived a Roman Catholic and died in that communion: while the Protestant Clergy knew not how to give up their most religious king; for with this new title, notwithstanding his undisguised profligacy, or the re-establishment of their liturgy, they had invested Charles II.*

In the first volume of a collection of scarce pieces, entitled The *Phœnix*, published in 1707, there are several articles on the religion of Charles II. ending with the two papers I have mentioned. No. 9, gives "The Form and Order of his Coronation at Scone," 1 Jan. 1651.† On this occasion, Charles was constrained to hear a long sermon, in which he was early instructed to become a persecutor, being taught that "by the covenant the king must be far from toleration of any false religion, within his dominions." Some dependence was also placed on his piety. He was told that "prayers are not much in request at Court; but a covenanted king must bring them into request." Reading the covenants followed the sermon. "Then the minister, standing before the pulpit, ministered the oath unto the king; who, kneeling, and lifting up his right hand, did swear in the words following:

"I Charles, King of Great Britain, France and Ireland, do assure and de-

* "Did the King's manner of life induce the Church to inform God that he was most gracious, or full of grace? Or his devout behaviour at his seldom presence in divine service, declare him to be most religious? This King's father and grandfather's flatterers, went no higher than to flatter them, that they were bound by no laws and were accountable to none but God for all their actions; and that their subjects were bound to obey them under penalty of damnation. They never went about to persuade God they were most religious and gracious in so doing." Coke's *Detection*. 1694. ii. 126.

"A collect was drawn up for the Parliament, in which a new epithet was added to the king's title, that gave great offence, and occasioned much indecent raillery.—And those who took great liberties with him have often asked him, what must all his people think, when they heard him prayed for as their most religious king" Burnet, O. T. i. 183.

† We learn from Burnet, (O. T. i. 56) that the Scots had some time before prepared a declaration, in which "were many hard things." The king owned the sin of his father in marrying into an idolatrous family. He expressed a deep sense of his own ill education, and the prejudices he had drunk in against the cause of God, of which he was now very sensible. And with solemn protestations he affirmed that he was now sincere in his declaration, and that he would adhere to it, to the end of his life in England, Scotland and Ireland." The bishop adds, "The king was very uneasy when this was brought to him. He said, he could never look his mother in the face, if he passed it. But when he was told it was necessary for his affairs, he resolved to swallow the pill, without farther chewing it."

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clare, by my solemn oath, in the presence of Almighty God, the Searcher of Hearts, my allowance and approbation of the National Covenant, and of the Solemn League and Covenant above written, and faithfully oblige myself to prosecute the ends thereof in my station and calling; and that I for myself and successors, shall consent and agree to all Acts of Parliament enjoining the National Covenant, and the Solemn League and Covenant, and fully establish Presbyterian Government, the Directory of Worship, Confession of Faith, and Catechisms in the Kingdom of Scotland, as they are approved by the General Assemblies of this Kirk, and Parliament of this Kingdom. And that I shall give my royal assent to Acts or Ordinances of Parliament, passed, or to be passed, enjoining the same, *in my other dominions.* And that I shall observe these in my own practice and family, and shall never make opposition to any of these or endeavour any change thereof.

"After the king had thus solemnly sworn, the National Covenant, and the League and Covenant, and the King's Oath subjoined unto both, being drawn up, in a fair parchment, the King did subscribe the same in presence of all."

Lord Clarendon, so often prolix is remarkably concise upon this subject. He admits that Charles signed the Covenant, on his landing in Scotland, but on the coronation which, had he been fond of the theme, would have employed many pages, he merely observes, that it "was passed with great solemnity and magnificence."*

Such, however, was the high price *in foro conscientiæ*, paid by this most religious king for a crown, which the fortunes of Cromwell yet forbad him to enjoy. At length the death of that extraordinary man, raised up, as if to expose the littleness of those who are only *born* great, suddenly opened the way for intrigues which produced the *Restoration.* To aid these projects a pamphlet was published which forms No. 15, of the Phenix, and contains, "Certain Letters, evidencing King Charles IId's stedfastness in the Protestant religion."

The first letter is from the Princess of Turenne in France, to her Cousin Madam de Castelnaut, at London. It is dated 6th April, 1660. The Princess mentions, on a visit to Charles, "having heard him speak, with so great testimonies of piety, that she was extremely edified. He was also pleased to go to sermon at Rochel and at Rouen." The Princess further remarks, "There can be nothing added to the regularity which this Prince keeps in assisting daily, at those exercises of piety, which are kept morning and evening in his family. *In a word, I bless God, because the marks of God's election are seen in him.*" There are three other letters from Daille, Gaches (to Baxter), and Drelincourt—Protestant ministers at Paris, containing general testimonials to Charles's Protestantism, not without a seasonable hint that the Presbyterians might possibly secure their ascendancy by now promoting the king's "return *into his own kingdom and inheritance.*"

Yet after all

"The mask must drop, the farce must end."

No. 16 of the Phenix, contains, as an introduction to the two papers which have occasioned this detail, "A True Relation of the late King's Death." As the Phenix is no longer a very common collection, and the account has been disputed, I shall copy it verbatim.

"On Monday, being the 2d of Feb. [1685] the K. rose early, saying that he had not slept well the last night; and about 7 of the clock, coming from his private devotions out of his closet, fell down (and scarce any sign of life remaining in him for the space of four hours) of a fit of an *apoplexy:* but with the loss of sixteen ounces of blood, and other applications came again to his senses, and there was great hopes of his recovery till Thursday about one o'clock; and at five the Doctor's being come before the council, declared that the King was in great danger; and on Friday, a quar-

* Two French writers who have illustrated the British History, on very opposite principles, are equally silent upon the awful solemnities of this coronation. Father Orleans could not wish to recollect them, and Rapin, probably never met with the particulars. He only says, after Baker's Chronicle, *Le Roi fut couronné a Scone.*

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ter before twelve, he departed this life. *God have mercy on his soul.*

"P. M. a C. F. [Capuchin, or Carmelite Friar] came to the D. upon the doctor's telling him of the state of the K. and told him, That now was the time for him to *take care of his brother's soul*, and that it was his duty to tell him so. The D. with this admonishment, went to K. and after some private discourse, the K. uttered these expressions: *O brother how long have I wished? but now help me:* withal declaring that he would have Mr. Hud. [Huddleston] who had preserved him in the tree and now hoped would preserve his soul. Mr. H. was accordingly sent for and desired to bring all necessaries for a dying man. But he, not having the B. S. [blessed sacrament] by him, went to one of the Qu. Ps. [Queen's Priests] and telling him the occasion, desired his assistance to procure it and to bring it to the back stairs. The K. having notice that Mr. Hud. waited at the door, desired to be in private; the bishops and nobles withdrew, the D. latching fast the door, the Lords, P., B. and F. [Bath and Feversham] were going out also, but the D. told them they might stay. The K. seeing Mr. H. cried out "Almighty God! what good planet governs me, that all my life is wonders and miracles! When, O Lord, I consider my infancy, my exile, my escape at Worcester, my preservation in the oak, with the assistance of this good Father, and now to have him again to preserve my soul! O Lord, my wonderful *restoration*, my great danger in the late *conspiracy*, and last of all to be raised from death to life, and to have my soul preserved by the assistance of this good Father, whom I see, O good Lord, that thou hast created for my good!" The D. and Lds. withdrew into the closet, for the space of an hour. Then entering the room again, the Father asked the K. whether he would be pleased to receive? He answered, "if I were worthy of it. Amen, Amen." The Fa. remaining, comforting and praying with him, he said, "Father, if I am worthy of it, I pray let me have it." The Fa. said, it would be brought to him immediately, and asked his leave to proceed with the *extreme unction*. The King replied, "with all my heart." The D. and Lords assisting at the time, Fa. H. was called to the door, where he received the B. S. and desiring the K. to compose himself to receive, the K. would needs rise (but was persuaded to the contrary) he said, "let me meet my heavenly Father in a better manner than lying on my back." But being overruled, they continue in prayer. Amongst others the Fa. repeats an act of contrition, desiring the K. to repeat it, word by word, after him. Having made an end, the K. rec'd with the greatest expressions of devotion imaginable. This being ended they go on with the prayers *de animâ*. That being done the K. desired *the act of contrition* to be again repeated, saying, *O Lord, good God, when my lips fail, let my heart speak these words eternally.* Amen.

"The bishops and lords enter the room again and desire the K. to remember his last end and to endeavour to make a good end. He said he had thought of it and hoped he had made his peace with God. They asked him whether he would receive; he said he would not. So persisting in extolling the Qu. and D. —said he was not sorry to leave the world leaving so good a brother to rule behind him.*"

The Protestant Jacobites and Tories were very averse to believe this Reconciliation. Samuel Wesley, in his Poems, (1743. p. 273) thus expresses their sentiments on the authority of Lady Ogelthorpe, who had held a station in the Courts of Charles and James.

Charles to no saint his dying soul commends,
Nor owns conversion to the papal sway;
No Romish Priest, nor *Huddleston* attends
With useless unction, his expiring clay.

Burnet, on the other hand, thus attests the *reconciliation*. "Cardinal Howard told me at Rome, that Huddleston, according to the relation that he sent thither, made the King go through some acts of contrition, and, after such a confession as he could then make, he gave him absolution and the other sacraments. He also

* Burnet declares, "he said nothing of the Queen nor any one word of his people." To James "he recommended Lady Portsmouth and Mrs. Gwyn." O. T. i. 608.

gave him extreme unction." O. T. i. 607. It appears farther from Burnet, that on the re-admission of the Bishops and Lords after the *reconciliation*, Bishop Ken "pressed the King six or seven times to receive the sacrament; but the king always declined it, saying he was very weak. Ken pressed him to declare that he desired it, and that he died in the communion of the Church of England. To that he answered nothing." Such was the contention for Charles, between the *Sister Churches*.

Father Orleans, on this occasion, turns the tables on the Protestants, for he gives as a reason for the *late reconciliation* of Charles, that he could not accommodate his life to the strict religion of the Catholic Church. "Il mourut dans le sein de l'Eglise Catholique où sa facilité naturelle, et la crainte de troubler ses plaisirs, l'avoient empêché de vivre." He further says of Charles. "On lui donne la loüange de n'avoir jamais rien mal dit: on auroit pû y ajoûter celle de n'avoir jamais rien mal fait, si ses passions lui eussent toûjours laissé la liberté de suivre ses lumieres." The learned Jesuit had probably in recollection the well-known lines said to have been written by Rochester, on the door of the Royal Chamber.

Here rests our sovereign Lord the King,
Whose word no man relies on;
Who never said a foolish thing
And never did a wise one.

As to the two papers which have led me so far into the last hours of Charles II. Burnet says, "All that knew him, when they read them, did, without any sort of doubting, conclude, that he never composed them. For he never read the scriptures, nor laid things together, farther than to turn them to a jest or for some lively expression. These papers were probably writ, either by Lord Bristol, or by Lord Aubigny, who knew the secret of his religion, and gave him those papers, as abstracts of some discourses they had with him on those heads, to keep him fixed to them. And it is very probable that they, apprehending their danger, if any such papers had been found about him, writ in their hand, might prevail with him to copy them out himself, though his laziness that way made it certainly no easy thing to bring him to give himself so much trouble. He had talked over a great part of them to myself; so that as soon as I saw them, I remembered his expressions, and perceived that he had made himself master of the argument as far as those papers could carry him. But the publishing them shewed a want of judgment, or of regard to his memory, in those who did it. For the greatest kindness that could be shewn to his memory, would have been, to let both his papers and himself be forgotten." (O. T. i. 615.)

Such was this *most religious king*, as even Burnet, in the most solemn acts of worship, must have often described him, probably not without the secret aspiration, *in this thing pardon thy servant*. The *third* paper, by the Dutchess of York, will lead into some interesting passages of English History and must be reserved to the next Number.

VERMICULUS.

SIR, *London, April* 13, 1815.

MANY of your readers have I dare say been gratified with the perusal of Mr. Belsham's Letters to the Bishop of London, and the manner in which our worthy friend has carried on the controversy must ensure him universal commendation. As I differ, however, both from him and his lordship in their respective statements of Unitarianism, I beg leave to give in few words my own opinion on this subject, which in fact is contained in the words of the Apostle Paul—"To us there is one God, the Father, and one Lord Jesus Christ." Every one who subscribes to this doctrine of the Apostle is, in my opinion, an Unitarian, and I cannot see upon what good grounds this title is denied to him. Mr. Belsham says, page 34, The Unitarians "reject the doctrine of the Trinity, of the creation of the Universe by Jesus Christ, of the incarnation, of the atonement, of original sin, and other popular doctrines connected with these." That Unitarians reject the doctrine of the Trinity is certain, for the belief of it is incompatible with their opinion, that there is only one God, the Father; but with respect to the other points asserted to be disbelieved by the Unitarians, I cannot assent to Mr. Belsham's statement; for there is not

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one of these doctrines (except that of the Trinity) which does not find advocates among Unitarians, and I am inclined to believe, that if from the body of Unitarians were to be excluded all those who do not believe according to Mr. Belsham's negative creed, he would be left in a very inconsiderable minority. But why should we who object to the creeds of our brother Christians make ourselves exclusive creeds? If the Bishop of London wishes to increase our ranks by giving up to us all who reject the scriptures, why should we thin them by excluding from our community all who do not believe in our peculiar interpretations of scripture? I can have no objection to Mr. Belsham's statement of his own creed; but when he states it as the creed of that party of Christians to which I have been accustomed to think that I belong, I must beg leave to demur, and to protest against such an imposition of articles of faith, both because my own opinion is different and because I do not allow of any such authority, whether vested in an individual or a community. I remain, Sir,

Your's, very sincerely,

W. FREND.

SIR, *April* 18, 1815.

THERE is mentioned, in the *Saints' Everlasting Rest*, an author, on the *Intermediate State*, who does not appear in Archdeacon Blackburne's *View of the Controversy*, nor have I met with him elsewhere.

Baxter's 10th Chapter of the 2d Part (1652) is entitled, "Whether the Souls departed enjoy this rest before the resurrection." He remarks, that "the *Socinians*, and many others of late among us, think, that the soul separated from the body, is either nothing, or at least not capable of happiness or misery." He afterwards observes, "to say (as *Lushington* doth) that they are said to be made perfect, because they are sure of it, as if they had it: is an evasion so grossly contradicting the text, that by such commentaries he may as well deny any truth in scripture: to make good which he as much abuseth, that of Phil. iii. 12." Again, Baxter says, "*Lushington's* evasion is, that because 'there is no time with dead men, but they so sleep, that when they awake, it is all one to them, as if it had been at first. Therefore the scripture speaks of them as if they were there already.'" This *evasion*, however, was no other than the doctrine of the German Reformer, as he is quoted by Jortin, Ann. 1518. in the case of his friend and patron, John, Elector of Saxony, who died of an apoplexy immediately on his return from the chase. "Our good Prince," said Luther, "expired like an infant, without trouble or fear: and when he awakes at the last day, he will imagine that he is just come home from the forest."

But who was *Lushington?* The name occurs once in the Catalogue of Williams's Library, in the title of an octavo volume, *Lushingtonii (Thom.) Logica Analytica*. 1650. I shall thank any of your readers for a description of the work on which Baxter animadverted, or an account of the author.

R. B.

SIR, *March* 31, 1815.

THE eighteen *days* of Napoleon which conducted him from the shore of France to resume the imperial throne, will probably, from their influence on human affairs, be ranked in historical importance with the eighteen *years* of his public life, which elapsed between his first command in Italy and his abdication at Fontainebleau. That extraordinary man, like every other man, is *immortal till his work is done*. As to what that work may now be, the politician and the Christian are equally ignorant, and, though from very different motives, equally solicitous.

Under these circumstances, you will probably regard the annexed paper, which I have translated *entire* from the Moniteur of the 22d of March, as much more than a mere political article, and worthy of your preservation. You are aware that writers for governments have cultivated with peculiar success the arts *ad captandum vulgus*, and will make due allowance for the *management* with which state-papers, in all countries, are *got up* for the information, or rather the direction of the people. I can only answer for the fidelity of the translation, which is strictly literal, so far as my acquaintance with the original and the idioms of language

would permit: I may, perhaps, have misunderstood a few nautical or military phrases. J. T. R.

INTERIOR.

Paris, 22d March.

The Emperor, understanding that the French people had been deprived of all their rights, acquired by twenty-five years of wars and victories, and that the glory of the army had been degraded, *(l'armee etait attaquée dans sa gloire)* resolved to alter that state of affairs; to re-establish the imperial throne, which alone could secure the rights of the nation; and to remove *(faire disparoitre)* the throne of the King, which the people had proscribed because it secured only the interests of a few.

The 26th February, at five in the evening, he embarked in a brig carrying 26 guns, with 400 of his guards. Three other vessels were secured in the port. In these were embarked 200 infantry, 100 Polish light cavalry and a battalion of flankers *(flanchews)*, consisting of 200 men. The wind was southerly and seemed favourable. Captain Chautard hoped, before day-break, to have doubled the Isle of Capraia and passed the French and English cruisers which watched the coast. He was disappointed. They had scarcely doubled the Cape St. Andre of the Isle of Elba, when the wind abated and the sea became a calm. At day-break they had made only six leagues, and were still off the Isle of Capraia and the Isle of Elba, in sight of the cruizers.

The danger appeared imminent. Most of the seamen were for returning to Porto-Ferrajo. The Emperor commanded to pursue the voyage, determining, as a last resource, to gain possession of the French shipping. It consisted of two frigates and a brig, but well knowing the attachment of their crews to the national glory, we doubted not that they would hoist the tri-coloured flag and come over to us. Towards noon the wind rose a little. At four in the afternoon we were as high as Leghorn, a frigate appeared at the distance of five leagues, under the wind, another was off the coast of Corsica, and from a distance a ship of war came, wind right a-stern, opposite the brig. At six in the evening the brig which carried the Emperor came alongside a brig, which we found to be the Zephyr, commanded by Captain Andrieux, an officer distinguished equally by his talents and his true patriotism. It was first proposed to hail the brig and oblige her to hoist the tri-coloured flag. But the Emperor ordered the soldiers on guard to take off their helmets and conceal themselves on the deck, preferring to pass alongside the brig without being discovered, and not to demand the change of the flag unless obliged to it. The two brigs passed alongside each other. The lieutenant of our vessel, Tallade, an officer of the French marine, was well known to Captain Andrieux, and near enough to speak to him. He asked Captain Andrieux if he had any commands to Genoa. They exchanged compliments, and the two vessels going contrary courses were presently out of sight, without Captain Andrieux having suspected what a freight our vessel carried.

In the night of the 27th and 28th the wind continued to spring up. At day-break we saw a ship of 74 guns, which appeared to be making for St. Fiorent or Sardinia. We sailed on, perceiving that the ship did not appear to observe the brig.

The 28th, at seven in the morning, we discovered the coast of Noli; at noon, Antibes. At three o'clock the 1st of March, we entered the Gulf of Juan.

The Emperor ordered a captain of the guard with twenty-five men, to land, before the soldiery in the brig, and to secure any battery on the coast, should there be one. The captain took it into his head to make the battalion which was in Antibes change their cockade. He threw himself rashly into the place. The officer who commanded there for the King pulled up the drawbridge and shut the gates. His troops took to their arms. But they respected those veteran soldiers, and their cockade, which was dear to them. Yet the captain's expedition failed, and his men remained prisoners in Antibes.

At five in the afternoon, the debarkation in the Gulf of Juan was effected. Just as the moon rose we pitched a camp *(un bivouac)* on the sea-shore.

At eleven at night, the Emperor put himself at the head of that handful of brave men, whose fortune it

was to be attached to his grand destinies. He came to Cannes, from thence to Grasse and by St. Vallier. He arrived during the night of the 2d at the village of Cerenon, having performed twenty leagues in that first day. The people of Cannes received the Emperor with those sentiments which were the first presage of the success of the enterprize.

The 3d the Emperor lay at Bareme; the 4th he dined at Digne. From Castellane to Digne and throughout the department of the Lower Alps, the peasants, informed of the march of the Emperor, ran from all sides on *his route*, and discovered their sentiments with an energy which left nothing doubtful.

The 5th General Cambronne, with an advanced guard of forty grenadiers, took the bridge and the fortress of Sisteron. The same day, the Emperor lay at Gap, with ten horsemen and forty grenadiers. The enthusiasm with which the Emperor's presence inspired the inhabitants of the Lower Alps, the hatred which they bore to the *noblesse*, plainly discovered what was the general wish in the province of Dauphiny. At two in the afternoon of the 6th, the Emperor departed from Gap, the whole population of the town crowding upon his road.

At Saint-Bonnet, the inhabitants, seeing the small number of his troop, were apprehensive, and proposed to the Emperor to sound the toczin to assemble the villagers, to accompany him *en masse*, "No," said the Emperor, "your sentiments tell me that I am not deceived; they assure to me the sentiments of my soldiers. Those who meet me march on my side; the more numerous they are, the more certain is my success. Then rest yourselves tranquil."

At Gap thousands of proclamations were printed, addressed by the Emperor to the soldiers and the people, and some by the soldiers of the guard to their comrades. These proclamations were dispersed, with the rapidity of lightning, throughout Dauphiny.

The same day the Emperor lay at Gorp. The forty men of the advanced guard of General Cambronne advanced as far as Mûre. There they met with the advanced guard of a division of 6000 men, troops of the line, who had come from Grenoble to stop their march. General Cambronne attempted to hold a parley with their advanced posts. They answered that they were forbidden to hold any communication. Then that advanced guard of the division of Grenoble fell back three leagues, and took a position beyond the lakes at the village of *.

The Emperor, on learning this, set off immediately. He found on the opposite line, a battalion of the 5th of the line, a company of sappers, a company of miners, in all from 700 to 800 men. He sent his officer of ordnance, the chief of the squadron, Roul, to give those troops notice of his arrival; but that officer could not gain a hearing. They opposed to him continually, that they were forbidden to hold any communication. The Emperor dismounted and went directly to the battalion, followed by the guard carrying their arms reversed. He discovered himself, and said that the first soldier that would might kill his Emperor. The unanimous shout of "Long live the Emperor!" (*vive l'Empereur!*) was their reply. That brave regiment had been under the Emperor's command during his first campaigns in Italy. The guard and the soldiers embraced. The soldiers of the 5th instantly tore off their cockade, and took with enthusiasm and with tears in their eyes, the tricoloured cockade. When they were drawn up in order of battle, the Emperor said to them, "I come with a handful of brave men, because I depend on the people and on you. The throne of the Bourbons is unlawful, because it was not raised by the nation. It is contrary to the national will, because it is contrary to the interests of our country, and subsists only for the interests of a few families. Ask your fathers; inquire of the people from the neighbouring parts here assembled. You may learn from themselves the true state of affairs. They are menaced with the return of tithes, of privileges, of feudal rights, and of all the abuses from which your success had delivered them. Is it not true, peasants?" "Yes, Sire," they answered, with an universal exclamation, "they have desired to attach us to the soil. You are come, as an angel of the Lord, to save us!"

The brave men of the battalion of

* Blank in the *Moniteur*.

the 5th demanded to march at the head of the division which should cover Grenoble. They began their march amidst a crowd of inhabitants which increased every moment. Vizille was distinguished by its enthusiasm. "This is the birth-place of the Revolution!" said those brave people, "we are the first who have dared to reclaim the privileges of men. It is here that French liberty revives, and that France recovers her honour and her independence."

The Emperor, notwithstanding his fatigue, determined, the same night, to enter Grenoble. Between Vizille and Grenoble, the young adjutant-major of the 7th of the line arrived to announce that Colonel Labedoyère, deeply wounded by the dishonour which had covered France, and influenced by the most noble sentiments, had withdrawn from the division of Grenoble, and was quickly advancing with his regiment to meet the Emperor. Half an hour after, that brave regiment arrived, to double the force of the Imperial troops. At nine that night, the Emperor entered the suburbs of *.

The troops had been ordered to re-enter Grenoble, and the gates of the town were shut. The ramparts to defend that town were occupied by the 3d regiment *(du genie)*, consisting of 2000 sappers, all veterans covered with honourable wounds; by the 4th of the artillery of the line, the same regiment of which, twenty-five years before, the Emperor had been appointed captain; by the two other battalions of the 5th of the line; by the 11th of the line and the faithful hussars of the 4th.

The national guard and the whole population of Grenoble had been posted in the rear of the garrison, and all made the air resound with the cry of "Long live the Emperor!" *(vive l'Empereur!)* They forced open the gates, and at ten o'clock at night the Emperor entered Grenoble, in the midst of an army and a people animated by the most lively enthusiasm.

The next day, the Emperor received the address of the municipality and of all the authorities of the department. The language of the military chiefs and of the magistrates was the same. All declared that princes imposed by a foreign force were not lawful princes; and that they were not bound by any engagement made with princes whom the nation did not approve.

At two o'clock the Emperor reviewed the troops in the midst of the population of the whole department, crying out, "Down with the Bourbons! Down with the enemies of the people! Long live the Emperor and a government of our choice!" The garrison of Grenoble immediately after proceeded by a forced march upon Lyons.

One remark could not escape our observation. In the twinkling of an eye, 6000 men mounted the national cockade; with each it was a cockade old and well-worn, for when they took off their tri-coloured cockade, they had hidden it at the bottom of their knapsack. Not one was purchased at little Grenoble. "It is the same," said they, passing before the Emperor, "it is the same that we wore at Austerlitz!" "This," said others, "we had at Marengo!"

The 9th the Emperor lay at Bourgoin. The crowd and the enthusiasm, if possible, increased. "It is a long time that we have waited for you," said all those brave men to the Emperor. "We behold you, at length, arrived, to deliver France from the insolence of the *noblesse*, from the pretensions of priests, and from the disgraceful yoke of the stranger!" The Emperor's march from Grenoble to Lyons was nothing less than a triumph. The Emperor, being fatigued, was in a calash, going always a foot pace, surrounded by a crowd of peasants singing airs which expressed all the noble sentiments of the brave Dauphinois. "Ah!" said the Emperor, "I again find here the same sentiments for which, twenty years ago, I saluted France with the name of the *Great Nation!* Yes, you are still the Great Nation, and you shall be always so."

In the mean time, the Count D'Artois, the Duke of Orleans and several Marshals had arrived at Lyons. Money had been given to the troops, promises to the officers! They proposed to cut off the bridge of the Guillotière and the bridge Morund. The Emperor smiled at these ridiculous preparations. He could not suspect the disposition of the Lyonnois, still less of the soldiers. Yet he had given orders to General Bertrand

* Blank in the *Moniteur*.

to collect some boats at Mirbell, with the intention of passing over in the night and intercepting the roads of Moulins and of Maçon against the Prince, who would forbid him the passage of the Rhone. At four, a detachment *(reconnaissance)* of the 4th hussars arrived at the Guillotière and was received with cries of "Long live the Emperor!" by that immense population of a suburb, which has been always distinguished by its attachment to the country. The passage of Mirbell was countermanded, and the Emperor galloped to Lyons at the head of the troops who had advanced to forbid his entry.

The Count D'Artois had tried every method to secure the troops. He was ignorant that this cannot be effected in France by the agent of a stranger, and who is not on the side of national honour and of the cause of the people. Passing before the 13th regiment of dragoons, he said to a brave man whom scars and three chevrons decorated, "Come along, comrade, cry then, Long live the King!" "No, Sir," answered the brave dragoon, "a soldier cannot fight against his father! I can only answer you by crying, Long live the Emperor?" The Count D'Artois stepped into his carriage, and quitted Lyons, escorted by a single dragoon.

At nine at night the Emperor traversed the Guillotière almost unattended, but surrounded by an immense population.

The next day, the 11th, he reviewed the whole division of Lyons, and the brave General Brayer prepared to march at its head to advance upon the Capital.

The sentiments which, during two days, the inhabitants of that great city and the neighbouring peasantry, declared to the Emperor, so affected him that he could only express to them what he felt by saying, "Lyonnois! I love you." It is the second time that the acclamations of that city have been the presage of new destinies reserved for France.

The 13th, at three in the afternoon, the Emperor arrived at Villefranche, a small town of 4000 souls, which contained at that time more than 60,000. He alighted at the Hotel-de-Ville. A great number of wounded soldiers were presented to him.

He entered Maçon at seven in the evening, constantly surrounded by the people of the neighbouring cantons. He expressed his astonishment to the Maçonnois on account of the little they had done, in the last war, to defend themselves against the enemy, and to sustain the honour of the Bourguignons. "Sire, why did you appoint for us a bad mayor?"

At Tournus the Emperor had only praises to give the inhabitants for the good conduct and patriotism, which, in the same circumstances, had distinguished Tournus, Chalons and St. Jean-de-Lône. At Chalons, where, during forty hours, they resisted the forces of the enemy and disputed the passage of the Saone, the Emperor recounted various instances of bravery; and not being able to visit St. Jean-de-Lône, he would at least send the decoration of the Legion of Honour to the worthy mayor of that town. On that occasion the Emperor exclaimed, "It is for you, brave people, that I instituted the Legion of Honour, and not for the emigrants pensioned by our enemies."

The Emperor received at Chalons the deputation from the town of Dijon, who applied to him to remove from them the prefect and the unworthy mayor, who, in the last campaign, had disgraced Dijon and the Dijonnois. The Emperor deprived the mayor and appointed another, and gave the command of the division to the brave General Devaux.

The 15th the Emperor lay at Autun, and proceeding from Autun, he lay the 16th at Avallon. He found on that *route* the same sentiments as in the mountains of Dauphiny. He re-established in their posts all the functionaries who had been deprived for having contributed to the defence of their country against the Stranger. The inhabitants of Chiffey especially, were exposed to the persecutions of one Freluguet, sub-prefect of Semur, for having taken arms against the enemies of our country. The Emperor ordered a brigadier of gendarmerie to arrest that sub-prefect and imprison him at Avallon.

The Emperor breakfasted the 17th at Vermanton, and proceeded to Auxerre, where the Prefect Garnot remained faithful at his post. The brave 14th had trodden under foot the white cockade. The Emperor was informed that the 6th of the lancers had

all mounted the tri-coloured cockade, and advanced upon Montereau to secure the bridge against a detachment of gardes-du-corps, who endeavoured to break it down. The young gardes-du-corps, unaccustomed to the strokes of the lances, fled at the sight of that corps, and two of them were taken prisoners.

At Auxerre the Count Bertrand, major-general, ordered all the boats to be collected to embark the army, which already consisted of four divisions, and to conduct it that night to Fossard, so that it might arrive at one in the morning at Fontainebleau.

Before his departure from Auxerre, the Emperor was joined by the Prince of the Moskwa [Ney]. That Marshal had caused the tri-coloured cockade to be mounted in all his government.

The Emperor arrived at Fontainebleau the 20th, at four in the morning; at seven he was informed that the Bourbons had quitted Paris, and that the Capital was free. Thither he immediately departed. He entered the Thuilleries at nine at night, at a moment when he was least expected.

Thus terminated, without shedding a drop of blood, without encountering any obstacle, that just enterprize, which has re-established the nation in their rights, in their glory, and has effaced the disgrace which treason and the presence of the Stranger had brought upon the Capital. Thus is verified that passage in the address of the Emperor to the soldiers, that *the eagle with the national colours should fly from steeple to steeple, even to the towers of Notre-Dame.*

In eighteen days the brave battalion of the guard had passed over the distance between the Gulf Juan and Paris, a distance which, in ordinary times, requires forty-five days to accomplish.

On his arrival at the gates of Paris the Emperor beheld, coming to meet him, the whole army which the Duke de Berri had commanded. Officers, soldiers, generals, light infantry, infantry of the line, lancers, dragoons, cuirassiers, artillery, all came to meet their General, whom the choice of the people and the wish of the army had raised to the empire, and the tri-coloured cockade was mounted by each soldier, who had it in his knapsack. They all trod under foot that white cockade which for twenty-five years had been the rallying point of the enemies of France and of the people.

The 21st, at one in the afternoon, the Emperor reviewed all the troops which had composed the army of Paris. The whole Capital witnessed the sentiments of enthusiasm and attachment which animated those brave soldiers. All had re-conquered their country! All were delivered from oppression! All had found again, in the national colours, the remembrance of all those generous sentiments which have always distinguished the French nation. After the Emperor had passed along the ranks, the whole of the troops were ranged in square battalions.

"Soldiers," said the Emperor, "I am come with 600 men into France, because I depended upon the love of the people and upon the remembrance of old soldiers. I have not been deceived in my expectation! Soldiers! I thank you. The glory of my enterprize is all for the people and for you! My glory consists in having you known and respected.

"Soldiers, the throne of the Bourbons was unlawful, because it was raised by the hands of strangers, because it had been proscribed by the will of the nation, expressed in all our national assemblies, because, in fine, it secured the interests of only a small number of proud men, whose pretensions are opposed to our rights. Soldiers, the imperial throne can alone secure the rights of the people, and above all, the first of our interests, that of our glory. Soldiers, we go to drive from our territory the princes, auxiliaries of the Stranger. *(Nous allons marcher pour chasser du territoire ces princes auxilliaires de l'etranger.)* The nation will not only second us with their wishes, but will even follow our impulse. The French people, with myself, we depend upon you. We will not interfere with the concerns of foreign nations, but woe be to them who interfere with our's."

This discourse was received with the acclamations of the people and the soldiers.

The next moment, General Cambronne and the officers of the guard of the battalion of the Isle of Elba, appeared with the old eagles of the guard. The Emperor continued his

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speech, and said to the soldiers, "Behold the officers of the battalion which accompanied me in my misfortune. They are all my friends. They were dear to my heart Whenever I saw them, they represented to me the different regiments of the army, for, in those 600 brave men, there are some men of every regiment. All brought to my recollection those great days, of which the remembrance is so precious, for all are covered with honourable scars, received in those famous battles! In loving them, it is you all, soldiers of the whole French army, that I love! They bring back to you these eagles, which they have preserved for you as a rallying-point! In giving them to the guard, I give them to the whole army.

"Treason and adverse circumstances had covered them with a funereal crape! but thanks to the French people and to you, they shall appear again resplendent in all their glory. Swear that they shall be found wherever the interest of the country shall require them! that traitors and those who would invade our territory, shall never be suffered to possess them."

"We swear it!" cried all the soldiers with enthusiasm. The troops then filed off to the sound of the music, which played the air, "Let us watch for the safety of the empire." *(Veillons au salut de l'empire.)*

SIR, *April* 4, 1815.

YOUR correspondent Scrutator (p. 95) has described a case of Unitarian Ministers which, if correctly stated, is too affecting not to excite the kindest attention, for "there is something sacred in distress which ought not to be touched with a rude hand." Yet I confess that so far as my inquiries have reached, I have not discovered any number of ministers, now in the decline of life, who have expended their years of activity "in declaring that there is only one true God, the Father of all;" or in other words, "in advancing this doctrine," by the believers in which "much money is expended in training up young men to be Unitarian ministers."

With the exception of Dr. Priestley and a very few of his contemporaries, it will, I believe, be found, that those ministers who went before their congregations in a deviation from orthodoxy, though they could only worship one God, the Father, were by no means zealous to declare against a Trinity, or to inculcate the obnoxious doctrine of *the man Christ Jesus*. I appeal to the published sermons of those who, unhappily, as the term is so liable to be misundertood, have been called *rational* Christians. Do we find in them much of *the simplicity that is in Christ*, the salvation of men by the doctrine, example, death, and resurrection of a man distinguished from other men *by wonders and signs which God did by him*? On the contrary, could not a collection of those sermons be too easily made, which, except a text for a motto, and an occasional allusion to the New Testament, might have been written if Jesus Christ had never appeared?

These preachers appear to have been satisfied "to employ their abilities in the service of virtue, not to support the interests of a party—not to amuse with useless speculations—not to revive those theological debates, which might, without much loss to the world, be entirely forgotten—but to do good." I quote this sentence from a short preface to a 12mo volume of "Sermons for the Use of Families," published by the late Dr. Enfield, in 1769. From the small proportion of what is exclusively Christian in this volume, the affixing an appropriate motto from some Heathen writer to each sermon, as if to justify the text, and the seeming care not to impugn established errors, we perceive that the preacher was more sensible of the advantage than of the necessity of Revelation, and we discover what he understood by the terms *interests of a party, useless speculations*, and *theological debates*. He no doubt depended on moral suasion *to do good*, and I trust he often succeeded, though, according to the satirical poet, Seneca or Tully may have preached, while the text was furnished by Paul.

But unless it can be disproved, which I hardly expect, that *rational* Christians, when they could no longer conscientiously teach the Assembly's Catechism, left off to teach the young, except by pulpit instructions and a pious example, such a fact speaks volumes to shew that these ministers were not preferred to teach the Unitarian doctrine, except negatively by declining to inculcate the orthodox

faith. I feel, I trust, as much as Scrutator, a desire that every distress should be relieved, but as, in these times, we peculiarly feel *non omnia possumus omnes*, it is hardly correct to introduce the case of such as never proved themselves, in a proper sense, *Unitarian* ministers, to interfere with the exertions of Unitarians to send forth those who shall go to and fro, to increase knowledge by declaring, so far as they understand it, *the whole counsel of God.*

BEREUS.

Natural Theology. No. IV.

On the Eye.

(Continued from p. 162.)

He that formed the eye, shall he not see?

WE are now, as a conclusion to the present subject, to shew that the contrivances of nature, that is of the Creator, with respect to the eye, surpass the contrivances of art, in the complexity, subtilty and curiosity of the mechanism; nevertheless, they are mechanical contrivances, and as evidently accommodated to their end and suited to their office, as the most perfect productions of human ingenuity. To prove this, Dr. Paley makes a comparison of an eye with a telescope, and shews that there is precisely the same proof that the eye was made for vision, as there is that the telescope was made for assisting it. We shall state his argument. "The eye and the telescope are made on the same principles; both being adjusted to the laws by which the transmission and refraction of the rays of light are regulated. By the laws of optics, in order to produce the same effect, the rays of light, in passing from *water* into the eye, should be refracted by a *more* convex surface than when it passes out of air into the eye. Now the crystalline lens of a fish's eye is much more convex than the eye of any terrestrial animal. What clearer manifestation of design can we ask than this distinction? It must also be observed, that notwithstanding the obvious difference between the eye in the living animal and the inanimate materials of which the telescope is made, they are both instruments. For, with respect to the eye, it is necessary, in order to produce clear and distinct vision, that an image or picture of the object should be formed at the bottom of the eye on the retina. The formation of such an image being necessary to the sense of sight, and to the exercise of that sense, the apparatus by which it is formed is constructed and put together, not only with more art, but upon the very same principles of art as in the telescope. Hence the eye and telescope are instruments of the same kind; the object of both is the same, and the means of effecting it the same. The lenses of the telescope and the humours of the eye bear a complete resemblance to one another, in their figure, position and their power over the rays of light, viz. in bringing each pencil of rays to a point at the right distance from the lens, which in the eye is at the exact place where the membrane, that is, the retina, is spread to receive it. How then, under circumstances of such close affinity, can we exclude contrivance from the one, and admit it in the other?

Again, in refracting telescopes, there is found an imperfection, which is, that pencils of light, in passing through glass lenses, are separated into different colours, thereby tinging the object, especially about the edges, as if it were viewed through a prism. For a long time it surpassed the art of the most discerning philosophers to correct this inconvenience; at length it came into the mind of an optician to inquire how this matter was managed in the eye, in which he was aware there was the same difficulty to contend with as in the telescope. He soon saw by simple dissection that, in the eye, the evil was cured by combining substances which possessed different powers of refraction; this being the case in the eye with regard to the aqueous and vitreous humours and the crystalline lens. The artist borrowed from this the hint, and actually produced a correction of the defect complained of, by imitating in glasses made of materials differing in their proportions, the effects of the different humours of the eye through which the rays of light pass before they reach the bottom of it. Hence it is asked—Could that be in the eye without design, which suggested to the optician the only effectual means of attaining the same purpose?

But the superiority of the eye over the telescope will be manifest from

the following considerations. Two things were wanted in the eye, which were not wanted, in the same degree at least, in the telescope; these were, the adaptation of the organ (1) to different degrees of light; and (2) to the diversity of distance at which objects are viewed by the naked eye; viz. from a few inches to miles. These are difficulties which do not present themselves to the telescope-maker. He wants all the light he can get, and he never directs his instrument to objects near at hand. In the eye both these cases were to be provided for, and for this purpose an appropriate mechanism is introduced.

In order to exclude an excess of light, and to render objects visible under obscurer degrees of it, when no more can be had, the aperture of the eye through which the light enters, is so formed as to contract or dilate itself, for the purpose of admitting a greater or less number of rays at the same time. Hence the chamber of the eye is like a camera obscura, which, when the light is too small, can enlarge its opening; when too strong, can contract it, and this without any other assistance than that of its own exquisite machinery: it should, however, be added, that the pupil of the eye, under all its different dimensions, retains its exact circular shape. This structure is extremely artificial. "Let an artist," says Dr. Paley, "only try to execute the same. He will find that his threads and strings must be disposed with great consideration and contrivance, to make a circle which shall continually change its diameter, yet preserve its form. This is done in the eye by an application of fibres, that is, of strings, similar in their position and action to what an artist would and must employ, if he had the same piece of workmanship to perform."

To suit the same organ to the perception of objects that lie near at hand and to those at a considerable distance, is another difficulty to be surmounted. According to the principles of optics, this could not be done without the organ itself undergoing an alteration and receiving an adjustment, that might correspond with the different inclination to one another under which the rays of light reached it. Rays issuing from points placed at a small distance from the eye, and which must enter the eye in a diverging order, cannot, by the same optical instrument in the same state, be brought to a point, that is, cannot be made to form an image in the same place, with rays proceeding from objects situated at a greater distance, and which rays arrive at the eye in directions nearly, and physically speaking, parallel. It requires a rounder or more convex lens to do it. The point of concourse, that is, the point behind the lens where the rays meet, must be on the retina, or the vision is confused; yet this point is carried farther back, when the rays proceed from a near object, than when they are sent from one that is remote. This matter would be managed in a telescope by altering the distances of the lenses by means of screws or other contrivances. But in the eye the alteration is effected by the action of certain muscles, by means of which, whenever the eye is directed to a near object, three changes are produced in it at the same time, all contributing to the adjustment required. The cornea is rendered more round or prominent, the crystalline lens underneath is pushed forward, and the axis of vision, as the depth of the eye is called, is elongated. These changes in the eye vary its power over the rays of light in such a manner and degree, as to produce exactly the effect which is required, viz. the formation of an image upon the retina, whether the rays come to the eye in a state of divergency, which is the case when the object is near the eye, or when they come parallel to one another, as is the case when the object is placed at a distance. Surely nothing can be more decisive of contrivance than this. The most secret laws of optics must have been known to the Author of a structure endowed with such a capacity of change.

"Observe," says Dr. Paley, a "newborn child lifting up its eye-lids, and it will be found that the anterior part of the two globes are constructed upon strict optical principles. They are, for the purpose of forming an image by refraction, composed of parts executing different offices; one part having fulfilled its office upon the pencil-light, delivers it over to the action of another part, that to a third, and so on. The progressive

action depending for its success upon the nicest and minutest adjustment of the parts concerned; yet these parts so adjusted as to produce, not by a simple action or effect, but by a combination of actions and effects, the result of which is ultimately wanted. And since this organ has to operate under different circumstances with different degrees of light, and upon objects differently situated with regard to distance, these differences demanded, according to the laws by which the transmission of light is regulated, a corresponding diversity of structure: thus the aperture through which the light passes, should be larger or less; the lens should be more or less convex, or, which is the same thing, its distance from the tablet upon which the picture is delineated, should be shortened or lengthened; this being the case, and the difficulty to which the eye was to be adapted, we find its several parts capable of being occasionally changed, and a most artificial apparatus provided to produce the change. "This," says our author, "is far beyond the common regulator of a watch, which requires the touch of a foreign hand to set it, but it is not altogether unlike Harrison's contrivance for making a chronometer regulate itself, by inserting within it a machinery which, by the artful use of the different expansion of metals, preserves the equability of the motion under all the various temperatures of heat and cold, in which the instrument may happen to be placed. The ingenuity of this contrivance has been highly and justly praised. Shall a structure, therefore, which differs from it chiefly by surpassing it, be accounted no contrivance at all? Or, if it be a contrivance, that it is without a contriver!"

Moreover, the faculty of vision is possessed by different species of animals, in degrees exactly suited to their mode of life. Birds procure their food by means of their beak, and the distance between the eye and the point of the beak being small, it becomes necessary that they should have the power of seeing very near objects distinctly. On the other hand, from being often elevated much above the ground, living in the air and moving through it with great velocity, they require for their safety as well as for assisting them in descrying their prey, a power of seeing at a distance, a power of which, in many birds, surprising examples are given. Accordingly, peculiarities are found in the eyes of birds, tending to facilitate the change upon which the adjustment of the eye to different distances depends, and by which the eyes of birds can pass from one extreme to another of the scale of adjustment with more ease and readiness than the eyes of other animals.

The eyes of fishes are also adapted to their state and element: the figure of the crystalline compensating, as we have seen, by its roundness, the density of the medium through which it passes. The iris in the eyes of fishes does not admit of contraction, the reason of which probably is, that the diminished light in water is never too strong for the retina. In the eel, which has to work its head through sand and gravel, there is placed before the eye, and at some distance from it, a transparent, horny, convex case, which without obstructing the sight, defends the organ. What could be more useful to such an animal? Hence in comparing together the eyes of different kinds of animals, we are struck with their resemblance and distinctions; one general plan is laid down, and that plan varied with the varying exigences to which it is to be applied.

We may refer to other subjects connected with the eye: to keep that organ moist and clean, qualities which are necessary to its brightness and even its use, a wash is constantly supplied by a secretion for the purpose; and the superfluous brine is conveyed to the nose through a perforation in the bone as large as a goose-quill. As soon as the fluid has entered the nose, it spreads itself upon the inside of the nostril, and is evaporated by a current of warm air, which is continually passing over it. "Can a pipe or outlet, for carrying off the waste liquor from a dye-house or a distillery be more mechanical than this is? It is easily imagined that the eye must want moisture, but, could the wants of the eye generate the gland which produces the tear; or bore the hole through a bone by which it is discharged?"

Another contrivance is the *nictitating* membrane, found in the eyes of birds and many quadrupeds. Its

use is to sweep the eye, to spread it over with the lacrymal humour, to defend it from injuries, and partially to shut out the light. It lies folded up in the upper corner of the eye ready for use, and it consists of a combination of two different kinds of substance, muscular and elastic: by the former it is capable of being drawn out, and by the latter, as soon as the force is removed, it returns to its former position. Does not this bespeak an artist acquainted with his materials? In some cases the muscle is passed through a loop formed by another muscle, and is there influted as if it were carried round a pulley. The advantage of this peculiarity is this. A single muscle with a straight tendon, which is the common muscular form, would have been sufficient, if it had possessed the power to draw far enough. But the contraction necessary to draw the membrane over the whole eye, required a longer muscle than could lie straight at the bottom of the eye; in order, therefore, to have a greater length in a less compass, the cord of the main muscle makes an angle round a loop formed by another muscle, which other muscle, whenever it contracts, twitches the first muscle at the point of inflection, and thereby assists the action designed by both. If a brutal master attempts to strike his horse over the eyes, the nictitating membranes instantly interpose themselves in defence of this most delicate organ.

It has been objected, "Why the Deity should not have given to the animal the faculty of vision at once?" To this it is answered, that it is only by the display of contrivance that the existence, the agency, the wisdom of the Deity could be manifested to his rational creatures. This is the scale by which we ascend to all the knowledge of the Creator that we do possess, so far as it depends on the works of nature. The general laws of matter may have these limits, and when a particular purpose is to be effected, it is not by making a new law, nor by the suspension of the old ones, but by the interposition of an apparatus corresponding with these laws, that the purpose is at length attained. God may, it has been observed, prescribe limits to his power in order that he may exhibit demonstrations of his wisdom; at least the subject may be safely represented under this view, because the Deity, acting by general laws, it will have the same consequences upon our reasoning as if he had prescribed these laws to another.

If, then, there were no example in the world of contrivance, except that of the eye, it would be sufficient to prove the necessity of an intelligent Creator. Its coats and humours, constructed like the lenses of a telescope for the refraction of rays of light,—its muscular tendons for turning the pupil to the object, similar to that which is given to the telescope by screws,—the provision made for its defence, lubricity and moisture,—the glands for the secretion of the matter of tears, and the communication with the nose for carrying off the liquid after the eye has been washed with it, are provisions which compose an apparatus so manifest in their design, so exquisite in their contrivance, so successful in their issue and so beneficial in their use, as to bear down all doubt upon the subject.

Thus have we cursorily surveyed the sense of seeing as belonging to animals, particularly to man, which has been denominated the first and most important of his senses. The short view which we have taken of the subject, will, we trust, be abundantly sufficient to demonstrate that the organ, with all its various apparatus, must be the work of an intelligent and designing Being, who foresaw all the wants of his creatures, and provided for them in the amplest manner. This Being we call God, whom we conceive to be infinite in his attributes, and whose existence is set forth and displayed through the whole of creation. We have heard of speculative atheists, but we may surely assume that such have never attended to the manifestations of wisdom, of power and goodness, which are every where, and in every spot of the habitable globe, to be found; even the structure of the eye itself, would, it is conceived, be sufficient to contradict the notions of chance to which unbelievers are prone to cling: "I am thoroughly convinced," says Sturm, "that what is called speculative atheism, or a firm persuasion of the non-existence of a Deity, was never found in any man who had attentively considered the structure of any organized body, more especially that of the eye."

To conclude, by this admirable

sense, the Creator, who hath placed us in the world, hath provided for our comfortable residence in it, enabled us to see and choose wholesome food, to provide for ourselves useful cloathing and convenient places for habitation and retreat. We can, by means of the sense of sight superadded to other faculties, hereafter to be considered, dispatch our affairs with alacrity and pleasure, go here and there as our occasions call us. We can traverse the whole globe, penetrate into the bowels of the earth, travel to distant regions to acquire wealth and to augment the stores of our knowledge, and we are thus enabled to discern and shun dangers to which we are frequently exposed. Those glorious objects which fill the heavens and the earth, those admirable works of God which every where surround us, and which would be as nothing to us if we had not eyes to discern them, do, by means of these noble organs, present their glories, and fill us with admiration and pleasure.

In our next we shall proceed to the sense of *Hearing*.

Y.

GLEANINGS; OR, SELECTIONS AND REFLECTIONS MADE IN A COURSE OF GENERAL READING.

No. CCXVIII.

A Prince's Epitaph.

The late Duke of Wirtemberg, whose change of life was as remarkable as his former dissipations were reproachful, had the following epitaph for himself placed, during his life-time, near the grave intended for him, in his hermitage of Hohenheim.

"FRIEND,

"I have enjoyed life and have known all its enjoyments. Their charms had seduced me. I suffered myself to be carried away like a torrent. O God, what an opening, when the bandage at length fell from my eyes! Days and years had gone by, and what was right and good had never once been thought of. Falsehood and hypocrisy deified the basest actions, and the veil which hid truth from me was a black mist, which the strongest rays of the blessing-dispensing sun cannot dispel. What remains of me now? Alas, FRIEND! this stone covers my grave: it also covers what is past. Great God, watch upon what is to come."

No. CCXIX.

Benedictines.

The Benedictines boast that their order has given

40	Popes,
50	Patriarchs,
200	Cardinals,
1600	Archbishops
4600	Bishops,
4	Emperors,
46	Kings, and
3600	Canonized Saints!

No. CCXX.

Civil War.

Among the many evils that attend on civil war, (says Lord Lyttelton) one of the worst is the universal corruption of manners, the hardness of heart, and familiarity with the most horrid crimes, which it seldom fails to produce. The power of government being lost, all the bonds of society are quickly dissolved; the passions of men become the rules of their actions; and fear itself makes them flagitious and cruel. Some virtues, indeed, which would otherwise be concealed, may be called out into action by such commotions: but even these are often forced to accommodate themselves to the spirit of the times, further than the strict rules of integrity would allow in any other circumstances: so that nothing can be more pernicious to the morals of a nation than civil war, *except that despotism which turns even the power of government to the destruction of virtue.*

No. CCXXI.

Pressure of Taxes.

Of the people of the Low Countries, after their noble struggle against the Spaniards, Sir William Temple says (Observ. p. 55), "Though they retained *the name of a free people*, yet they soon lost the ease of the liberties they contended for, by the absoluteness of their magistrates in the several cities and provinces, and by the *extream pressure of their taxes*, which so long a war, with so mighty an enemy, made necessary for the support of the state."

BIBLICAL CRITICISM.

Mr. Evans on John iv. 23.
Kilworthy House, near Tavistock.

SIR,

I SHALL submit for your insertion in the Repository some remarks on the true and spiritual worship, expressed by Jesus Christ, in his interview with the Samaritan woman: John iv. 23,

Christ predicted the time in which the true worshipers should worship the Father in spirit and in truth. God, said he, is a spirit; therefore they that worship him ought to worship him, in spirit, and in truth

The Samaritan woman, perceiving that the person with whom she conversed, was a Jewish prophet, consulted his judgment as to the comparative importance of the temple, on Mount Gerizim, and of the temple at Jerusalem. Jesus replied, in the character of a prophet, that the hour was coming when they should worship the Father neither in that mountain nor at Jerusalem. From places of worship, he diverts her attention to its essential properties; or the qualifications of acceptable worshipers—spirit and truth; and it may be added, zeal and knowledge.

Some interpreters of scripture think that Christ, in this sentence, declares that the Father of our spirits is not to be served by any external form of devotion. His worship, they assert, must be strictly intellectual, or spiritual, without ceremonies, sacrifices, or symbols. Pious men pray in the silence of the soul.

But this interpretation seems not sufficiently warranted by the practices of our High Priest himself, and his divinely-inspired apostles. They frequented the temple and synagogues, and united in hymns of social thanksgiving. Christ taught his disciples to pray, in the plural number, saying, "Our Father:" although in his own prayers to God, he invariably expressed himself as an individual, with the singular possessive--"My Father"; or, "O Father"!

Other interpreters suppose, that our Master distinguishes the worship required under the gospel from the ritual observances of the Mosaic dispensation. Eusebius remarks, in allusion to this text, "Not by symbols and types, but, as our Saviour saith, in spirit and truth." The shadows, under the law, are now superseded by the realities of a substantial nature, which they had served to prefigure. The apostle intreats the disciples, at Rome, to present their bodies, living sacrifices—which he designates as being the service of their reason. Oblations of prayer and praise were customarily presented, in synagogues, and oratories; but the grand ceremony of sacrificing must needs have been performed in the temple only. Christians are directed to consecrate their own persons, as temples, for the spirit of the living God.

But finally, it is most probable that the true and spiritual worship, enjoined by our great Master in this scriptural sentence is that which is free from every intermixture of superstitious or idolatrous rites. The Samaritans worshiped the Divinity under the emblem of a dove, in whose name their children were also circumcised: even as their predecessors, the Israelites, had worshiped Jehovah under the similitude of a calf.* Well might the Messiah insinuate, "Ye know not what ye worship." Your worship of the Divine Being is degenerate and unlawful, since God commanded, by Moses, that they should not make any image, or likeness of Him, in figures either of birds, or beasts, or of men. We are all his offspring, and bound by the most sacred ties to serve him in the temple of our living bodies, on the purest altar of our hearts.

Idolatry is stigmatized in scripture under the reproachful appellation of a lie. But the worship that is free from idolatry, and that is directed to one sole object of spiritual adoration is, by way of distinction, denominated the truth. The Gentiles had, according to the apostle, changed the truth of God into a lie; or the spiritual into idolatrous worship; and served the creature together with the Creator, who is blessed for ever.

Silent, and spiritual worship, without any outward appearance, may serve for an individual in a solitary place: it may suit us in our internal meditations in

* See the 12th discourse of the admirable critic, Joseph Mede.

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the crowded city; but social and public worship requires the open and manifest expression of our thoughts and sentiments in religious respects. No religious assembly could associate to worship, with one common consent and with one common thought, on the ground of that worship, which has no index but in the heart, and no eye to see its progress but that of God.

God was a Spirit from the beginning, and if this had been the worship which he required, he would never have established, nor accepted the ceremonies of the Mosaic ritual. The patriarchs and prophets worshiped God, in spirit and in truth, yet their devotions were supported by external rites. They truly conceived of Him as a Spirit, that is not to be represented by any visible image. They did not ascribe his glory to any other. No creature shared in the unrivalled honours of the uncreated, universal Potentate. They worshiped with the understanding Him, whom they knew to be the "only true God." So Christ, the Apostle of our profession, worshiped him, and called him "Father." The title of Son, applied to Jesus as the Messiah, implies a succession, in point of time, and of existence, to the Father. The Father is first; and secondly, the Son proceeding from the Father, as it is stated in the Liturgy of the English Church.

What then is that true and spiritual worship, ordained by our great teacher, whose authority was divine?

It is to serve our heavenly Father with just conceptions of his spiritual nature, and without any superstitious or idolatrous imaginations. He is not to be served by men's hands as though he needed any thing. "The heavens, the heaven of heavens cannot contain Him."

Christ said, that to worship what we know, is to worship in spirit and in truth: the Jews, who used rites and ceremonies yet worshiped what they knew, or in spirit and in truth; therefore to worship in spirit and in truth is not to worship without external observances; but rather with just apprehensions of the divine attributes; and with hearts and lives conformable in practice to the principles, which are solemnly professed.

I shall close these observations on spiritual worship, with a reference to the birth of the spirit, which is specified as a qualification of the primitive Christian, in the Dialogue of Christ and the Pharisee, Nicodemus. "Unless a man be born of the spirit he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the spirit is spirit." A proselyte to the Christian church, when he was endowed, like the apostle Paul, with the extraordinary gifts and graces of the gospel, might be said to be born of the spirit, or born of God, who is a spirit, and who only is able to give existence to a spiritual character, a new man created in righteousness and true holiness.

See the remarks of the truly reverend Newcome Cappe, on Christ's discourse with Nicodemus.

Our Saviour compares the joy, which his disciples would experience on his return from the invisible state to the raptures of the mother, when she rejoices that a man is born into the world. This species of parental extacy is admirably displayed by the Grecian Bard.

——— Φίλον μεν φεγγος ἡλίυ, τό δε
Καλον δε ποντυ χευμ ἰδειν ἐυηνεμον,
Γῆ τ' ἠρινὸν θαλλουσα πλουσιοδ' ὑδωρ
——— Ἀλλ' ἆδεν ὅτω λαμπρὸν
Ὡς τοις απαισι καὶ πόθω δεδηγμένοις
Παιδων, νεογνῶν ἐν δόμοις ἰδειν φαος.
EURIPIDES.

Sweet is the lustre of the sun; and fair
The ocean, swelling with the summer-air;
The budding earth; and fragrant, vernal shower:
But nought so dear, as to the longing sight
Of childless parents, is the welcome light,
That ushers in their first-born's natal hour.

WILLIAM EVANS.

Nantwich, Feb. 23, 1815.

SIR,

ALTHOUGH interrupted by particular engagements, yet, as the present communication evinces, I have not relinquished the idea of transmitting to you the various translations in the New Testament. (See Vol. ix. pp. 180—182.) Some are of considerable importance; all of them are curious, and shew most evidently the prejudice and partiality of the translators.—By admitting ψυχη as early

as possible into your valuable Repository, you will oblige, Sir,

Yours, &c.

D. W. JONES.

ψυχη is rendered *Heart*

Ephesians	vi.	6	
Heartily			
Colossians	iii.	23	
You			
2 Cor.	xii.	15	
Mind.			
Acts	xiv.	2	
Philippians	i.	27	
Hebrews	xii.	3	
Life.			
Matthew	ii.	20	
——	vi.	2	
——	vi.	25	
——	x.	39	
——	x.	39	
——	xvi.	25	
——	xvi.	25	
——	xx.	28	
Mark	iii.	4	
—	viii.	35	
—	viii.	36	
—	x.	45	
Luke	vi.	9	
—	ix.	24	
—	ix.	24	
—	ix.	56	
—	xii.	22	
—	xii.	23	
—	xiv.	26	
—	xvii.	33	
John	xii.	11	
—	xiv.	15	
—	xii.	17	
—	xiv.	26	
—	xii.	26	
—	xiii.	37	
—	xiii.	38	
—	xv.	13	
Acts	xv.	26	
—	xx.	10	
—	xx.	24	
—	xxvii.	10	
—	xxvii.	22	
Romans	xi.	3	
——	xvi.	4	
Philipp.	ii.	30	
1 John	iii.	16	
——	iii.	16	
Rev.	viii.	9	
—	xii.	11	
Soul			
Matt.	x.	28	
—	x.	28	
—	xi.	29	
—	xii.	18	
—	xvi.	26	
—	xvi.	26	
—	xxii.	37	
—	xxvi.	38	
Mark	viii.	36	
—	viii.	37	
Mark	xii.	30	
——	xii.	33	
——	xiv.	34	
Luke	i.	46	
——	ii.	35	
——	x.	27	
——	xii.	19	
——	xii.	19	
——	xii.	20	
——	xxi.	19	
John	xii.	27	
Acts	ii.	27	
——	ii.	31	
——	ii.	41	
——	ii.	43	
——	iii.	23	
——	iv.	32	
——	vii.	14	
——	xiv.	22	
——	xv.	24	
——	xxvii.	3	
Rom.	ii.	9	
——	xiii.	1	
1 Cor.	xv.	45	
2 Cor.	i.	23	
1 Thess.	ii.	8	
——	v.	23	
Heb.	iv.	12	
——	vi.	19	
——	x.	38	
——	x.	39	
——	xiii.	17	
James	i.	21	
——	v.	20	
1 Peter	i.	9	
——	i.	22	
——	ii.	11	
——	ii.	25	
——	iii.	20	
——	iv.	19	
2 Peter	ii.	8	
——	ii.	14	
3 John		2	
Revelation	vi.	9	
——	xvi.	3*	
——	xviii.	13	
——	xviii.	14	
——	xx.	4	

ψυχικος is rendered *Natural*

1 Cor.	ii.	24
—	xv.	44
—	xv.	44
—	xv.	46
Sensual		
James	iii.	15
Jude	—	19

P. S. I shall feel obliged if any of your learned correspondents will explain the difference between σωμα πνευματικον and σωμα ψυχικον.—1 Cor. xv. 44.

* Where are the high prerogatives of the immaterialist, when every monster of the deep is as well as himself endued with a *living soul?*

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REVIEW.

"Still pleas'd to praise, yet not afraid to blame."—POPE.

ART. I.—*Reasons for the Classical Education of Children of both Sexes.* By John Morell, LL.D. 12mo. pp. 70. Rees, Pall Mall. 1814.

WHEN the importance of the subject of this little work is considered, no apology will be deemed necessary for taking notice of it here, even by those who may recollect reading its substance in another place.* Every thinking man will agree with the author, that "Of all the questions which human sagacity is called to decide, there are none with which the happiness of man is so closely connected as those which respect education," and no one after due consideration, will be disposed to doubt, that in the present state of society, that of *Female* education demands a superior degree of attention. The education of boys, notwithstanding a few inconsequential attempts at innovation, in the course of each generation, has gone steadily on, with no other change than the natural advance of human intellect and the progress of science have necessarily effected. The superstructure has improved both in elegance and utility, but the base remains the same. The only question at issue, with the slight exception above hinted, is that of public or private tuition; not what is the best education for a boy to receive, whether he be destined to fill an elevated rank, to seek distinction in a profession, or to follow the pursuits of commerce, but which is the surest method of attaining, what in each is deemed indispensable, a thorough classical education. This part of the subject may then be safely left for a while, while we turn to the other half of our fellow-creatures, and inquire what mental stores are desirable for them as a viaticum through life, and what means are adopted to secure it to them. This is the aim of Dr. Morell in the interesting tract before us, and we cannot help thinking that he would have compassed it more effectually, had he confined his attention more exclusively to females, without enlarging on the general question of classical education. Few readers, after going through his arguments, even with high approbation, as they can scarcely fail to do, when they come to, "I know of nothing that should make the reasons inapplicable to children of the other sex," will take the trouble to go over them again, and apply them one by one, the only possible way to produce conviction.

The volume consists of four Essays. I. On Female Education, and the advantages of Elementary Learning. II. On Classical Education, as an Instrument for the formation of Mental Habits. III. On the Developement of the Powers of mind, by the Classical Discipline. IV. On the Value of the Mental Furniture acquired in the course of a Classical Education. Each of these contains acute and admirable reflections, clothed in language of uncommon elegance; some passages, indeed, however we may feel their beauty, we must confess too poetical in diction for a tract professing to contain "Reasons," and reasons only. An extract or two will serve to justify our praise.

"That judgment is but little instructed by reason, which can prefer ornament to utility, and set a higher value on accomplishments, which, though elegant and captivating in themselves, command but a transient admiration, than on all or any of the treasures of learning and science. It might have been expected that a sound philosophy, by which many errors, once advanced to the rank of undeniable truths, have been exploded in succession, would long since have introduced a more liberal and beneficial way of thinking. But the empire of this prejudice, if not undiminished, is still great. While the male child is reared in the bosom of knowledge and learning, and early inured to all the labours of mental cultivation, it commonly happens that the female consumes the first and most valuable years of her existence (for they are those in which habits are most formed) in acquisitions that serve only to add an evanescent lustre to the exterior, precisely at that time when it is least required, when the charms of youth and beauty are still in their zenith." Pp. 3, 4.

"If display, and not use, if to gain an idle admirer, and not a faithful friend, be the object of the education of females, the prevailing practice is well contrived for

* The Monthly Magazine.

the purpose. It may then be demanded with reason, of what use are literary attainments in woman?" P. 8.

"Education has two objects: the acquisition of knowledge and of habits. The latter of these is the most important. That course of instruction must be acknowledged to be the best, which is best adapted to develope the powers of the mind, and to call them into vigorous action; to qualify the mind to become its own instructor; to acquaint it with its own uses, and enable it to think, combine, compare, discriminate, decide betwixt contending probabilities, detect errors, and discover truths. As words are the instruments which must be employed in all these operations, it is evident that great advantages must accrue from a precise acquaintance with them, from the habit of tracing them to their elements, of analyzing sentences, and exercising the sagacity in annexing such meaning to phrases, and connecting them in such order, as will bring out sense and beauty from the whole. Memory, judgment, taste, discrimination and invention, have each its due exercise in such an employment; and the child that has been trained in such habits, will come to the investigation of facts, and the study of things in riper years, with advantages never enjoyed, and therefore not to be justly estimated, by those who have been differently trained. If the knowledge acquired by this process were of less value than it is, the habits produced by it would be alone a recommendation of great authority." Pp. 13—15.

"The resolution of the intellectual power into the several faculties of memory, imagination, and judgment, is familiar, and sufficiently correct for the use of this inquiry. As to the power of memory, whatever system of education is adopted, it will be easy to give it sufficient exercise; but that discipline must be acknowledged to be the best, by which the memory is most habituated to systematic arrangement, and by which the use of the understanding is most certainly connected with the exercise of memory. Both these objects are secured in the acquisition of a regularly constructed language, such as the Latin, in which too, it is well known, that no progress can be made without the exercise of the judgment. Whether both these objects are as well secured by any other labour in which the mind of a child can be engaged, is yet to be shewn by the advocates of a different discipline.

"As to the power of imagination, it may be thought that it is not necessary to provide for its culture in a system of education. When, however, it is considered, how numerous and how exquisite are the pleasures of imagination, how intimate is the connexion betwixt them and some of the most delightful sympathies of our nature, how many and interesting are the subjects of human thought, on which it is impossible that the mind which imagines feebly should think with force, or even with correctness, some indulgence may be granted, perhaps, to the opinion that a system of education should provide both for the culture and regulation of the power of fancy. The mind of man has but one spring, one season of enchantment, when the *lumen purpureum* of youth irradiates the face of nature, whose charms are then beheld in all the bloom of novelty, with a depth of impression and a warmth of feeling never to be renewed. But the mind derives from the enthusiasm, in which its infancy was fostered, an ardour of character, which is displayed in maturity by a more vigorous exertion of the higher powers of intellect. If the power of fancy is to receive nurture, it must not be nursed in the bosom of science, which is too rigorously employed in the investigation of causes, to have leisure for the indulgence of those emotions which are produced simply by the contemplation of beauty. Poetry is the proper nurse of fancy, as philosophy is of reason. Poetical description must be associated with natural scenery; and, while each transfers its power upon the other, the imagination acquires riches and strength. At the same time the mind is instructed in that particular exertion of the judgment, which is denominated taste; the productions of literature and of the arts now begin to be tried by the standard of nature, and the understanding is prepared for the practice of sound criticism." Pp. 40—43.

"The female also, who has a well-cultivated taste in letters, will find no charms in a life of dissipation; frivolity cannot long entertain her; tales of scandal will disgust her; the cant of fashion will appear as ridiculous, but not quite so innoxious as that of pedantry; to her notice and favour, a well-instructed mind will be a better recommendation than that silly adulation which means nothing, when it does not mean to corrupt; and thus her virtue and her happiness will be guarded by taste, as well as principle." Pp. 44, 45.

The arguments here brought forward in favour of a classical female education, appear to us unanswerable; yet perhaps there is an objection of more weight than any that have undergone his scrutiny, which the eloquent author has over-looked; viz. the immorality and grossness of some of the popular Greek and Roman writers. While the plays of Terence are annually performed by youths before hundreds of their school-fellows, aided by the instruction, and sanctioned by the presence, of grave and reverend divines;—while Ovid's Me-

tamorphoses continue to be the almost universal class-book, we should hesitate to accuse a father of illiberal feeling towards the sex, and injustice to his daughter's talents, should he rather choose her to be ignorant of the whole of ancient literature, than expose her pure and healthful mind to such fearful contagion. 'It is true, a selection might be made of ancient as of modern authors, and thus in time the same improvement effected by female influence, in the libraries of our schools and colleges, which has already made so beneficial a progress in our literature, in the arts, and in every place of public resort. Where woman is once admitted, decorum and purity must follow, or the bands of society will burst asunder.

We understand that Dr. Morell is engaged, together with a very accomplished lady, in the education of young females of fashion, and therefore he is entitled to speak on this subject with the authority of experience as well as of reason. Of his success as an instructor, we are not qualified to speak, nor would the opinion of anonymous reviewers on such a subject be of much weight, but we recommend his little volume to the serious attention of every one to whom the subject of education is interesting; being assured that it will prove no feeble instrument in hastening the happy time, when the fairer part of the creation will be placed in the rank for which nature designed them, and to which they will be hailed by the generous and enlightened of our sex. No more then shall we hear of just and tasteful remarks losing half their effect, from being conveyed in language, which, from its grammatical inaccuracy, mis-pronunciation or technical blunders, betrayed the defective education of the speaker, or the liberally-instructed youth blush with shame and indignation when he owns to himself that his amiable sister would be an unequal wife for any one of his fellow-students. And then will woman, cultivated, reasoning woman, feel her true value and happiness. In the bosom of her family, in all the dignity of private life, she will be truly the helpmate of her husband, the animating soul that urges him on in the path of virtue and patriotism; that gives ardour to his piety, and tenderness to his benevolence. Careless of admiration, shunning worldly distinction, and deeming every day a sacred deposit more for others' benefit than for her own, she will delight only in rational society and employment. To be the main spring of order and happiness in her little community, will be fame enough for her; she will feel her influence in society while training future useful members of it, and whilst she pours wisdom into the hearts and light into the minds of her offspring and dependents, she will think not of being the rival of men in power and worldly influence; her glory is to be the guide to heirs of immortality.

ART. II.—*Primitive Christianity; or Discourses on Subjects relating to Zeal and Practice, Faith and Hope, delivered at the Unitarian Chapel, in High Street, Stockport: to which are added, Critical and Explanatory Notes.* By Samuel Parker. 12mo. pp. 212. Longman and Co. Johnson and Co. and Eaton. 1813.

THESE discourses were delivered, as we are informed by the Author in his Preface, at an evening lecture, and are now printed for the following reasons: "partly from an idea, that whilst many persons were not only preaching, but also publishing, in opposition to the lectures of a much-respected minister of his denomination in the vicinity," [Mr. Grundy of Manchester,] "it did not become him to be silent, however imperfect his performances might be, but boldly and publicly to avow, what he considered to be *the truth, as it is in Jesus;* and as many of his own congregation, either from age, distance, or other circumstances, could not conveniently attend the delivery of the discourses, it might not be altogether useless or unpleasant to them to have an opportunity of reading them. These were the leading motives to publish." But these discourses, Mr. Parker hopes, may also "afford gratification and improvement to his distant friends; or be the means of exciting just views of Christianity in the minds of persons unknown to him." These motives are certainly commendable. We sincerely wish the volume may produce the effect intended by the worthy writer, and with that view recommend it to the perusal of our readers.

The subjects are the following:—

The Nature and Propriety of contending for the Faith once delivered to the Saints.—The Father alone the true God, and the only proper object of Religious Worship.—The Docility and Simplicity of Little Children, considered and improved.—The Scripture Doctrine of Justification explained and improved.—The Causes of Infidelity.—The Unconscious State of Man between Death and the Resurrection.—The Happy and Permanent Junction of the Righteous in a Future State in the Presence of Jesus Christ.

These subjects are important and interesting. The discourses are distinguished throughout by what appear to us correct views of scripture doctrines, and by candour, simplicity and benevolence truly Christian, united to zeal not only for revealed truth, but for its proper and natural effects, undissembled piety towards God, good will to men, and the performance of every social duty. In the Discourses themselves, as well as in the Notes, a considerable variety of important matter is collected from very respectable sources, with references to the various authors from whom it is obtained. Hence persons, who have not attended to the subjects of which they treat, may derive much information from them, and may learn where they may receive the fullest satisfaction.

In a note to Discourse II, the author gives a concise view of a late learned controversy in our pages, [ix. 392. 466. 521. 595. 660. 663. x. 38. 120,] on Acts xx. 28; and most of our readers, we are convinced, will agree in his conclusion:

"Whatever was the original reading of Acts xx. 28, I cannot believe that the apostle intended to use the expression, *the blood of God*, and therefore I should lay no stress upon that passage, as Doddridge seems to have done.

"St. Athanasius intimates, that the scriptures have no where delivered to us such language as *the blood of God*. Such, says he, are the impudent expressions of Arians. Athanas. cont. Apollin. apud Wetstein in loc." Notes to Dis. II. Note C. p. 62.

There is rather a curious Erratum in Note A. to Dis. IV. p. 127, by which Mr. Madge, the pastor of the Unitarian congregation at the Octagon, Norwich, is elevated to a doctorship, and substituted for Dr. Magee, the Dublin professor, well known to our readers as the advocate of the Church-of-England doctrine of the Atonement.

ART. III.—*Family Devotion Assisted: containing Forms of Morning and Evening Prayers, for a Fortnight.* By Joshua Toulmin, D. D. 12mo. pp. 140. Smiths, Birmingham; Sherwood and Co. London. 1814.

OF domestic devotion, Dr. Toulmin says,

"Family Prayer is founded on the same principles as is public worship: it is equally social devotion, conducted in a smaller circle and less open to the notice of the world: it is social devotion more frequently called into exercise, at the interval of hours instead of days; and consequently better adapted to keep alive a sense of God and his Providence, and to strengthen the influence of religious acts. It is social devotion practised under circumstances that give it a peculiar interest; an interest produced by the endearments of domestic connexions, and by a special reference to the state of a family, its wants and blessings; and to the duties which its members owe to one another. It applies the doctrine of a Providence, the grace of the gospel and the practical principles of religion, and brings them home to us, in those relative capacities in which we are daily and hourly called upon to act, as men and Christians, under our own roof.

"A family, united by the bonds of the Christian faith, is indeed, a church of Christ, formed on a smaller scale, and daily enjoying the opportunities and advantages of social worship. Instruction and government render it the school of virtue; devotion exalts it into a temple of the living God." Pref. pp. iii, iv.

After all that has been so repeatedly urged from the pulpit and the press in recommendation of this most useful but too much neglected practice, it cannot be necessary for us, would our limits permit, to detail at large the arguments in its support: convinced, however, as we are, of its vast importance to the maintenance and revival of the genuine spirit and habitual efficacy of pure and undefiled religion, we cannot refrain from pressing it on the attention of the rational and reflecting part of the Christian community, with the sincerest wish that it might be as generally adopted as the observance of public worship. On this subject indeed there seems to be but one opinion among ministers of all denominations. It is true, no religious practice whatever

is to be received as a duty, on human authority, merely, however respectable; but where there is unanimity of opinion concerning the utility of any habit of this kind, among those whose business it is to study and to labour incessantly for the improvement of mankind in Christian principles and conduct, this circumstance surely has some demand on the serious consideration of those to whose benefit their time and exertions are devoted, and should obtain for the claims of any practice so recommended, the most impartial, candid and deliberate investigation. When no difference of opinion exists among physicians, on the best means of restoring the health of the body, their advice is followed in the most critical cases, without the least hesitation. Is then the unanimous advice of those, the object of whose constant study is the welfare and improvement of the mind, concerning the means adapted to this end, deserving of no regard?

The numerous Forms of Family Prayers, that have been presented at different times to the public, shew the importance which ministers have attached to this practice; and among these, the publications of Dr. Priestley, Dr. Enfield, the late Rev. T. Kenrick, and Mr. John Palmer evince that Unitarians are not less satisfied of its usefulness and value, than their Trinitarian brethren. Our ancestors, it is true, carried this practice to excess. But will any sensible and reflecting person allow himself to be deprived of the benefit of any custom whatever, merely because a conviction of its excellence has induced others to overrate and abuse it? We are well persuaded that public worship, and public religious instruction, lose at least half their efficacy through the neglect, which, it is to be feared, is partly at least the effect of this excess; for where is the good seed of the word of God to be expected to take deep root, and bring forth fruit abundantly, but in good soil; and where is that soil so likely to be found as in those families in which domestic devotion is made an habitual and daily practice? We are convinced there is scarcely any method which Unitarian Christians can adopt, to second the efforts of their ministers more effectually than the practice we are recommending. An apology, we hope, is not necessary for the length and earnestness of these remarks.

Certainly, no apology is required for the publication of this small volume of Family Prayers. If any were required, the author has one that is sufficient. They were composed at the request of "A Society formed to promote Christian Knowledge and the Practice of Virtue, by the distribution of Books," in the West of England, with which he has been connected more than twenty years. Nor could their choice have fallen on a fitter person, than on one who has devoted the whole of a long life to the cause of pure unostentatious religion; who has borne so many testimonies in its favour; has discovered in his various publications so much of its genuine spirit, and recommended it so frequently and affectionately, especially to the rising generation. The most experienced in devotional exercises may find such helps as these useful, when the mind is harrassed by a multiplicity of cares, and the spirits are exhausted. Variety also is not only necessary to suit the tastes of different individuals, but will be found useful to the same persons on different occasions. Variety, in such compositions, is, moreover, not so easy as persons unaccustomed to them may imagine. The union of unaffected devotion with philanthropy truly Christian, expressed in style suited to the purpose, will not fail to recommend these Forms of Family Prayer to the candid and the serious.

ART. IV.—*A Narrative of the Proceedings of the Society called Quakers, within the Quarterly Meeting of London and Middlesex, against Thomas Foster, for openly professing their Primitive Doctrines concerning the Unity of God.* 8vo. pp. 372. Pref. pp. xl. Index pp. 16. Johnson and Co. 1813.

AMONGST the different sects into which the Christian church is divided, there are few, if any, who have acquired such a general good character as the Society of *Friends*, commonly called Quakers. Their distinguishing opinions may appear unscriptural and enthusiastic to some, and others may regard their peculiarities in dress, conversation and manners as puerile or ridiculous; but all agree in admiring their meekness of

temper and peaceable deportment. Their continued and decided testimony against war and their firm refusal to lift the instrument of destruction against their fellow-men, have rendered them venerable and lovely in the eyes of every true disciple of the Prince of Peace. And they have endeared themselves to the friends of liberty and the rights of man, by their repeated and finally successful efforts in the cause of injured Africa. In the abolition of the Slave Trade they led the way, and both England and America were admiring witnesses of their benevolent exertions. In addition to this, the Christian who knows the value of the Protestant maxim that "the Bible, the Bible only" is the standard of religious truth, will see much to praise in their rejection of all creeds, and in their general adherence to the use of scriptural language in the expression of religious sentiments.

After contemplating the fair picture which this view of their character as a body presents, it is painful to find, on a closer examination, that it is disfigured with foul blots. A perusal of the volume before us affords ample proof, that in the internal regulations of *Friends*, encroachments are sometimes made on the province of conscience, and shackles imposed on the exercise of private judgment, which are directly contrary to the liberty of the gospel, and which ill comport with the peaceable character and Christian professions of the Society. In this Narrative are recorded instances of intolerance which have surprised and grieved us. The spirit manifested against Mr. Foster is the very same that, armed with fire and sword, has presented to the world the mournful and tragical scenes of the Romish Inquisition. If the proceedings which led to the disownment of Mr. Foster may be considered as sanctioned by the Society at large, (of which, however, there seems some reason to doubt,) they will fix a stain upon its character that can never be effaced. In order to justify these assertions, we hasten to put our readers in possession of the leading circumstances of Mr. Foster's case,* premising that our prescribed limits will only admit of a very brief statement, which we shall preface by giving Mr. Foster's account of the constitution of the Monthly, Quarterly and Yearly Meetings amongst *Friends*, in which the business of the Society is conducted.

"'In the Society of Friends, the members of one, or, in most cases, of several congregations, constitute *a Monthly Meeting for discipline*. The members of all the Monthly Meetings in one, or several adjacent counties, form a Quarterly Meeting to which representatives are appointed, from each of the Monthly Meetings within its district, yet no member is excluded, and they are generally expected to attend. Each Quarterly Meeting in Great Britain, is directed, annually, to depute four representatives to the Yearly Meeting held in London, but the county of York, in consideration of its extent, is allowed to send eight, and London twelve. Any member of the Society may be present at its sittings, and partake in its deliberations. This Meeting possesses the supreme legislative and judicial power in all matters of discipline, for the whole Society throughout Great Britain, and *in matters of faith and principle*,' for Ireland also, from whence representatives are annually deputed, by the national Yearly Meeting held in Dublin. Book of Extracts, p. 4.

"Two or more 'Faithful Friends,' are directed to be appointed by every Monthly Meeting, as overseers in each particular Meeting, and those Meetings are earnestly recommended to be 'careful to choose such as are themselves *of upright and unblameable conversation*, that the advice they shall occasionally administer to other friends, may be the better received, and carry with it *the greater weight and force*, on the minds of those whom they shall be concerned to admonish.' 1752. Ibid, p. 109." Pp. xxxv, xxxvi.

The following extract will shew in what manner the judgment of these meetings in disputed cases is expressed.

"The members of the Society are not only allowed but advised to be present, and may express their opinions on any subject under discussion; but when the collective sense of the Meeting is pretended to be taken, *no shew of hands is called for, no counting of numbers is permitted*; but the clerk records what he takes to be the sense of those whom he esteems to be *the most weighty friends present*, and this passes, and is recorded, as the general sense of the assembly, and, in cases that admit of difference of sentiment, without any rational evidence of the fact. Those who from diffidence or other causes do not

* Mr. Foster's case was laid before our readers, vii. 343, 374, 583; viii. 109, 265, 306, 373, 645; ix. 105, 152, 219.

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speak to the subject, have no other means of expressing their opinion." P. 127.

Mr. Foster had been, for more than fifty years a respected member of the Society of Friends, in which he was born and educated. In his youth he perused the works of William Penn, by which he was led to adopt Unitarian sentiments. For several years he has been a subscriber to the London Unitarian Book-Society, with which he was made acquainted by the late William Rathbone, a member, as well as himself, of the Society of Friends. In the Autumn of 1810, he distributed some remarks on the Yearly-Meeting Epistle, which first appeared in our 5th vol. pp. 490—494. These circumstances were made the ground of an accusation against him, and in August, 1811, he was visited by one of the overseers of Ratcliff Monthly Meeting, of which he was a member. His visitor acknowledged that he knew not the nature of the Book-Society, but "concluded their principles were very different from those of Friends." This visit was followed by another from both of the overseers, and in their conference with Mr. Foster they told him that they deemed it improper "*for* any member of the Society to promote, in any degree the circulation of a paper which evidently censured *what had been approved by the Yearly Meeting.*" After a second conference, the overseers expressed to Mr. Foster their intention of bringing the case before the Monthly Meeting. In a letter which he addressed to them immediately after, he urged upon them the necessity of pointing out the rule of the Society against which he had transgressed before they accused him, alleged that there was no such rule to be found, and justified his conduct by an appeal to scripture in support of the rights of private judgment. This appeal was in vain, and soon after, Mr. Foster was charged before the Monthly Meeting with "having imbibed and aided in the propagation of doctrines contrary to those of the Society." This led to a little debate in the course of which Mr. Foster requested to know his accusers, whom the overseers had before spoken of as being numerous, and who, probably in the capacity of his judges, formed a part of the meeting. This reasonable request was refused. The Meeting concluded by appointing a committee to visit and examine Mr. Foster, on the charges preferred against him, and to make their report accordingly. The first person named as proper for one of the Committee was a member who throughout the meeting had shewn the strongest spirit of opposition to Mr. Foster. The minute which was entered on the records of the Meeting was expressed in a loose and indefinite manner, simply stating that Mr. Foster "had imbibed and aided in propagating *doctrines* contrary to the genuine principles of the Society," without saying what those doctrines were. This was remonstrated against both by Mr. Foster and one or two of the *Friends*, but without effect; no specific charges were made, and the Committee appointed to visit him had so little sense of justice as to take advantage of this indefiniteness and to question Mr. Foster on several other subjects besides those which were the foundation of the original charges. Mr. Foster very properly refused to answer any such questions. In the course of the proceedings, several attempts of this kind were made, and several new charges actually introduced, and the Committee insisted upon their right to "*inquire into any of Mr. Foster's sentiments which they deemed contrary to the principles of the Society.*"

Another artifice which was resorted to, in order to make Mr. Foster appear as criminal as possible, was to leave out the word *book* in the second charge against him, and to represent him as having become a member of "the London Unitarian Society." The disingenuousness of such conduct was pointed out in an early stage of the business by Mr. Foster, but it was *censured* and repeated.*

The Committee after visiting Mr. Foster twice, without "any satisfaction," at length made a report, and on this report was grounded a "testimony of denial," or in other words, a public disownment. Mr. Foster defended himself in written addresses to each of the Monthly Meetings, and denied that his sentiments were different from those of the most approved early writers amongst the Friends. At the last Meeting he claimed the right of

* One of the members of that Quarterly Meeting afterwards argued, that as Mr. Foster had become a member of another society he could no longer remain in theirs.

hearing the testimony of denial read, if it contained any new grounds of accusation. He was solemnly assured it did not, but when he received it he found that it did, so that in fact he was condemned for crimes with which he had never been charged, and that too unheard. On the following Monthly Meeting, Mr. Foster addressed a letter to its members claiming the right of being heard on these new charges, but this letter was not even allowed to be read. Mr. Foster, under a full conviction that there was no rule of the Society which would authorize his disownment, and feeling the injustice that had been done him, determined to appeal to the Quarterly Meeting. As there had been some fresh regulations made by this Meeting respecting appeals, he desired a copy of them, that as an appellant "he might neither lose any privilege nor transgress through ignorance." He also desired to consult the records of the Yearly Meeting. The former part of this request was granted, the latter denied. After several sittings of the Committee appointed by the Quarterly Meeting, in which both parties were heard, the decision of Ratcliff Monthly Meeting was confirmed. In the course of these examinations several new charges were made against Mr. Foster, of which the following exhibits a curious mixture of ignorance and intolerance. "Their (the respondents of the Monthly Meeting) next charge was, that I did not put the same construction on some texts of scripture, which they did!" P. 185.

In another part of the accusations of these respondents, they adduced several passages from an anonymous book *supposed* to have been written by Mr. Foster, in which they said, (evidently implying that this increased his crime) that the writer had introduced a quotation from Dr. Priestley!

It is but justice, however, to this Quarterly Meeting to state, that several of its members expressed their strong disapprobation of the charges and proceedings against Mr. Foster, and had it not been for the delusive manner in which the sense of such assemblies is taken, it is more than probable that the decision of the Ratcliff Meeting would have been reversed. Mr. Foster has since appealed from the Quarterly to the Yearly Meeting, whose proceedings will, we believe, soon be laid before the public. Such is an epitome of Mr. Foster's case. Our readers will scarcely believe that such proceedings could originate from the Society of *Friends*, proceedings which are at variance, not only with every principle of religious liberty, but also with their own constitution. Mr. Foster from the first denied that he had offended against any rule of the Society, and besides shewing that his opinions were consonant to those of their most approved early writers, he argued also their consistency with scripture, and therefore contended that he ought not to be expelled from a church which professed to have no creed but the scriptures. His accusers, however, took advantage of their want of a creed, and in their proceedings substituted in place of it, what they called the *general belief*, or *general principles* of the Society, and on a vague charge of an offence against these, Mr. Foster was disowned. Thus has a precedent been established, which, if followed, may lead to the expulsion of men of all sentiments. The Ratcliff Monthly Meeting proscribes an Unitarian, another meeting may proscribe a Calvinist, and a third an Arminian; each alleging that these opinions are contrary to the *general belief* of the Society.

In confirming the decision of the Ratcliff Meeting, the Quarterly Meeting of London and Middlesex have set up claims in behalf of the Society, which shew an entire ignorance or a thorough contempt of all the rights of conscience, and which are a disgrace to persons who live in a country where religious liberty is almost proverbial. These claims are well expressed in the following extract from Mr. Foster's Appeal, with which we shall conclude, leaving our readers to make their own comments.

"To confirm such a decision, is, in the first place, to pronounce, that the proceedings on which it is founded, have been conformable to gospel order, and the rules of the Society.

"2ndly. That Monthly Meetings are at liberty to set up, each at his own discretion, articles of faith, expressed in unscriptural terms.—To exercise inquisitorial powers over their members, concerning them, and to enforce their reception, upon pain of disownment, without the sanction of any rule of the Society.

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"3rdly. It would be in effect to declare, that such accusations may be presented, and recorded, in indefinite terms, to the manifest encouragement of tale-bearing and detraction; and that their ostensible authors are, contrary to a positive rule, under no obligation to make known their informants, nor to explain their accusations, however vaguely or obscurely expressed, nor to inform the persons they accuse, whether they themselves believe those doctrines, they are censuring their brethren for not holding.

"4thly. It would also be, like the church of Rome in former times, to set up a claim to infallibility, by declaring, in effect, that the Yearly Meeting Epistles were too sacred to be criticised or examined—that it was useless and pernicious, to point out even such inadvertent errors, as may be found in them, and might justly incur the penalty of disownment.

"5thly. It would be equivalent to declaring, that, in your judgment, no member of the Society, ecclesiastical officers excepted, ought in future, openly to profess or aid "in propagating" such "opinions" as he may believe were held by the most approved authors in the Society, from a careful perusal of their works, but must, if he would avoid the danger of disownment, suppress his own convictions of truth, and inquire of the overseers of the Meeting he happens to be a member of, what he may profess without giving offence, and what he must keep to himself—how he is to understand the authors he peruses—what works he may purchase, and in what manner—whether he may disperse, or give away such works as he judges may be useful in the promotion of piety and virtue—or, whether he may, by the serious use of that understanding given him of God, deduce for himself in the best manner he can, the sense of particular texts of scripture, or whether he is bound to receive their construction of difficult texts, contrary to his own conscience and judgment?

Lastly, it would be to decide that, according to your judgment, a belief of all that Christ is recorded in the scriptures to have taught, concerning himself and his doctrines, is not a sufficient profession of Christian faith, to entitle a person to a continuance of membership in the Society of Friends, although it has never thought fit to establish a creed." Pp. 334, 335.

ART. V. *A Sermon on the Use of Reason in Religion*, preached at George's Meeting, Exeter, Dec. 18, 1814. By James Manning. 8vo. Pp. 28. Bowring, Exeter. 1s.

WE have given an account [x. 192—196.] of the late theological controversy at Exeter. This sermon was preached in the midst of and appears to us to have been admirably calculated, both to silence bigotry and to encourage virtuous and free inquiry. It is serious and affectionate in its spirit, and at the same time bold and manly in its tone. The scriptural illustrations are peculiarly happy. Coming from a gentleman of such a well-known catholic disposition, respectable character and amiable manners, and so long looked up to among the Dissenters of the West, it must have had a healing and salutary tendency at Exeter, and may be recommended as an excellent specific against apathy on the one side, and intolerance on the other, in all places.

ART. VI.—*The Sinfulness of War*, illustrated and enforced in a Discourse delivered before a Society of Christians of the Unitarian Denomination, at their Chapel in Southampton, on December the 18th, 1814, by Benjamin Travers, Southampton, Skelton, 8vo. pp. 26.

THE benevolent object of this sermon is in the words of the author, (p. 14.) to convince Christians that they "ought on no account whatever, let the temptation be ever so great, to hire themselves, or suffer their children to hire themselves, if in any way they can prevent it, for the express purpose of carrying on offensive war. Alas! how little chance is there of the still small voice of reason and humanity being heard amidst the universal and perpetual din and clang of arms!

ART. VII.—*Peace the Real Interest of every Human Being.* An Address delivered at Brighton, on Thursday, July 7, 1814, being the Day appointed for Thanksgiving on account of the Re-establishment of Peace. By John Evans, A. M. 8vo. pp 46. Sherwood and Co.

WITH his characteristic readiness to improve every passing event to a moral and religious purpose, Mr. Evans delivered an Address to the good people of Brighton, where he chanced to be on the Thanksgiving Day, on the subject of Peace; and at the request and charge of one of his hearers, a stranger, he has now given it to the public. Mr. Evans has, forgotten, however, to state to what congregation the Address was delivered; we presume that it was the Unitarian congregation. At the same time any Christian auditory might have heard it with pleasure.

POETRY.

SIR, *Feb.* 21, 1815.

THE *Essay on Time*, though without the recommendation of novelty, you may judge worthy of a place in your poetical department, for its merit, and as it has been seldom printed. I first read it in a *Collection* by *Lewis*, published about 1719, The author is, I believe, unknown.

R. B.

An Essay on Time.

Tho' time in haste for ever glides along,
Nor heeds my subject, nor attends my song;
Incessant still beneath my searches floats,
Wastes in my hands, and fades upon my thoughts;
Yet would I, muse, the wondrous theme essay,
And to the fleeting phantom lend my lay.
Thro' all the revolutions, pains, and strife,
That or befal, or busy human life,
Whether we chase our joys, or tempt our woes,
Pursue our toil, or deviate to repose,
To manhood rise, or verge beyond our prime,
One tide transports us, and that tide is TIME.
Of this consists our dates, in this commence,
'Tis what admits us here, what bears us hence;
Involves us in an unrelaxing course;
And what's exempt from time's imperial force?
Wide as th' extent of nature's fair array,
Th' unweary'd trav'ller spreads his airy way;
By nought controll'd, one rigid motion keeps,
And matter moulders where his pinion sweeps.
For him fierce lightnings cleave the sultry air,
For him the total band of meteors war;
For him successive seasons, as they stray,
Or scatter genial life, or reap decay.
And as in forests we promiscuous see
The shooting scyon, and the shiver'd tree;
Or midst a silent shower, as rise and break
The bubbles various on the level lake;
So births and deaths, an intermingled train,
For ever swell the records of his reign.
Amongst the stars, or underneath the sun,
Whate'er is suffer'd, or whate'er is done;
Events or actions, all the vast amount
But stretch his scroll, and add to his account.
Yet while his stern vicissitudes advance
O'er ev'ry orb, thro' all the vast expanse,
While scenes succeed to scenes, and forms to forms,
And other thunders roll, and other storms,
Secure he triumphs o'er the general frame,
And, changing all things, is himself the same.

Fain would the learn'd th' ideal power define,
And on the mighty measurer cast their line.
With emulous ardor on the task they wait,
Contrive their circles, and their æras state;
From these compute, by those the tale devise,
And vaunt to match our annals with the skies:
Yet ever devious, miss the promis'd end,
Tho' METO plan, and tho' CALIPPUS mend;
The ancient periods be reform'd by new,
And GREGORY polish, what HIPPARCHUS drew.
Schemes rais'd on schemes, see endless error start,
And reg'lar nature mocks the boast of art;
In what regard the works of mortals stand
To this great fabric of the Almighty's hand,
Is his to view; and sure to him alone
His world, and all its relatives, are known;
And acts and things distant before him lie,
And time itself retires not from his eye.
But whence, oh muse, celestial voice! rehearse,
That speak'st the theme, and aid'st the sacred verse,
Whence this progressive now, untaught to stay,
This glimmering shadow of eternal day?
When first th' Almighty from the womb of night,
Bade infant-nature hear, and spring to light,
Her place he sever'd from the boundless waste,
And, from eternity, her time to last;
'Twas then it issu'd on the new-form'd stage,
With her co-eval, and itself her age;
Ordain'd o'er ether, air and earth to range,
The scope of ev'ry life, and ev'ry change.
Its progress note; th' illustrious globes above,
Shine in its shade, and in its shadow move;
With stated pace around their orbits play,
And waste th' impatient moments on their way;
While to a new eternity consign'd,
They haste from that before, to that behind.
So where some streight its every channel draws,
From main to main th' impetuous waters pass;
Yet rush but to return from whence they came,
The mighty ocean's diff'rent, and the same.
See time launch'd forth in solemn pomp proceed,
And man on man advance, and deed on deed!

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No pause, no rest, in all the world appears,
Ev'n live-long patriarchs waste their thousand years.
If Babel's tower no more with heaven contends,
In spiry heights a Nineveh ascends:
See in their sires each future nation stray,
And or desert, or meet the morning ray!
Or visit Lybia's sands, or Scythia's snows,
And brethren scatter that must soon be foes;
See other kings hold other crowds in chains!
And Nimrod but the first of monarchs reigns.
These suns behold a Cyrus lord of all;
These view young Ammon triumph o'er the ball:
Now haughty Rome in martial rigor frowns,
And bears down powerful states, and treads on crowns;
Bids mighty cities in a flame expire,
Nor dreams of Vandal rage and Gothic fire.
Mankind and theirs possess one common thrall;
And, like the gods that sway them, empires fall.
Some period void of science and of fame,
Scarce e'er exist, or leave behind a name;
Here sluggish rounds to let succession climb;
Obscure and idle expletives of time.
Lo, earth smiles wide, and radiant heaven looks down,
All fair, all gay, and urgent to be known!
Attend, and here are sown delights immense,
For ev'ry intellect and ev'ry sense,
With adoration think, with rapture gaze,
And hear all nature chaunt her Maker's praise.
With reason stor'd, by love of knowledge fir'd,
By dread awaken'd, and by hope inspir'd,
Can we, the product of another's hand,
Nor whence, nor how, nor why we are, demand?
And, not at all, or not aright, employ'd,
Behold a length of years, and all a void?

Happy, thrice happy he! whose conscious heart
Inquires his purpose, and discerns his part;
Who runs with heed th' involuntary race,
Nor lets his hours reproach him as they pass;
Weighs how they steal away, how sure, how fast,
And, as he weighs them, apprehends the last:
Or vacant, or engag'd, our minutes fly;
We may be negligent, but we must die.

Look before you leap.

Vis, consilii expers mole ruit sua.—Hor.

Vansittart, Stuart, Liverpool,
Saint, sinner, and a lord,
Would they persuade thee, dear John Bull?
To rush upon thy sword?

Forbear, such suicide to choose,
Nor bless them for their labours;
See Gallia, wiser now, refuse
To quarrel with her neighbours.

And who the fiction will advance,
To have his sense affronted,
That by the citizens of France,
A Bourbon still is wanted.

No, from his slippery height steps'd down,
Louis with power may part well;
And, rich in *jewels of the crown*,
Eat, drink, and sleep, at Hartwell.

OTIOSUS.

Vienna and Elba—or a New Regal Game.

Fools indeed drop the man in their account,
And vote the mantle into majesty.
YOUNG.

Castlereagh of a dukedom dreams,
Monarchs and ladies dance;
Napoleon matures his schemes,
And, lo! he lands in France.

Strange news!—a courier brought it—
From Elba sail'd away!
What king or emperor thought it?
Alack! and well-a-day!

Ye who have heard the tale,
Determine, if ye please;
To guess ye cannot fail,
Who's *fox* and who are *geese*.

BREVIS.

The Briton and the Greek.

On the Duke of Wellington being a Party to the hasty *Declaration at Vienna.*

Duke Wellington, inscrib'd the first of men,
On the bright roll of Britain's martial story,
In luckless hour, the diplomatic pen
He seiz'd, and tarnish'd all a soldier's glory.

Not thus the Grecian, fam'd thro' ev'ry age,
O'er Macedonian Philip would prevail;
He scorn'd an idle war of words to wage,
'Twas his to *fight* the foe, and not to *rail*.

Annus Mirabilis.

Mild *Louis*, still a king in story,
Distinguish'd by his transient glory;
So late for Gallia cross'd the main,
There to commence his *ten months'* reign,
Yet, wondrous, his *decrees* appear,
At Paris, *in our twentieth year!*

PLEBEIUS.

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OBITUARY.

On the 2d of April, died at his house in Leigh Street, Brunswick Square, WILLIAM JOSEPH PORTER, Esq. in the 52nd year of his age. This gentleman was son of the Rev. Thomas Porter, a respectable dissenting minister, who at different periods, was pastor of considerable congregations at Bury Street, St. Mary Axe, and Queen Street, Ratcliff-highway, London; also at Hinckley and Northampton. He was author of an excellent tract entitled, "Serious thoughts on the Birth of a Child." Mr. Porter's mother was daughter of Commodore Boys, who died while he was lieutenant-governor of Greenwich Hospital, of whose dreadful calamity, occasioned by the loss of the Luxborough Galley, in 1727, by fire, there is a most interesting but terrific narrative in the 5th vol. of Stockdale's edition of Campbell's Lives of the Admirals. A separate account of this distressing calamity was also published by the Commodore's son, in the year 1786, in 4to.

The subject of this memoir embarked when he was 14 or 15 years of age, under the patronage of his uncle, the late Sir Henry Hervey, in the navy, and saw much service in the West Indies at the period when the French and English fleets, under Count de Grasse and Admiral Lord Rodney were opposed to each other. At the end of the American war, he was placed in his Majesty's Victualling Office, in which he continued at Portsmouth and Deptford till 1809, when he retired on a pension granted to him for twenty-five years' active service; his superiors bearing the most honourable testimony to the talent, the zeal and integrity, with which he had ever discharged the duties attached to his public situation.

Mr. Porter, though educated in the doctrines of Calvinism, had studied too closely the works, and the revealed word of his Maker, to remain long in that gloomy system. He had been taught that the Almighty was the benevolent father of a part of the human race only: the scriptures, he plainly saw, considered him as the God and Father delighting in the happiness of all mankind. He had been taught in early life to believe in a trinity of persons in the Godhead; advancing years led him to a rational conviction of the supremacy and unity of the Creator, to whom alone religious homage and adoration were to be paid. Having abandoned the errors of early life, and the prejudices imbibed by education, he was not backward in avowing a faith more consistent with right reason, and more worthy of the character and attributes of the God and father of the universe. He was accordingly among the earliest members of "The Unitarian Society," which was established in London, in the year 1791. At this period he was known to, and highly respected by the venerable Lindsey, and in his friendship, he enjoyed a large share till the death of the latter in 1808. In the year 1805, Mr. Porter printed a new edition of his father's work, "Serious Thoughts on the Birth of a Child," with such alterations as he believed would render it useful, but of which alterations he gave proper notice in an advertisement prefixed to this impression.

Mr. Porter, for more than twenty years, endured almost constant ill health, frequently attended with excruciating and long-continued sufferings, but in the midst of all his afflictions, he was patient and resigned to the will of heaven; the principles of religion were the solace of his mind, at times, when with less fortitude, and a less steady dependence on the goodness of God, he might, overwhelmed by pain, have sunk in despondence. And within a few hours of his death, he expressed in the most grateful terms, the high satisfaction which he then derived from that system of doctrines to which he had uniformly and steadily adhered, through so long a course of years: the words of the Psalmist might be justly applied to him, "Mark the perfect man, and behold the upright, for the end of that man is peace." He has left a widow, pitied on account of her heavy loss, and highly respected by all their common friends; and three sons, whose attentions to their father while living, and affectionate and pious sorrow at his death, prove that they sufficiently estimated and valued his virtues to copy them into their own

characters. In speaking of Mr. Porter, one of his oldest friends says, "than whom few persons have been more esteemed and respected while living by those who knew his worth, and in his death few more sincerely regretted and lamented by his friends. His private worth and his consistent conduct did honour to the principles he professed. He possessed an upright, well-informed and enlightened mind, and a truly kind, friendly and benevolent heart. His nature was gentle, generous and disinterested, and his temper frank, open, liberal and candid. With all the artless simplicity, the guileless rectitude, and the honest manly integrity, which are essential to that character, it may be truly said, that he was 'an Israelite indeed!'"

J. J.

On Monday last, (April 10th,) at Liverpool, JOSEPH BRANDRETH, M.D. in the 70th year of his age, after a long and painful illness which he bore with his characteristic fortitude and the most patient resignation to the will of his Creator. He commenced his career with no other advantages than his own industry and talents, and his perseverance was rewarded by unexampled success in his profession. The lines of deep thought and of anxious care for the welfare of his patients were strongly contrasted in his countenance with the smile of kindness and benevolence.—His affections were warm and his friendships lasting; his conversation was animated and brought comfort and cheerfulness to the bed of sickness. His mind was ardent in the pursuit of knowledge, and notwithstanding the avocations of a most laborious life, his reading was universal, and few discoveries in science escaped his inquiry. He possessed a most accurate and tenacious memory, which he ascribed to the habit of depending upon it without reference to any notes. His medical course was principally distinguished by the utility of applying cold in fever.

M. Chron. April 14.

INTELLIGENCE.

Mr. Wright's Missionary Tour, &c.

[*Continued from p.* 123.]

The second and principal part of this journey was in Scotland, and occupied one hundred and ten days, during which I travelled nearly nine hundred miles, and preached ninety-two times. I shall divide the parts of North Britain I visited into districts.

I. *The most Southern district including Roxburghshire and Selkirkshire.* This was entirely new ground, not having been previously visited by any Unitarian Missionary, nor had those to whom I preached ever before heard the doctrine publicly preached, those who were Unitarians had become such by reading and conversation. I visited this district twice, and preached at the following places.*

1. *Jedburgh.* I preached in a Hall, and was well attended. After the service I had a considerable party together for conversation, and much debate ensued. I was opposed, very strongly by several persons, in particular by a Burgher student, who pronounced the doctrine I maintained damnable, and charged me with poisoning a considerable part of the country with it; after considerable debate he became more moderate, and we parted good friends.

2. *Melrose.* There are several Unitarians in this town. I preached in a barn, had a very attentive congregation. The friends at Melrose attended on my preaching at

3. *Darnick*, a hamlet of Melrose and about a mile from that town. Here I preached five times, in a carpenter's shop, which was well filled with attentive hearers. In this village there are several well-informed and respectable Unitarians, respectable for intelligence and moral worth. The last day I preached, an old man, his sons, daughter and son-in-law, came nine or ten miles, over the moors, to hear me; I was much pleased with their conversation.

4. *Galashiels.* There are some Unitarians in this place, and others disposed to examine the doctrine. I preached twice. The first time on a Sunday evening in an assembly room, which was completely crowded, and many went away who could not get in. When I visited Galashiels again the assembly room was occupied by the comedians, I got another room, and though it was on a week night, and a meeting about matters of trade was held

* I do not mention places in the order in which I visited them, but according to their geographical situation.

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at the same time, we had a good congregation.

This is a district in which much may be done. The friends have begun a library, and if a few books could be sent them from London, especially a set of the Unitarian Tracts, it would greatly encourage them and do much good.

II. *District, the northern-capital and other places south of the Forth.* Though in this district Unitarians are not so numerous as in some other parts of the North, its situation and relation to other parts of the country entitle it to every attention.

1. *Edinburgh.* I visited this city twice and spent twenty days in it. Preached nine times. The congregations were always respectable, sometimes pretty large. Had much pleasing intercourse with the friends. Was gratified in observing the progress the cause has made during the last three years. The Society is certainly in a much better state than it was when I visited Scotland before. Mr. Smith's labours appear to have done much good. Unitarianism is viewed with more respect, and the prejudices against it are gradually giving way.

No place in Scotland can be of more importance to the Unitarian cause than Edinburgh. It prosperity there must, in some degree, affect its progress in many other places. In this light the subject is viewed by our friends in that ancient metropolis. Mr. Smith's Lord's-day evening lectures on doctrinal subjects, which are usually advertised, are well attended.

2. *Leith.* Here I preached twice to attentive audiences. Mr. Smith is anxious to preach occasional lectures at Leith, and it is hoped his friends will provide him a room for the purpose.

3. *Falkirk.* I visited this town three times; preached five discourses there, the last three of which, delivered in the assembly-room, were well attended. My friends at Falkirk wished me to preach a sermon with a view to a collection among them for the charity-school in that town; of this they gave public notice; but some persons sent the drummer through the town on the Saturday to inform the inhabitants that the managers of the school could not in honour or conscience accept of any money collected on the occasion: and sent an advertisement to the same purpose to the Edinburgh Star, which was inserted in the form of a paragraph, to which Mr. Smith, of Edinburgh replied in the next number of the same paper.

III. *District. Parts of the country North of the Forth.*

In this district I broke up some new ground and my success was beyond all expectation.

1. *Dunfermline.* This is a populous manufacturing town. I found several Unitarians, and others who have begun to examine the doctrine. I preached in the open air to about five hundred people, who were very attentive. Mr. G. Harris had once preached here in a room, otherwise the ground was new. It is thought could there be frequent preaching at Dunfermline, an Unitarian congregation might soon be formed.

2. *Tuleycultrie.* A manufacturing village, at the foot of the Anchel-hills. I preached in the open air to a small assembly. Some persons from *Alloa* attended.

3. *Dumblane.* Here I knew no person, had no introduction, preached in the open air to about two hundred persons. I scattered the seed on new ground, about which I could get no previous information, where probably Unitarianism had not before been heard of, obtained a patient hearing, and left my work with my God.

4. *Blackford.* A village in Perthshire. In this place there are several Unitarians. I had preached here once before, and am, I believe, the only Unitarian minister that ever visited it. I found my old friends had made considerable progress since I visited them before; then they were Universalists, now they are confirmed Unitarians. Had much conversation with them. Preached in the open air to a very attentive audience.

5. *Crief.* Preached in a public hall. In the midst of my discourse about one-third of my audience rose up and departed; the rest remained attentive.

6. *Perth.* Was disappointed of a place till it was too late to have a regular service. A few people came, to whom I delivered an address, containing an outline of our religious sentiments.

7. *Dundee.* Here I preached eight times. Had always respectable, sometimes large congregations, who were all deeply attentive. A number of strangers came to hear, and several of them continued their attendance so long as I stayed. Though this congregation has first and last met with so many disasters and discouragements, it is still in a respectable and comfortable state. Has recently received some increase by new converts.

8. *Forfar.* Here I preached once; but never met a congregation so inattentive and disorderly. In the midst of the discourse about half my audience rose and went away, after saying aloud they would have no more of it.

9. *Aberdeen.* My success in this city amply compensated for previous disappointments, and afforded me the highest pleasure. I had previously received the names of several persons at *Grandholm*, where there are manufactories, a little below the city, who had become Unitarians by reading. I found them pious, intelligent, and warm-hearted in the cause, as I did some others who reside in Aberdeen. They had procured the Gardeners' Hall

for me to preach in, which I found a very decent and convenient place, only it proved too small. I preached four times. My first congregation consisted of about one hundred persons, the second of about two hundred; the third was estimated at four hundred; they crowded the place: the last was one of the completest crowds I ever saw; the people pressed together as closely as possible: it was supposed that in the hall, on the landing, and stairs leading to it, there were five hundred persons; and I was told nearly double the number went away, who could not gain access. Most of those who attended the first services attended the others. Nothing could exceed the closeness of their attention. They evidently understood and felt what they heard; the workings of their minds were evident in the countenances of many. A number of them had Bibles with them, and found and turned down the passages I quoted with much readiness. After the second service, a Calvinist, who had been a hearer, addressed me as soon as I got into the street, he was deeply agitated, he combated the doctrines I had advanced with warmth, but without rancour, and came to hear me again. After the last service, as soon as I had done, a student arose to address the assembly, I requested them to hear him patiently, he tired them with his introduction. We had some debate. He went on till the company told him he had better give over; that he was not equal to what he had undertaken. They seemed generally to have but little relish for the dogmas of Trinitarianism. A large party, most of them strangers to me, accompanied me nearly a mile, on the way to my lodging at Grandholm. They appeared like old friends and took an affectionate leave of me when we parted. Many were anxious for books. As soon as possible I wrote to Glasgow and Edinburgh, requesting that a quantity of tracts, to lend or give away, might be sent to a friend who would undertake the distribution; this request was immediately complied with. Our opponents had begun to push Trinitarian pamphlets into circulation before I left. I advised our friends to meet together once on the Lord's-day, which I hope they will do. I advised them to form a library, which advice they shewed a readiness to follow. I was highly gratified with the conversation I had with those who are already Unitarians. They had not become such without much consideration. They had read works on the side of infidelity, yet remained firm believers. An acquaintance with my publications had prepared them to receive me as they would have received an old friend. They informed me there are friends to Unitarianism, still farther north, in Banffshire. At Aberdeen, Unitarianism has begun, as in most other places in Scotland, among the poor. On the whole I have never before broken up new ground that in the very outset, was so highly promising, nor found a field that encouraged the hope of a more abundant harvest, than Aberdeen. I thank God that I have the honor of being the first Unitarian missionary that visited that city.

IV. *District. The West of Scotland.*

In this populous district Unitarianism continues to make progress: when first visited by an Unitarian missionary, scarcely any avowed Unitarians were to be found, no society existed under that name, now there are not only societies, in the two principal towns, Glasgow and Paisly, but a number who profess the faith of one God, in the strict sense of the expression, in many other places. Nothing but an increase of labourers, to cultivate the ground already broken up, seems necessary, in order to the formation of several new societies. In this district I preached at the following places:

1. *Glasgow.* Having laboured much at Glasgow, during the very infancy of the cause and society there, it may easily be conceived it would give me very high pleasure, to see the congregation in its present respectable state, meeting in a most commodious, and sufficiently elegant chapel, and favoured with so able a Minister, whose conduct and labours ensure their approbation and esteem. Glasgow is to be reckoned among the first fruits of our missionary exertions in North Britain. I preached in this city seventeen times. The congregations were always good, some of them very large. Many strangers attended some of the services. The latter congregations were the largest. After the last service a considerable part of the congregation remained in the chapel, I gave them a farewell address, which I could not do without considerable emotion. I was speaking to many with whom I had been acquainted from the commencement of their Unitarian views, had assisted from the first in their inquiries, to whom I felt a most affectionate regard, and whom probably I might see no more on this side the grave. After commending them to God, and to the word of his grace, we parted.

2. *Rutherglen.* This is a royal Burgh, not far from Glasgow, I preached in the Town-hall, to a small attentive audience.

3. *Partick.* A village near Glasgow, I preached in a room to a small but attentive company.

4. *Parkhead.* Another village not far from Glasgow, I preached in a room, called the Beam-room belonging to the Weavers, and had about a hundred hearers.

5. *Pollickshaws.* A short distance from Glasgow, I visited this place twice, was disappointed of an opportunity of preach-

ing the first time, the second time I preached to a small attentive congregation.

At the above places we had conversation with some of those who attended, and at one of them an animated debate with some Calvinists.

6. *Hamilton*. In this town, there are several Unitarians, and other persons favourable to the doctrine. I preached in a hall, but it being on a Saturday, we had but a small audience, who however were very attentive.

7. *Wishaw*. I preached here in a room, it was a very rainy night, yet was pretty well attended. After the public service, had several hours' very interesting conversation with a respectable company, on theological subjects.

8. *Carnworth*. Knew no person in this village, had no introduction. Preached in a large room to about two hundred persons, found some very favourable to Unitarianism.

9. *Cairstairs*. A small village, like the last on the road from Lanerk to Edinburgh. Had no introduction, knew no person, preached on the side of the green, part of the congregation on the green, and part of them under the cover of an outbuilding. Notice of the preaching was given by ringing the church bell, and most of the village came together to hear. Understand there are a number of persons favourable to Unitarianism in this village.

10. *Lanerk*. Should have preached in the open air, but the weather would not permit; could this have been done there would have been a very large congregation. No room could be had large enough for the purpose, we took the best we could get, in which I preached. We had a good company, and I was told many declined coming because they thought the place would be too crowded.

11. *Carluke*. There are many well-informed Unitarians in this place, and a number of others who are favourable to the doctrine. The friends have come to a determination to form themselves into a congregation and procure a minister. This is a most desirable thing, and if effected there is every reason to think a very respectable congregation, as to numbers and information, would be established at Carluke; the same minister would be able to form a congregation at Lanerk, and could supply both places. He would also find openings for preaching in several villages in the neighbourhood. He might extend his labours twice in the summer cross the country as far as Jedburgh, Melrose, and Galashiels. Carluke is situated in a part of the country highly favourable to Unitarianism. The friends have their eye on a gentleman, who it is hoped will meet their wishes. The chief difficulty in the outset will be of a pecuniary kind; but it is hoped no possible efforts will be omitted in so important a business. It is desirable, if a minister be placed at Carluke, that he should act sometimes as a missionary. I preached twice in this place, the second congregation was large. Spent several hours afterwards in interesting conversation with a large party.

12. *Kilwining*. I preached to a small company.

There are a number of Unitarians at *Dalry*. I visited them, and should have preached but no place could be procured, and the weather would not admit of preaching, in the open air, so I rehearsed to them, in a small room, the discourse I should have preached, could a place have been obtained.

13. *Grenock*. Here I preached to a small audience.

14. *Port-Glasgow*. There are a few Unitarians in this town. I preached twice to small but attentive congregations; the second congregation was the largest. Had much interesting conversation.

15. *Kilmalcolm*. I preached in this village to a small company.

16. *Kilburchan*. There are several Unitarians in this village. I preached to a respectable company.

17. *Paisley*, though mentioned last, not least in estimation or importance. I know of no place in Scotland more favourable to the diffusion of consistent and liberal views of Christianity. The intelligence and information of the people; their habits of reading, of thinking freely on all subjects, and of sociality and conversation, prepare them to hear with patient attention, to discover and promote truth. Besides, no people have better views of religious liberty, or seem to possess more independent feelings. I preached here fifteen times. We had always good, generally large, frequently very crowded congregations. Many times great numbers went away, I was told, who could not get into the place. Night after night, through a considerable part of the week, I have had large congregations. They seem never tired of hearing, and will attend with candour and patience to the freest investigation of any subject. I spent much time with them out of the pulpit, and they are many of them equal to the most metaphysical disquisitions; though they consider religion to be an affair of common sense, and to come home to the bosoms of men, and to relate to the whole business of life. If the friends at Paisley had a minister suited to the situation, and a large and commodious place of worship, I believe, there would be the largest Unitarian congregation in that town of any place in Scotland. Without this, much more cannot be done than is done already.

When I finally left Paisley a large party

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attended me half way to Glasgow, and I parted with them as a parent would with his affectionate children.

This journey in Scotland, though attended with much fatigue, which was the more felt on account of occasional indisposition, was attended with high satisfaction and pleasure; to witness the progress of truth, and be instrumental in promoting it, is a source of pure and refined joy. I had the happiness of discovering fruits of my former labours and exertions; and to find that, when before in Scotland, I had not laboured in vain nor spent my strength for nought.

A missionary might be employed constantly in North Britain, with great advantage to the cause, and one is much wished for by many of our brethren; but desirable as this is, I think, if ministers could be placed at Dundee, Paisley and Carluke, and among them travel as much as one missionary would, if constantly employed in that work, the end would be better answered, and other desirable ends at the same time attained.

The latter part of this missionary journey was in the north-west of England, viz. Cumberland, Westmoreland, Lancashire and Cheshire. Being detained a month longer in Scotland than I had in the outset expected, I had so much the less time to spend in the above counties. Of course it was not in my power to visit our friends in many places in Lancashire and Cheshire: I was under the necessity of passing by a number of towns where I had preached before, and which it would have been highly gratifying to me to have visited again. The part of my journey which remains to be described, occupied thirty-five days, during which I preached at the following places:

1. *Great Salkeld.* It was at the request of Mr. Nelson, a worthy old minister of a small Presbyterian congregation in this place, and another a few miles off, at Plumpton-street, communicated to me by Mr. Kay, I came to Great Salkeld. I was highly gratified with the conversation of this aged minister, who has long remained in a sequestered spot, cultivating the most excellent views of the moral character and government of God. He lives on a small paternal inheritance, possessed by his family, for a number of generations. On a part of this estate stands the little meeting-house, which was erected by one of his ancestors: and is one of the few places, in this northern district, which have not passed from the Presbyterians into less liberal hands. I preached at *Great Salkeld* twice. The first time on a Friday evening. On my arrival Mr. Nelson requested me to preach the same evening, and went himself into the village to inform the people. Considering the shortness of the notice, and that many persons were busy among the hay, we had a better congregation than I expected. The second preaching was on the Sunday evening, when we had a very good congregation.

2. *Plumpton-Street.* I went with Mr. Nelson to this place on the Sunday morning, and preached to a small, but very attentive audience.

3. *Kendal.* I preached six times in this town, three times in the Presbyterian, and three times in the Baptist place. The congregations were all good, some of them quite large ones. Had much pleasing conversation with different parties of friends.

4. *Blackley.* Preached to a respectable congregation, and at the request of the minister, administered the Lord's supper.

5. *Dob-lane.* Preached to a large congregation.

6. *Oldham.* I had the honour of being the first Unitarian who preached in this town, when in Lancashire before: since which time a congregation has been formed, and kept up, by the labours of different ministers. It is hoped that before long the Oldham congregation will have a meeting-house. At present they meet in a large room, in which I preached to a very crowded audience.

7. *Bury.* Here I had the pleasure of meeting the gentleman, who challenged me, when before in Lancashire, to preach from Isa. ix. 6. He was then a Calvinist, now I found him a zealous Unitarian. I preached in a large room to about two hundred people.

8. *Cockey-moor.* Here I preached in the large school-room, it being more convenient to light it than the Chapel. The evening was unfavourable, had a pretty good audience, and the pleasure of meeting several of our brethren in the ministry.

9. *Cross-street.* A village in Cheshire. Preached here to a small respectable audience.

10. *Warrington.* Preached three times to respectable congregations.

11. *Hatton.* In this village a gentleman of the Warrington congregation has opened a large room in his manufactory, for religious service on a Sunday evening. I preached to about a hundred attentive hearers.

12. *Chowbent.* Preached to a large congregation, for a week night. It was estimated at five hundred persons.

13. *Bolton.* Preached to a respectable congregation.

14. *Stand* Had a respectable audience.

15. *Duckenfield.* Here I preached twice, on the Saturday night, and the Sunday morning; had large congregations. Some persons of other denominations attended.

16. *Stockport.* I preached twice in this town, had respectable congregations some strangers attended.

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General Remarks.

From what I found in Lancashire and Cheshire, I am confirmed in the opinion I had before formed, that those counties form one of the most promising districts in England for the spread of Unitarianism. The congregations are numerous, many of them large, and respectable. Many of the friends are zealous and active. In many of the churches there is much simplicity, Christian affection, and social intercourse among the members. What I saw and heard satisfied me of the propriety of the observations I made on a former occasion.

As this journey has been the longest and most laborious I ever engaged in, I trust in its effects it will be the most important. I generally laboured with very great pleasure, and though I met with some disappointments they were fewer than I had anticipated, and my success was more general, and greater than I had expected. I preached in thirteen places in Scotland where Unitarianism had not been preached before, and at fifteen others in England and Scotland where I had not preached before. With lively feelings of gratitude to the Almighty for his protection and blessing, to whom the good we are enabled to do must be ascribed.

I remain, dear Sir, very respectfully,
Yours, &c.
R. WRIGHT.

P. S. To the preceding account I add a list of the subjects on which I preached during this journey, with plans of some of the discourses.

1. The Unity of God, and mediation of Christ.
2. The one God and Father of all.
3. The Divine Unity stated and explained, as comprehending,

I. Individuality of being, or person.
II. Simplicity of nature.
III. Uniformity of character.
IV. Unity and immutability of design.
V. Hence arises the harmony and perfection of the divine government.

LASTLY. Practical utility of the doctrine.

4. The love of God.
5. The living God, the ground of the Christian's trust.

PLAN.—I. The living God, a Being who really exists, in opposition to the imaginary gods of the heathen.

The self-existent God, in opposition to deified creatures, and dependent beings.

The immortal God, in distinction from mortal dying ones.

The life giving God.

II. The Christian's trust, is not in a dying, but in the living God.

Trust in Christ terminates not in him but in God his Father.

This trust comprehends entire resignation, confidence and devotedness.

6. God, the Saviour of all men; especially of those who believe.
7. The humanity, office and dignity of Christ.
8. The superiority of Christ to all other men, and all other prophets.
9. Christ the foundation of Christianity, and of the Christian Church.
10. The love of Christ.
11. Love to Christ.
12. Under what views Christ died for us, and his death the highest expression of his love.
13. Why the death of Christ was necessary, what it effected, and what are its moral uses.
14. Christ set forth to be a propitiation.
15. The reconciliation of the world to God by Jesus Christ.
16. Christ raised up, and sent to bless mankind in turning them from their iniquities.
17. The titles ascribed by Isaiah to the child born, and son given, on account of the government being upon his shoulder.
18. The value of divine truth, and how the knowledge of it is to be attained.
19. Free inquiry and the test of religious truth.
20. All who hear the gospel, called to hearken and understand it.
21. Christians exhorted to examine themselves whether they be in the faith.
22. The being and unity of God.
23. God the only good.

Plan 1. Under what views God only is good.

2. That nothing ever did or can proceed from, or be done by him, but what is good.
3. That he is the supreme and only good to man.
24. That Christians ought to contend earnestly for the faith once delivered to the saints.
25. The inspiration of the scriptures.
26. The nature and reality of miracles.
27. Death the wise and gracious appointment of God.
28. The end of life, and gain of death.
29. Future judgment.
30. Heaven, and Christians citizens of it.
31. Hell: the scripture meaning of the word, and the place of future punishment.
32. The existence and influence of the devil.
33. Future punishment.
34. The universal restoration.
35. The true grace of God.
36. Eternal life the principal subject of the gospel revelation.
37. The Son of God came, and hath given us the knowledge of the true God.
38. The slothful servant's excuse, "I knew thee that thou art a hard man."
39. The parable of the prodigal son.

40. Divine government and providence.
41. The power of man to do the will of God.
42. Sacrifices. Plan. Exordium. The antiquity, universality and great stress laid on sacrifices.

I. Three leading errors respecting them.
  1. Their being thought necessary and efficacious to placate the Deity.
  2. Their being thought a price or an equivalent for divine favours.
  3. Their being regarded as a substitute for moral virtue and personal righteousness.

II. The probable origin and real design of sacrifices.
  1. Gifts presented as an expression of gratitude, dependence and subjection; and the acceptance of them a token of approbation and favour.
  2. The seal and confirmation of a covenant.

III. The sacrifices persons are still required to offer.
  1. The sinner that of a broken and contrite spirit.
  2. The Christian the sacrifice of praise continually.
  3. That of benevolent actions.
  4. Ourselves, as living sacrifices, holy and acceptable to God.

43. The leading design of John's gospel, to prove that Jesus is the Messiah, and that we have life through his name.

44. Christ and God one. A discourse on three texts, viz. "My Father is greater than I." "I and the Father are one." "That they all may be one, even as we are one."

45. Original sin.

46. The first principles of all true religion.

Plan.—I. On the use of reason in matters of religion.

II. Leading principles stated.
  1. Faith in God and the grounds of it.
  2. The unity of God and the arguments in support of it, from reason and revelation.
  3. That God is the Father of all.

III. Practical inferences arising from the subject.

47. Doing justly, loving mercy, and walking humbly with God, the whole of what he requires of man.

48. The happiness of the obedient, or the reward of keeping God's commandments.

49. All the kindreds of the earth to be blessed in the seed of Abram.

50. The apostolic benediction, "The grace of our Lord Jesus Christ be with you all."

I have given the above list that the Committee may know to what subjects their Missionary endeavoured to engage the attention of his hearers. Those which re the most leading were usually fixed on for places where the Unitarian doctrine was not previously received. On a number of the subjects I was requested to preach. I have given a few specimens of the plan adopted in preaching on particular subjects. I wish, as far as possible, to acquaint the Committee with what I do, and the manner of doing it. With best respects to those gentlemen, rejoicing with them in the success of their plans, I remain, your fellow-servant,

R. W.

The Unitarian Society for promoting Knowledge and Virtue, by the Distribution of Books.

The twenty-fourth Anniversary of this this Society was holden on Thursday, the 13th of April, at the London Tavern, Bishopsgate Street. Previously to this, in the forenoon, the Society met at Essex-Street Chapel, where an admirable sermon was delivered by the Rev. Robert Aspland, on the Power and Progress of truth, of which we have no need to give an account, as it will, at the unanimous desire of the Society, be before the public in a few days. More than sixty persons dined together; the Chairman, Mr. Gibson, after the health of his Majesty had been given (to whose situation and good wishes "that every subject should be able to read his Bible," be made some appropriate allusions), detailed in a very neat speech the objects of the Society, and the advantages which had accrued to the propagation of true and unadulterated religion by its establishment. It appeared that since the formation of this Society, in 1791, that societies of the same kind had been instituted in the West, at Bristol and Plymouth; in the South at Portsmouth; in the North in Derbyshire and at Newcastle; in the East at Norwich; and in the midland counties, of which the centre was Warwickshire, all of which were in the most flourishing circumstances; and the same was equally applicable to some similar institutions in Scotland and Wales.

On this day, and in the course of the present year, a number of persons had become members of the Unitarian Society, which, by the liberality of its former members, had been enabled to reprint and circulate, independently of works avowedly intended to promote the strict sentiments of the unity of God; others of a more general nature, which had been long out of print, and which, though of great importance to the religious world, were not likely to be republished. Such are the works of the late Rev. Hugh Farmer, on "Miracles," on "The Demoniacs mentioned in the New Testament," and "On Christ's Temptation in the Wilderness;" and such is the admirable volume of Mr. Hopton Haynes, on the Attributes of God, reprinted first under the care of the late Mr.

chael Dodson, Esq. and very lately under the superintendance of the Rev. Robert Aspland. J. J.

The next General Meeting of the KENT and SUSSEX UNITARIAN CHRISTIAN ASSOCIATION will be held at Cranbrook, on Wednesday, June the 7th, 1815. Service to begin at half past ten o'clock.

Subscriptions to the Chapel at Neath.

The following subscriptions, which we are requested to announce, have been received on account of the Unitarian Chapel, at Neath, Glamorganshire:—

	l.	*s.*	*d.*
(By Mr. Aspland.)			
Mr. T. H. Janson, Clapton - -	2	2	0
Rev. S. Freeman, Enfield - -	1	0	0
Rev. L. Holden, Tenterden -	1	0	0
From Shrewsbury and the neighbourhood, by Mrs. Mary Hughes - - - - - -	5	2	0
Mrs. Harries, Arscott, near Shrewsbury - - - - -	1	1	0
Mr. Hancock, Nottingham -	5	0	0
Friends at Thorne, Yorkshire, and the neighbourhood - -	5	0	0
Rev. J. Holt, Cirencester - -	2	0	0
Congregation at Bury St. Edmunds - - - - - - -	2	10	0
Rev. Mr. Hammond, Fen-Stanton, Hunts - - - - -	1	1	0
A Liverpool Friend - - -	5	0	0
Mr. Henry Ellison, Liverpool	1	0	0
Rev. S. S. Toms and Friends, Framlingham - - - - -	2	12	6
(At Neath.)			
The Rev. Dr. Disney, by the Rev. Dr. Estlin - - - -	10	0	0
Mr. Wm. Cooke, Isle of Wight	1	0	0
Mr. Thomas Cooke, ditto. -	1	0	0
Mr. John Fullagar, ditto. - -	1	0	0

Eccentric Funeral.—On Friday last, the remains of William Fowle, Gent. of Boxley, were interred, according to his will, under part of a windmill upon his estate. The funeral was respectably attended by his executors and relatives, and was conducted with a solemnity well according with the awful circumstance of sudden death; and the eccentricity of selecting such a spot for the occasion drew together a considerable assemblage of persons.

On arriving at the mill, the coffin was carried into the building, and the Rev. Mr. Harris, of the Society of Unitarians, in the open air addressed the persons assembled on the singular request of the deceased, and after some religious reflections on the uncertainty of human life, and the particular instance of it which had called them to that spot, Mr. Harris repeated a prayer, and concluded with the *Paternoster*. The body was then committed to its silent abode; and the following epitaph (the deceased's own composition) is to be placed on his tomb:

"Underneath this little mill
Lies the body of poor Will;
Odd he liv'd, and odd he died,
And at his burial no one cried."

M. Chron. April 14.

SIR,

The last quarterly meeting of ministers, generally denominated Presbyterian, in Manchester and its vicinity, was held on the 24th of last month. The devotional services were performed by the Rev. Mr. Whitelegg, and the Rev. Mr. Parker preached an useful sermon on the subject of *mystery*. Fifteen ministers attended the meeting, who together with an equal number of lay brethren, partook of a frugal dinner at the Swan Inn. Several Unitarian brethren from Halifax, Rosendale, and other parts of Yorkshire attended; whose presence added greatly to the interest and satisfaction of the meeting. The account given of the progress of Christian truth among the middle and lower classes, and the observations made with so much eloquence and truth, on the necessity of undisguisedly and zealously avowing Unitarian principles, of seeking opportunities to make them known, and of preaching them with that simplicity and plainness which shall render them intelligible to the poor and unlettered, were received with great warmth of approbation. "We do not want Unitarian heads," said the speaker. "Those to whose lot it fell to develope the principles of Christian truth, to separate the pure grain of truth from the chaff of antichristian error and superstition, have done their duty. The Unitarian press has teemed with numerous and most important publications. But we want, if the expression may be allowed, Unitarian lungs and Unitarian legs—persons who are willing to incur the fatigue of visiting the numerous villages scattered over this populous part of the country—persons who are willing to address the people in a language they can understand and feel—persons who will renounce the apathy and formality of degenerated Presbyterianism." One of the speakers highly approved of the design of the *Christian Reformer*; and begged that the gentlemen whom he addressed, if they should favour the public with any communications through that channel, would use plainness of speech and simplicity of language, level to the comprehension and attainments of those for whose benefit the Christian Reformer is chiefly designed. He said he knew many among the lower order of people, who can reason correctly and well

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whose understanding is sound and vigorous, but whose intellectual cultivation precludes their deriving advantage from that which soars above their attainments. Two brethren from the infant Unitarian Society at Oldham attended the meeting. The subscription set on foot to enable them to build a chapel, has not made such progress as to preclude the necessity of pressing their case upon the attention of our Unitarian brethren. W. J.

Manchester, April 2, 1815.

MONTHLY RETROSPECT OF PUBLIC AFFAIRS;

OR,

The Christian's Survey of the Political World.

IS God a God of the Jews only and not of the heathen also? Is he a God of the white men and not of the blacks? The former question is readily answered in the affirmative, but late events shew a demur in some minds, where it ought least to have been expected to the latter. Europe is now expecting to see in a short time a million of people in arms, to lay waste its fertile regions—to burn its towns—to destroy the infant at the breast—and to dash out the brains of the aged—in short, to produce every evil at which human nature shudders, and to create upon earth a hell, not to be exceeded in the imagination of the poet. The spirit of the accursed Cain is to be again let loose, and after a short twelvemonth of peace, the horrors of those disgraceful scenes, which within the last twenty-five years have been exhibited in Europe, are to be again renewed.

Such is civilized Europe, the seat of the arts, of the sciences, boasting in its superiority over the rest of the world in every improvement that can administer comfort to man, and particularly in its knowledge of the truths of revelation. By their fruits shall ye know them, saith our Saviour, and the fruits of his kingdom are love, joy, peace, tranquility, benevolence and beneficence; to what kingdom do these nations belong, who are thus hurrying into the fields of slaughter, by what spirit are the actuated?

But if Europe is thus to feel the scourge of divine wrath, Africa enjoys its breathing time. The chains and fetters that were manufacturing for its inhabitants, must remain useless. The slave ships are no longer wanted. Buonaparte has decreed, that the slave trade shall be no longer carried on by Frenchmen, and he has put an end to that idle discussion at the Congress of Vienna, which terminated in the permission to France to carry on a five years' traffic of insult and injury, and rape and murder on the coasts of Africa. The return of the Emigrants to France carried back no sympathy for the sufferings of the blacks. It was coolly argued in their pamphlets how many hundreds of thousands of Africans would be requisite to fill up the vacancies in their West India Islands, and particularly to replace the inhabitants of Domingo, the greater part of whom were to be extirpated, or to end their days in mines and public works in Europe. The coolness with which all this was argued, demonstrated the greatest apathy as to the sufferings of human nature, and the utmost infidelity, however the authors might pretend to disguise themselves under a Christian garb—complete unbelief in the words of the Apostle, God made of one blood all nations to dwell on the face of the earth. Yes, God is the God of the blacks as well as of the whites; and if Europe is destined to suffer again for its sins and its infidelity, Africa is released from her fears; her children will not be torn from her by the Christian slave-dealer, and the day which this country loads with curses, she will hail with blessings. Napoleon is at least her benefactor.

To the prodigies of last month are now to be added the results of them on the cabinets of Europe. A throne was overset without bloodshed. Buonaparte proceeded from the shores of the Mediterranean, with the same ease with which Sovereigns were accustomed formerly to make their progress through this country. The Bourbon retired at his approach, and was unmolested in his departure to Belgium. For some little time there was an appearance of opposition in the south of France, but it soon subsided. The Duke of Angouleme, who headed the Royalists, was taken prisoner, but released by the order of Buonaparte, and conveyed to the nearest port, after a promise, it was said, not to bear arms against his country, and to procure the restoration of the national jewels, which had been carried away by the fugitive king. A change naturally took place in civil and military offices, which was effected in a very easy manner; though it excited some surprise to see Lucien Buonaparte restored to the councils of his brother. Carnot also had a considerable place

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in the new arrangements, and as these two were known for their attachment to republicanism, it seemed as if a compromise had taken place between the Emperor and this party, and that the restoration of the former to power, was accompanied with such restraints as should rescue France from the disgrace of being subjected to an absolute monarchy.

The nature of this compromise will not be fully known, till the great assembly of the nation takes place at Paris in this month. Then is to be laid before them a new constitution, and this is to be the basis, as long as it lasts, of their future government. From the persons employed upon it, there cannot be a doubt of every endeavour being used to bring the supreme power under proper restraints; and, as far as words will go, this will be done: but inter arma silent leges, and the necessity of employing a large military force to rescue France from its invaders, must throw such power into the hands of the commanders, as to render useless all restraints of civil government. They will all swear to the new constitution, as they have done to so many before it: but whether they will have a country for this constitution, and what is to be the destiny of France, time only can discover.

The news of the invasion of France by Buonaparte, produced no small ferment at Vienna, and the representatives of the allied Sovereigns assembled upon the occasion, and issued a paper, in which they declared Buonaparte to be placed out of the pale of civil society. This declaration of their's, which was interpreted by the French, (and indeed it is difficult to give it any other interpretation,) to encourage assassination, was widely circulated through France by the government itself, and the principles of it were controverted with great skill. The declaration was considered as as an impudent forgery of some one, who wished to throw a ridicule upon the collective wisdom of the Congress: and its principles were shewn to be such, as were abhorrent to all the hitherto established laws of nations. With whatever view it may have been issued, it is certain that this weak and futile declaration was taken advantage of by the person against whom it was issued, and tended both to increase the attachment of the French to him, and to weaken the confidence of all thinking men in Europe, in the councils of the Sovereigns.

Napoleon in his turn addressed the Sovereigns, informing them of his re-ascension to the throne, with the unanimous consent of the French nation, and declaring himself ready to accede to the terms of the treaty of Paris, and to confine his territory to the limits they had assigned to it. At the same time he declared the determination of the French to resist every aggression on their independence; and held out to the Sovereigns the hope, that by their united efforts, the peace of Europe might be preserved. He was not in the mean time idle, but employed himself in the organizing of his regular troops, and the preparation of the whole country to resist invasion. This was done by the re-establishment of the national guard, in that vigour in which it was first formed, and the nation seems to be alive to the impulse; for every where the ranks were filled with eagerness, and every thing indicated a determination to defend the country to the last extremity.

This letter made no impression on the Sovereigns. On the contrary, they entered into a treaty, which was immediately published in the French papers, by which they bind themselves not to acknowledge Buonaparte as the Sovereign of France, and to punish his adherents; reserving, however, their invasion of France, in some manner, as dependent on the call made on them by the fugitive king, who was also to inform them of the means he enjoyed for the support of his pretensions. They agreed to keep on foot an armed force of one hundred and fifty thousand men each, for the principal parties in this alliance, namely, England, Russia, Prussia, and Austria, and this force was to be increased by the contingents of the inferior powers. Their forces were put in motion in every direction, and all Europe is in suspense at this moment, on the result of these great operations. Hitherto no attack has been made on the French territory, and the French have kept themselves within their own bounds. It seems as if the allies would not enter France, till they can march with such a force as should, humanly speaking, seem such, as must overpower all resistance; and after the bloody scenes that have passed, we are brought back again to an early stage of the war, when the French rose in mass, and destroyed the measures of all their opponents. The allied Sovereigns are however now in much greater force, and better organized than they were at the beginning of the dreadful conflict: and if both parties adhere to their declared sentiments, the ensuing campaign will be the most dreadful, that has been known in the annals of mankind. It will be seen whether a people determined to be free can be conquered; and, if they are conquered, it cannot be expected that the conquerors will easily agree in the division of the spoil, and no hopes can be entertained of the tranquility of Europe being of long duration. The French nation cannot be restrained, but by an immense military force; and the Bourbon throne so maintained, will give but little comfort to its possessor. On the side of the allies there is great power, but if we judge of the parties by their skill shewn in their respective manifestos, there can be

little doubt on which side is the superiority of talent.

Buonaparte has availed himself of every circumstance to give solidity to his cause, and to depress that of the Bourbons. Besides his decree on the abolition of the slave trade, he has openly declared for the freedom of the press, and the Moniteur has opened its pages for every paper of the allied Sovereigns, which they may think fit to issue. He has re-assured the proprietors of land of the security of their purchases—he has declared the freedom of religion to be irrevocable—he has restored the Legion of Honour to its former state. In short, he has done every thing to inspire confidence, if any can be placed in his promises, and France after all its conflicts will, if it is in this successful, and these promises are kept, be the freest nation in Europe.

Belgium, occupied by British troops, acknowledges with Holland the Prince of Orange its king, and his coronation is on the point of taking place. But, if we are to believe the French, the hearts of the Belgians do not accord with this arrangement. Italy occasions no small disquiet. Murat is in arms, and has taken possession of the Pope's territory. He seems to have had sufficient grounds to be apprehensive, that the allied sovereigns would not long permit him to be seated on the Neapolitan throne. Whether he was in the plot with Buonaparte is not known, but his interest seems to be so clearly involved in that of the French independence, that the Austrians will find so much employment in that quarter, as not to allow them to co-operate with their allies in the attack on France. The Italians also in general are not pleased with the Austrian yoke, and the Genoese feel with the utmost resentment the injury done to them, in taking away their independence, and subjecting them to the king of Sardinia. His pretended holiness has taken refuge with his cardinals in Florence; and whatever may be the case in other quarters, we cannot but still hope that this will be a severe blow on his impious pretensions. The revival of the order of Jesuits has shewn the little hopes of reformation to be entertained in that quarter, and this with the establishment of the Inquisition of Spain has done no small injury in every thinking mind to the cause of the allied sovereigns.

The state of Europe has produced the worst consequences in our own country. All agreed in the propriety of being prepared for self-defence, and in taking precautionary measures: but as the acts of Congress were gradually developed, the greater were the doubts of the policy of the steps that had been taken by the administration. The revival of the Income Tax increased the general gloom, and as it seemed likely to pass the legislature without much opposition, the City of London is prepared to declare its sentiments on this most odious tax, and also on the occasion of its revival. A meeting of the Common Hall has been summoned, and the war and the tax will be both jointly discussed. This may probably lead to similar meetings over the country, and yet there is a hope left, that the horrors of war may be averted. May God inspire the minds of princes and people with more Christian principles, than they at present possess, and lead them to entertain juster views of the purposes for which man was sent into the world—not to butcher his species, but to love his enemies, and to render good for evil.

CORRESPONDENCE.

We are desired by Mr. Campbell, of Newcastle, to "inform Tandem [See the last page of the wrapper of the number for January] that the place built for the Unitarian Baptists in Newcastle-upon-Tyne, for a place of worship, is now occupied as a manufactory, but that a more eligible place is rented for that purpose, and the funds faithfully applied to the cause for which they were originally intended, as may be seen by any one who has a right to examine them."

We are still some articles of Review behind, which we hope to bring up, in another number or two.

A *Portrait* of the Unitarian Martyr, Servetus, is preparing for the number for June, to be published on the 1st of July. Such of our readers as wish to preserve *proof* prints of our Series of Heads, are again informed that the head of Dr. Priestley, 4to size, may be had (price 2s. 6d.) of the Printers and Publishers.

ERRATA.

Page 111. 2d. col. line 15 from the top, for "hendyades" read *hendyadys.*
173. 2d col. l. 20 from the bottom, after *&c.* place a note of interrogation.
174. 1st col. l. 16 from the bottom, after "objections" place a period.
Ib. Note * for "Medea" read *Medea.*
177. 1st col. l. 25 from the top, after the word "aid" place a colon.
Ib. —— l. 16 from the bottom, for "Tingshadius" read *Tingstadius.*

THE
Monthly Repository,
&c.

No. CXIII.] MAY, 1815. [Vol. X.

HISTORY AND BIOGRAPHY.

Memoir of the Rev. Thomas Pyle, M. A.

(From Richards's History of Lynn, pp. 1012—1023.)

OF the birth-place and the early part of the life of the Rev. THOMAS PYLE, whose name is still mentioned with veneration by the few who remember him as a preacher, we have not been able to obtain any account. So rapid is the neglect or the forgetfulness of oral tradition! From his epitaph we learn indeed that he was born in 1674. About the year 1698, he was examined for ordination, at Norwich, by the celebrated and truly honest William Whiston, at that time chaplain to Bishop Moore, who has stated in the interesting Memoirs of his Life, that Dr. Sydal and Mr. Pyle were the best scholars among the many candidates whom it was his office to examine. It is probable that he was ordained upon the title of one of the curacies of St. Margaret's parish, as he married, in 1701, a Mrs. Mary Rolfe, of an affluent and respectable family in Lynn, and in the same year he was appointed by the corporation to be minister or preacher of St. Nicholas' Chapel. He published some political sermons in the years 1706, 1707, and especially in the year 1715. In these discourses he vindicated and enforced those principles to which we are indebted for the expulsion of the Stuarts, and for the elevation of the Brunswick family to the throne. About the same period he became generally known as the author of a very useful Paraphrase on the Historical Books of the Old Testament, and another on the Acts, the Epistles and the Revelation of the New Testament. Soon afterwards he enlisted himself as a writer in the Bangorian Controversy, and was a strenuous and able advocate of the civil and religious principles of Bp. Hoadly. He appears to have been on terms of particular friendship with some of the greatest and best men in the Church of England, such as Dr. Sam. Clarke, Mr. Jackson, of Leicester, Dr. Sykes, Bp. Hoadly, Dr. Herring, afterwards Archbishop of Canterbury; and equally so with some eminent dissenting ministers, particularly Dr. Sam. Chandler and Mr. Rastrick, of Lynn. Many years after his death his youngest son, the Rev. Philip Pyle, published several volumes of his "Sermons on plain and practical Subjects." His writings are characterized by a perspicuity and manly sense, rather than by any elevation of style, or by a graceful negligence; and yet in the delivery of his sermons, so impressive was his elocution, that both in the metropolis and in the country, he was one of the most admired preachers of his time. The following lines were sent to him on his sermon preached at Lincoln's Inn, May 4th, 1735, on Gen. iii. 19.

'What sounds are these! What energy divine!
What master-strokes in every precept shine!
While from thy lips the warm expression breaks,
What heart but melteth as the preacher speaks!
Thy voice is nature, and thy diction clear,
It strikes like music on the listening ear.
—'Vain foolish man to murmur at thy fate,
The bounteous hand of heaven still leaves thee great;
Still makes thee first of beings here below,
Still gives thee more of happiness than woe.
To lazy indolence this world may seem
A barren wilderness; an idle dream;
Thistles and brambles to the slothful eye,
But roses to the hand of industry.
'Tis sordid av'rice, with her sneaking train,
Ambition, who torments herself in vain,
Th' unnumber'd lusts that prey upon the mind,
Fix the primeval curse on human kind.

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By their brow's sweat their bread the labourers earn,
But then no passions in their bosoms burn:
Soon as the evening shades the day-light close,
Unbroken slumbers crown their soft repose;
And when the morning dawn salutes their eyes,
Antæus-like, with double vigour rise.
No stings of conscience! no remorse from sin!
They feel the noblest paradise within;
Content serene, that sunshine of the soul,
With her warm beam invigorates the whole;
Her blossom, health! her fruit, untainted joy!
Nor pain nor death her relish can destroy;
In unpolluted streams her pleasures flow,
No weedy passions in her bosom grow.'
—Thus faintly have I sketch'd thy glorious plan,
Which fills, improves, adorns the inward man.
Still urge thy generous task, to cleanse the mind,
Till from the dregs of passion 'tis refin'd;
To prune each vice, each folly of the age,
Each wild excrescence, of this earthly stage.
Tho' old in goodness, to the world resign'd,
Still want thy heaven to give it to mankind.
Religion's friend! and virtue's strongest guard!
That heaven alone such merit can reward,
Its joys approach no tongue but thine can tell;
Doubt not to taste what thou describ'st so well."

With such talents, and with such connexions, it cannot easily be accounted for, that Mr. Pyle should remain during so long a life in a situation of comparative obscurity. Sir Robert Walpole was the member for Lynn; and both the political and religious opinions of Mr. Pyle were calculated to recommend him to Queen Caroline, who then impartially dispensed the dignities of the church. Perhaps the spirit of the man was not thought sufficiently accommodating for an introduction to a court; or, like the late Dr. Ogden, of Cambridge, from some deficiency of external polish, he might be deemed not producible. A passage in Archbishop Herring's Correspondence with Mr. Duncombe seems to be decisive on this point. "Tom Pyle is a learned and worthy, as well as a lively and entertaining man. To be sure his success has not been equal to his merit, which yet, perhaps, is in some measure owing to himself; for that very impetuosity of spirit, which, under proper government, renders him the agreeable creature he is, has, in some circumstances of life, got the better of him, and hurt his views."* From whatever cause, with the exception of a Prebend of Salisbury, which he received from Bp. Hoadly, he was only in succession lecturer and minister of Lynn, St. Margaret, and vicar of Lynn, All-saints—all truly but a poor and paltry pittance for such a man, and from a church which had such immense abundance of good things to bestow; most of which too were actually bestowed on far unworthier objects.—The following

* It must not here be concealed, that his reputed heterodoxy, especially in regard to the Athanasian Trinity, might also be among the causes, if it was not indeed the very chief cause of his failure in the point of ecclesiastical preferment. That he was decidedly averse to Athanasianism, and made no secret of that aversion, is very well known; a remarkable instance of which was related by his son, Dr. Edmund Pyle, in a letter to one of his female friends, dated August 4, 1747; a copy of which has fallen into the hands of the present writer. The passage alluded to is as follows:—"My F—r has been excessive hoarse and stuffed and oppressed on the lungs, and after physic had in vain attempted his relief, he went abroad, the weather being fine, to view his new ch—ch,† where they are putting up a magnificent p—lp—t, as the finishing stroke. There the sight of the Tr—ty in Un—ty emblematically displayed in the front pannel of the said p—lp—t put him into such a passion, that you would have sworn, that with distemper and indignation he must have been suffocated: but G—d be praised nature got the better both of the m—st—y and the disease, and the conflict produced, what medicines could not, a free and large expectoration, which was succeeded by a fit of as clear and audible raving, as a man would wish to hear from a sound Protestant divine, on so provoking an occasion." This letter-writer to be sure was an arch and wicked dog; but there can be no doubt of his statement being founded on fact: and when it is considered how their reputed heterodoxy affected Clarke, Whiston, and others of Pyle's eminent contemporaries, it will not appear very strange that his rewards were not equal to his merits, or that his preferments were few and inconsiderable.

† This was St. Margaret's, then rebuilt.

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letters which passed between Mr. Pyle and Archbishop Herring are highly characteristic and interesting.

"My Lord,

"In the universal acclamation of joy for your Grace's promotion to the Primacy of all England, may the feeble voice of an old man be heard, the short remainder of whose life, will pass off with a pleasure that nothing could have given, but seeing at the head of the church, a prelate so affectionately attached to the interests of truth, virtue and liberty.

I am, my Lord, your grace's most dutiful Servant,

THOS. PYLE."

"Dear Sir,

"Your kind wishes for me give me spirit, and make my heart glad, for in good faith, I have been teazed and terrified with this exaltation; and thus much I will venture to say for myself, it sha'nt make me proud, it sha'nt make me covetous, it sha'nt make me ungrateful or unmindful of my friends, but it frights me, and I fear has robbed me of the most precious thing in life, which is liberty, but I will assert as much of it as I can, and not be for ever bound to the trammels of a long tail and ceremony, which my soul abhors.

"I saw S— Ch—r the other day. I really affect and honour the man, and wish with all my soul that the Church of England had him, for his spirit and learning are certainly of the first class; and I regard him the more because he resembles you and your manner. You talk of age and all that, but if I may judge from your letter, your eyes are good, your hand is steady, and I am sure your heart is warm for your friends, and those good things you mention, truth, and virtue, and liberty, but that sort of warmth will certainly go to the grave with you and beyond it.

I am, dear Sir,
Your affectionate Friend,
THO. CANTUAR."*

Kensington, 17 *Dec.* 1747.

From the part which Mr. P. took in the Bangorian Controversy, and the terms of particular friendship on which he was known to live with Bishop Hoadly, we may be very sure that there subsisted between them a frequent correspondence. Copies of two of the letters that passed between them are now in the hands of the present writer. He has no reason to suppose that they ever have been pub-

favour of your Grace's kind and good letter than I wrote to the person intimated therein, and deferred my dutiful answer to it no longer than till I was enabled to acquaint you with his truly filial reply, that he should never find greater pleasure than that of complying with every desire of a father, and the honourable friends of that father.—Meantime I am sorry for the ill state of my friend *C—st—l*, which gives occasion to this affair. I loved the man: my sons honoured him much. I thank your grace for your very good remembrance of me and my son. Age, my Lord, confines me at home, when yet good providence blesses me with eyes and faculties, still enabling me to read, and even to preach once a day generally. I read every thing and make use of the glorious prerogative of private judgment, the birthright of Protestants. I pass free sentiments upon *Middlton*, and on all his opponents stronger or weaker. So I shall upon what he is going to say on the only piece of that great man of L—— that ever gave me pleasure.—I read *Disquisitions*, and when I've done fall to my prayers and wishes, that the good thing desired may be put into the hands of the able, knowing, and impartial, that no church-*tinkers* may be suffered to mend some few holes and leave others open, at which some vital part of the noble Christian scheme may run out and be lost. But no wish of mine is so ardent as that your Grace may live with that excellent [mind†] of *Tillots*, which is in you, to preside in, to direct this same good thing, and bring it to perfection," —Of the residue of this letter we know nothing: this part of it sufficiently shews whereabout Mr. P. and the Primate stood as to the points afterwards agitated in the *Confessional*, *&c.* This epistle is supposed to have been written about 1752, three years before the death of Mr. P. and four years before that of the Archbishop, than whom it does not appear that a worthier prelate ever occupied the See of Canterbury.

* The correspondence between these two eminent men did not close here. It is certain that some letters afterwards passed between them, as appears from the fragment of Mr. Pyle's answer to one he had received from the primate, and which reads thus—"I no sooner received the great

† There is a word wanting here in the MS. Copy, which probably was *mind* or *spirit*; alluding, it is supposed, to Tillotson's liberal-mindedness, and wish to get rid of the Athanasian Creed, &c.

lished, or are likely to be so, unless they appear on this occasion. Thinking it highly probable that a sight of them cannot fail of gratifying many of his readers, he takes the liberty without further ceremony to introduce them in this place; not at all apprehensive that their contents will any way disparage the memory of either of the memorable personages by whom they were originally written.

"My Lord,

"You may remember that when by your kind aid the affair of M——n was concluded in my son's favour, I presented my humble (and said it should be my last) petition to you, begging of you to be pleased to bestow on him a living that might consist with M——m, and that you were so good as to promise to give him any living you had not then engaged to dispose of otherways.—An incident has lately arisen of such a nature, as, I am sure will excuse my repeating the above-named request to your lordship, with the utmost earnestness. —My Lord, Mrs. Bllk, the D. of N—ch's W. with her husband's good liking, and ont of the esteem she has long had for me and mine, and especially for my son Ph—. has been pleased to propose him as a H. for her niece, the only child of Mr. Arrowsmith: such a proposal from one who can and will make a considerable addition to the very good fortune that the young lady's father can give her, is a great proof of her esteem for my son, who has been much with her from his childhood: and what she requires on my part is that I use my interest in your lordship, and mention her as joining with me to beg of you to confer a handsome living on my son. This will crown all the instances of your beneficence towards me.—I want words to express the joy with which a happy success in this affair would carry me through the small remainder of my life, and make me yield it up to its bounteous Author; or to describe the tearing anxiety that would accompany a disappointment from your refusing what I humbly ask.—Wherefore I beg of your lordship to make me feel the beginning of that satisfaction I have already in view by such a reply to this petition as may be pleasing to the excellent friends I am herein concerned with, and so highly obliged to, and to the heart of an old servant who has loved you all his life, and served you as well as he could (would to God it had been better) and will love you till death and beyond it.

I am, my Lord, yours, &c.

T. P.

"Dear Sir, 6 *Feb.* 1752.

"You cannot rejoice more sincerely at any good that falls on any part of your family than I do: tho' you may feel it more paternally In answer to what you propose, I first say that I was 75 years old on the 14th of last November. What may happen God only knows. But if it shd be both physically and morally in my power to serve your son, you may depend upon it, without the force of the strong expression you make use of. For my own inclination will in such case do it. And the regard I have for the D. of N—ch (and his lady, tho' unknown, only by report) and for Mr. Arrowsmith, to whose faithful services and exemplary behaviour I was long ago a witness at Stretham, will not at all abate but increase the inclination. I cannot suppose that by what you say, you can mean such a living as would make void M—lksham which your son told me was worth £250 per ann. for that would be to * . . . . entirely a valuable living very hardly obtained; but one that would be an handsome addition to his income. And this must be one within the canonical distance. Nor do I suppose that the chapter of Salisbury will ever enter into measures for an exchange of Mlksbm, &c. I wish you would tell me freely what you understand by an *handsome* living, assuring you of my sincere disposition to do any thing in my power agreeable to *your own* wishes. I have without doubt several good livings in my patronage. But you must remember that when you mentioned your request for your son Ph. first, I told you of engagements, and I now tell you that since that, I have not had one vacancy, as far as I can recollect, of a living in Wilts of about 130*l.* per annum. I think myself obliged to speak plainly, that nothing may be expected from me that I cannot pretend to perform. I have, and

* Something is here wanting: *vacate* perhaps, or *relinquish*.

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have had, for some years, two absolute engagements upon me for two of my best livings, or such of a secondary sort as will be accepted of till better fall. And I am very sure, you are not the man that would say a single word to me towards the immorality of falsehood or breach of promise. And I have the very same opinion of the goodness of heart of those worthy persons who have entered into this affair with you. As to actual vacancies, it is our duty not to wish for any by death. And they are very uncertain, and improbable to happen during the remainder of my life, tho' my health is surprisingly better than it was in my younger days. With all these considerations of my age, and the precarious condition of all human affairs, if you will take my word, you will find me, if alive, as sincere a friend, as you yourself can wish to find.

Your affectionate, &c.

B. W.*.

Mr. Pyle, as was said before, obtained the lectureship, and became the preacher at St. Nicholas' Chapel, and one of the ministers of the town in 1701. In that situation he continued till 1732, when he succeeded Dr. Littel as vicar of St. Margaret's. This situation he held till 1755, being no longer capable of discharging the duties annexed to it. He accordingly gave in his resignation, both to the Dean and Chapter of Norwich, and also to the Mayor and corporation of Lynn, early in the summer of that year. How his resignation to the former was worded we know not, but his resignation to the latter, of which we have obtained a copy, was expressed in the following words, and addressed to the elder *Cary*, then in the second year of his mayoralty.—"Sir, A long decline of life, and absolute incapacity of attending on such a ministry as that of Lynn, calls upon me to resign it to some hands able in due manner to discharge it to the good-liking and satisfaction both of the Dean and Chapter of Norwich and of the mayor and corporation of Lynn. But I cannot nor ought to do this, without paying my just and most grateful acknowledgments to yourself, Sir, with the former magistrates, and the rest of the gentlemen of your body, for the favours they have, for a long tract of time conferred upon me, and in particular for their tender and generous indulgence towards me in these last years of my age and infirmities. I request, Sir, you will please to make your hand the conveyor of this only return left in my power of thankfulness to them, accompanied with the sincerest wishes of every kind of good that can finish the welfare and prosperity of an ancient, generous, and loyal society; wishes from the heart of yours and theirs most affectionate humble servant,

"*May* 28th, 1755." THO. PYLE."

This letter is supposed to have been dated from *Swaffham*, where, on account of its healthy situation, he resided the two last years of his life; and where, if we are not mistaken, he also died on the last day of the ensuing year. He was buried in the Church of Lynn All-Saints, where a Latin epitaph honourable to their memories, is inscribed on the stone that covers the remains of him and his wife. She died the 14th of March, 1748, aged 66: and he died the 31st of December, 1756, aged 82. This was 58 years after the commencement of his ministry.

* The same MS. volume, or Collection, from which the above has been taken, contains the following curious fragment or P. S. of a letter of the date of 1742, from the same respectable prelate, to the same correspondent, as we presume, for it has no superscription.—"I find by the direction of one of your correspondents, whose hand and head I guess at, how great a man a C—n of S— must be, that his titles must follow him into all countries. The other, whose hand and head I pretty well know, has more sense than to adorn the outside of his letters in that manner.—I remember a story of a clergyman of great form in *Surry*, who directed a post letter to *Abp. Sancroft---To his Grace, my Lord Abp. of Canterbury, Primate of all England and Metropolitan*:—which letter a man famous for imitating hands happened to see brought to the post-office at *Epsom*, and finding a little room left after the word *metropolitan*, added the words *to boot*, which caused great wrath in old Sancroft, and a thorough reprimand to the poor man next time he appeared at *Lambeth*, who could not distinguish the addition from his own hand.

B. W."

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MISCELLANEOUS COMMUNICATIONS.

A Dissertation concerning the Power and Authority by which Moses acted.

(From the unpublished M.SS. of the Rev. Samuel Bourn, of Norwich.)

IT may be thought an indispensable part of the office of an historian, to assist the reader's judgment, in distinguishing real from fictitious events, and to throw all the light he is able upon such periods of time, as seem more obscure and uncertain in proportion to their antiquity, and to the want of contemporary or subsequent authors, capable of refuting or confirming whatever have been related. This will be more expected in the present case, as the credibility of miracles in general, must be deeply affected by deciding whether Moses acted with the direction and assistance of a supernatural power and wisdom or not.

To the prevailing belief in all Christian nations of the miracles said to have been performed in Egypt and in the wilderness, the following objections and answers are offered for the reader's satisfaction.

It may be pleaded against such belief (1) "that it hath been almost the universal practice of nations in former ages to magnify their antiquity, and to deduce their origin and first settlement, from the interposition and assistance of some Deity or Deities; such as were afterwards acknowledged and worshiped in each nation; and that the writers in times long after, vainly pretending to give some account of what had passed in remote and obscure periods, and finding themselves in a painful want of materials for real history, have studied to relieve themselves and amuse their readers with fables, instead of facts, and to embellish their narration with prodigious incredible events."

The substance of this may be admitted, yet easily answered, if considered as an objection. For it is in that view no better than mere flourish or misrepresentation. The narrators of the Mosaic miracles, were not writers of a late age, prying into a remote and dark antiquity, and inventing or adorning fables, for want of facts; but were contemporaries, and witnesses from their own knowledge and experience, and appealing to the like knowledge of a whole nation, or of their immediate predecessors; not flattering or amusing them with wonderful tales, but warmly expostulating with them, severely reproaching them, and denouncing dreadful threatenings against them for their ingratitude, stupidity, obstinacy and disobedience. As to the heathen miracles, they come to us, not only like Hamlet's ghost in a *questionable* shape, but in a shape so distorted and deformed, or so fantastic and ridiculous, as to surpass even the most foolish vulgar tales of appavitions in our days.

(2) "That the memory of such a series of public and stupendous events would have been perpetuated among the Egyptians, if not the Arabians, Phenicians or Syrians, by some lasting signs or monuments, or written records, or at least by oral tradition. For the accounts of prodigies are the most natural subjects of eager attention and curiosity, and most likely to be delivered in substance though not without some variation from father to son through a long succession, yet it does not appear that any such testimony was ever discovered of the reality of those miracles."

To this we may answer—That there are many places whose modern names in the Arabic language mentioned by travellers have a significant reference to the miracles recorded in the Hebrew writings as performed at those places; and (exclusive of those writings, and of those religious customs of the Jews, at present, in which they profess to commemorate the most signal of those miracles) these may be all the memorials we can reasonably expect to find, of events which happened in such remote antiquity. For it seems by no means probable that those nations, especially the Egyptian, who suffered such dreadful calamities, and to whom the Hebrews were both an abomination and a terror, would ever erect or preserve any public memorials of events so much to the honour of the Hebrews and of their God; and to the disgrace of themselves and to their own deities; or that they would wish to perpetuate any remembrance of them by tradition. It seems much more probable that the Egyptians, rather than con-

fess the truth of such facts, would studiously conceal or misrepresent them, and would infuse an opinion into all foreigners who visited their country in after times, that the Hebrews were forcibly expelled for their seditious and criminal behaviour; or for other reasons. To allege, that if there were now extant literary records of other nations, equally or almost as ancient, they might have served to refute the Hebrew History, is a mere supposition deserving contempt. But the late invention and slow progress of letters in those ages seem to preclude the use of manuscripts in all nations, except by a few persons of superior rank. The generality of the Hebrews themselves continued strangers to it, for a vast length of time. The Arabians were divided into a great number of small independent tribes or hordes, at a distance from each other; and therefore buildings or other places of safety for the purpose of depositing and preserving their manuscripts could hardly be in use among them, supposing them ever so ingenious and free a people. If the use of letters had been at all common in Egypt it may be naturally inferred that the use of hieroglyphic characters would have been wholly neglected in no long course of time. Yet the use of them was most prevalent many centuries afterward. Letters were not known in Greece, at least the alphabet was very imperfect, till Cadmus imported into it sixteen letters, together with a colony from Phenicia; which happened according to the Newtonian chronology, in the reign of David. It was not till at, or after, the same time, that Egypt rose to great power, began to make conquests, and during the reign of Rehoboham, King of Judah, erected a very extensive empire, though of short duration. Yet the country was the most fertile and easy to be cultivated of any in the world. The first settlers had no occasion for labour and expense in cutting down forests, and digging up a stubborn soil. As it is watered by the annual overflowing of the River Nile, they had little to do but to wait the recess, and then lodge their seeds and plants in the rich mud. Such advantages would naturally tempt mankind to settle there in great numbers; and it would become of course, at an early date, more populous and powerful than most other countries. Accordingly, so early as in the time of Moses, it appears to have been a great and flourishing kingdom, though not arrived perhaps to any high ambition of making conquests. It seems unaccountable then, how it should remain for five centuries after that time in so low, weak, and inactive a condition that neither the Hebrews, nor Philistines, nor any of the neighbouring princes or states, seem ever to have had any apprehension of danger from thence, or to have coveted any assistance or alliance there, till the time of Solomon, who married an Egyptian princess; and that no mention should ever be made of the shipping and commerce of Egypt, though Sidon and Tyre are noted as commercial cities; and Solomon carried on a gainful traffic with some parts of the East Indies, from two ports on the Coast of the Red Sea. Yet soon after his time the interference of Egypt became of mighty consequence in the affairs of the Hebrews, though Syria was a nearer and more troublesome neighbour to the kingdom of Israel. At length the Babylonian and Assyrian Empires arose to conquest and dominion. But the weakness and insignificance of the kingdom of Egypt for so long a period, notwithstanding the natural fertility of the country is easily and clearly explained, if we allow that it suffered such a series of dreadful calamities as are described in the Mosaic history; which must have reduced it to such desolation that a rest of several centuries would be necessary to restore it. During this interval of weakness and distress, it was scarcely possible that the arts and sciences should be cultivated, or any work of ingenuity executed fit to perpetuate the memory of past transactions.

(8) "That in the sacred record itself some circumstances are related which have an appearance of inconsistency or contradiction. For instance, that all the cattle of Egypt are said to be destroyed three times—that the whole Egyptian army to a man is said to be drowned—that the magicians of the Court of Pharoah are said to work miracles of the same kind with those which Moses wrought, and that the Hebrews are said to be divinely authorized to pillage and rob the Egyptians, and to destroy or exterminate

nations who had neither done nor offered to do them any injury or insult."

It is a strong presumption that an author has no intention to deceive when he uses an unguarded style, or a simplicity and looseness of expression, and takes no care to stop the avenues, by which a suspicion might enter either of fraud or error. This appears to be the character of the writer or writers of the Hebrew history. They relate the most extraordinary events with the greatest simplicity; and apply terms in such loose and general meaning, as is usual and familiar. It will not then be a stumbling-block, or matter of surprise, to a judicious reader, when he perceives and remarks, that a great destruction of the cattle or produce of Egypt, or of the Egyptian army is expressed in words which strictly and literally understood, would imply, that not a living creature or blade of corn escaped; and that in like manner the slaughter made by the Hebrews in the invasion of Canaan, and the capture of cities or towns, is often expressed as if not a single person was left alive; though many must certainly have escaped, by flight or other methods, and many spared from motives of humanity and compassion. To give but one instance. The Amalekites of all the nations were the most expressly doomed to utter destruction, and King Saul declares to Samuel that he had executed the sentence with the utmost rigor; yet we find afterward that the young man who brought Saul's crown and bracelet to David, was an Amalekite.

What is related of the magicians of Egypt may justly be thought another specimen of the like popular and undefined expression; for when they are represented as working some miracles of the same kind with some which Moses had performed, the writer may be properly considered as choosing rather to adopt the popular language and opinion of the Hebrews concerning those pretended miracles, than to express his own sentiments, and deny the reality of them. Especially, as those magicians soon thought fit to desist from their attempts of mimickry and to confess a superior power on the side of Moses. Yet a belief that they did not only imitate Moses but really performed some miracles like his, might be current among the Hebrews as well as the Egyptians. For the notion of local, national and peculiar deities, rivals to each other in dominion, seems to have been common to the Hebrews with other nations. It was a work of long time and great difficulty to train them to the acknowledgment of one only living and true God, till which time, it was easy and natural in them to believe or suspect that the god or gods of the Egyptians might be able to work some miracles, though the God of Moses proved himself to be far more powerful. They, or at least a party among them, were so deeply tinctured with the religious notions and customs of Egypt, that we find them making a bold and zealous attempt to revive the Egyptian worship in the wilderness. The author, therefore, of the Book of Exodus, was prudently content with shewing the vast superiority of the power by which Moses acted, to all the efforts of the magicians; leaving it to the readers to judge of the artifice and fraud of those enchanters; yet discovering his own opinion with sufficient clearness by styling their works *enchantments*.

As to their being divinely authorized to pillage and rob the Egyptians, which has been the language of some unbelievers, it scarcely merits any serious attention or answer. For without pleading the tyranny, with which they had been treated as a sufficient vindication or excuse for them, if they had taken all advantages to make reprisals; the fact appears to be, that the Egyptians whether from motives of fear or compassion, or both, were as willing to assist them in their departure, and even to bestow useful and valuable presents upon them, as they were to solicit their assistance and bounty; and it is evident that the situation would not admit, either one party to promise, or the other to expect any return; though the Hebrew word is improperly translated *borrow*,* instead of beg from them, or ask them to give.

That the Hebrews were empowered and directed by a divine commission to destroy or exterminate certain na-

* See the word שָׁאַל in Taylor's Concordance. No. 1848.

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tions, inhabiting Canaan or Palestine, may be thought to require a greater stretch of belief, as it seems difficult to reconcile such a commission with our best ideas of Divine Providence and justice. But it is to be presumed that the objector will not dispute the right or justice of the Deity, in authorizing mankind to kill for their own support, benefit or convenience, the inferior creatures, though perfectly innocent, or to exterminate or utterly destroy wolves or other beasts of prey, for the preservation of their flocks and herds. No man hath any scruple concerning the lawfulness or justice of such a procedure; or if he find a divine commission to this effect recorded in the books of Moses, will turn it into an objection to the credit of those books. Now to a philosophic mind it is not taking an enormous stride, but only advancing one gentle step farther, if we admit that a divine commission was once given to one nation to destroy or exterminate some other nation, at a time when the latter, far from being as innocent as the lower animals, were become the most noxious, wicked and detestable of the whole human species. Will it be pretended that the Deity or his angel had no right to give such a commission, or that the Hebrews were wrong in executing it, as the instruments of justice in punishing a most profligate people? This would be a very strange argument in the mouths of those, at least, who are so ready to accept a human commission to make war and destroy, without ever examining the justice of the cause or the moral character of the nation they are preparing to invade or attack; and without being able to plead any colour of necessity to obtain a settlement and support for themselves, their families, and their posterity; as was the case of the Hebrews. If heaven was just in destroying Sodom and Gomorrah by an earthquake and explosion of a volcano, might it not with equal justice destroy a people equally wicked by another method of procedure? But there is, says a late able and elegant writer,* *a perverse humanity in us which resists the Divine Commission, be it ever so clearly revealed.* The best answer to this may consist in a just representation of the facts and circumstances related, which the author, notwithstanding his great penetration, might not clearly comprehend.

Moses, as the visible deliverer, protector, legislator and governor, civil and religious, of his own, the Hebrew nation, was impelled by every motive of duty and affection, to provide, in the most effectual manner, for the national safety, support and prosperity, and consequently for the preservation of the excellent laws and religion, which he had given them. If he thought himself under indispensable obligations to obtain a country for their settlement, sufficient for the maintenance of them and their increasing prosperity; he would think himself under equal if not superior obligations to provide the strongest security for their morals. With these just and elevated views he pointed out to them those nations or tribes of people whom he knew to be most corrupt and ripe for destruction; with express orders to destroy or exterminate them. Because he was most fully convinced, whether by divine instruction or otherwise, that any intercourse with such idolatrous and debauched people would be of the worst consequence to his own people; by alienating their hearts from the worship of God, seducing them to the most detestable vices, and instructing them in the most horrid acts of cruelty. His design was to form them into a virtuous and religious body of people, and to preserve them as such to future ages; in the first part of his design he succeeded; but failed in the latter. His plan was wise, just and necessary, and therefore approved by heaven: but his success in the latter part of his design depended upon the excision of the nations whom he had proscribed. Through a perverse humanity of temper, or rather through a greedy design of the profits arising from the tribute and service they could exact from them, and a fondness for the women who were in general prostitutes, (a character scarcely known among the Hebrew women,)*

* Shaftsb. Charact.

* The term Solomon uses continually for a harlot or prostitute, in the Book of Proverbs, is *stranger* or *strange woman*, in contrast to a Hebrew woman. The first instance of the prevalence of this species of debauchery in the Hebrew nation

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they not only spared their lives, but contrary to both the letter and spirit of his injunction mixed, associated, and intermarried with them. The consequence was precisely what Moses had frequently foretold in most earnest and pathetic admonitions; an apostacy from religion, a corruption of morals—national weakness and disorders—losses, defeats, oppression and slavery. He told them, Deut. xxxiii. 55, that those people, if spared, would be like *pricks in their eyes and thorns in their sides*, that they would ensnare and corrupt them, and in their turn become conquerors and tyrants over them. Therefore he instructed the Hebrews to destroy them utterly, or at least to avoid all intercourse or communication with them. And it ought to be observed, that such instructions were confined to seven nations or tribes, viz. the Hittites, Girgashites, Amorites, Canaanites, Pherizites, Hivites and Jebusites. He gave very different rules for their conduct in war to all other nations.

With the same view Moses not only endeavoured to inspire them with the utmost detestation of the idolatrous customs of those nations, commanding them to destroy utterly every mark or vestige of idolatry, and forbidding them to take to their use or even to covet the silver or gold with which their images were made or adorned, but wisely and justly levelled the thunder of his laws against every act of idolatry committed by an Israelite, as the greatest of all crimes, most dangerous to the state, as well as subversive of religion. In the execution of his divine embassy, he had negociated a treaty of alliance between the Deity and the Hebrew people, the condition of which were protection and assistance on one side, and allegiance and service on the other. To this compact or covenant the people as a body had publicly, solemnly and repeatedly consented. The first and second of the ten commandments were the fundamental laws of this compact. Every act of idolatry was a violation of those laws, and had a direct tendency to subvert the independency, safety, and even existence of the nation, by intermixing them with, and enslaving them to those nations for whom they had reason to conceive the greatest dread and detestation. It was therefore as criminal an act of high treason as can be committed in any state or kingdom. The events some time after the death of Moses too clearly proved with how much wise foresight he had framed and enacted those laws with repeated consent of the people. It clearly appears also that no inference can be fairly drawn from this peculiarity in the Hebrew constitution, to justify what is properly termed persecution on account of religion.

(4) "That such public and stupendous miracles, as those which are related, had so weak and transient an effect upon the minds of the Hebrew people, seems inconsistent with the rational nature of mankind. Though the awful tokens of the presence of their divine protector and guide, were for the most part conspicuous to the multitude; their faith and courage seem to vanish at every approach of danger or experience of distress. Their fears and discontents break out into impious murmurs and seditious clamours. They are afraid of perishing by thirst—they loathe the meagre diet which they were forced to subsist upon in the desarts—they wish to return into Egypt, longing for the various and plentiful provision which that country afforded—at last there is an open revolt, upon an avowed pretence, that Moses assumed too much authority—and which seems inexplicable after the earth had opened itself, and swallowed the ring-leaders, to the utmost consternation of the surrounding spectators; yet the very next day the people in a body discovered the same mutinous spirit which was not subdued without the intervention of a plague."

What degree of moral influence the same kind of miracles would have if performed in our days among a civilized and polished people is not easily to be determined. But however it be estimated, no certain conclusion can be drawn from it in respect to the Hebrews. We may easily attribute to them a degree of rationality, much superior to their uncultivated minds; and at the same time not make due allowance for the importunate de-

was from the acquaintance and commerce the men held with the Moabite and Midianite women. See Numb. ch. xxv. See also the law to preserve the chastity of the Hebrew women. Deut. xxiii. 17.

wants of hunger and thirst, the violence of popular passions, the sudden fancies and fears, jealousies and suspicions, to which their situation would render them subject, or the notions and prejudices, strange perhaps to us, which they brought with them from Egypt. Whatever strong emotions of awe and terror, or of admiration and grateful reverence, might be impressed on their rude minds, by such miracles: yet from the moment the event was passed, the impression would become gradually weaker, their passions revive, and their habitual propensities regain their strength. Miracles themselves by continuance or frequent repetition would become familiar; and like the wonderful phenomena of nature, which appear daily, lose all striking power and effect upon the temper and passions of men. We may safely assert, that the narration is not less but more natural and credible, by discovering such an intermixture of human passions and frailties, and of Hebrew prejudices, along with the superior and prevailing influence of the miracles, by which they were delivered, preserved, and conducted through so various difficulties and dangers; and created or formed into a new body of people, under a new government and religion. Their discontents and murmurs began usually among the mixed multitude, who were probably Egyptians, who had the least veneration for Moses, and were the most stupid and ungovernable. Among many instances of the most entire submission to his authority, there are but two in which the general body of the people dared to dispute it. The first happened at the return of the twelve spies from the countries which they were then preparing for the first time to invade; ten of whom brought them such discouraging accounts of the barrenness of the land, the number, stature, and valour of its inhabitants, and the height of their fortifications, as threw them immediately into a fit of consternation and despair, notwithstanding the most encouraging assurances to the contrary given them by Caleb and Joshua, the other two spies. In the height of their passion they exclaim against Moses and Aaron, for bringing them into such a dreary country and desperate condition; instead of the plentiful and delightful land promised to them. They said Egypt was *the land flowing with milk and honey*, compared to their present situation; and that it was better to have died there, or to return thither, though into their former slavery, than to perish by famine, or die by the sword, in attacking a warlike and unconquerable people. But when Moses reproached them in *the name of the Lord*, for their servile and impious cowardice, their want of confidence in him, and of faith in their God, they fell as suddenly into the opposite extreme. They determined, with a rash and presumptuous courage to make an attack the very next day, against his advice and without his presence, and consequently were shamefully defeated. He saw clearly into their weakness of spirit and precipitance of temper, and found himself reduced to a necessity of deferring all military enterprises till the next generation should rise to the use of arms, with a superior capacity and courage for engaging in war.

In the second instance, the disaffection and sedition took rise among a considerable number of the princes or chiefs, together with a party of Levites, who were envious of Moses and his brother Aaron; and aspired to a share with them in the supreme government and direction of affairs, civil and religious. They gained the unstable multitude to their side by such popular and flattering pretences as these: That they were *all the Lord's people*, and therefore had *all* a right to be consulted in public affairs, but that Moses and his brother arrogated so much to themselves as to exclude even *them*, the chiefs and Levites, from all direction and management, and scorned to admit any of them into their councils! By such language, diffused among the people, they were seized and inflamed on a sudden with a spirit of revolt; and though they might be informed, in the close of the evening, or in the night, that the earth had opened itself and swallowed the seditious Levites, and that the fire from heaven had consumed the chiefs; rather than give any credit to such unheard of, and new-invented facts, or wait in their passion to examine the truth of them, they fell into a violent suspicion, that Moses and Aaron had caused those men to be massacred, and

had propagated such stories to disguise the bloody transaction. This seems a very probable account, from their language the next morning, when they assembled in arms, appeared before Moses and Aaron, and exclaimed to them, *Ye have killed the Lord's people.* For this expression denotes not the least awe or thought of them being destroyed by a divine judgment, but a strong resentment of a supposed act of tyranny and vengeance. They seem not conscious of any impiety in those proceedings, but to have confounded liberty with power; and enjoying the protection of government with having a share in that government. A ruinous mistake;—yet not uncommon in free nations, where a few artful and ambitious leaders know how to work upon the ignorance, and kindle the jealousies and passions of the people: this violent sedition was soon quelled by the plague breaking out, after which Moses met with no opposition though the people continued to enjoy as perfect liberty as good government can admit.

5. "That the deliverance of the Hebrews from Egypt, their tedious migration into another country, through many hardships and dangers, their final conquest of it, and settlement in it; under the conduct and command of one or two able leaders is not an enterprise wholly unparalleled in later history: at least, migrations of people in vast numbers, from one country to another, far distant, similar in many respects to that of the Hebrews have happened, in none of which any miraculous power or assistance was ever believed or pretended, and the intervention of any superior being ought never to be allowed, as worthy of the least credit, when human skill and power may be adequate to the main design and effect. *Nec Deus intersit nisi dignus vindice nodus inciderit.*"

But what will the objector say to the many material circumstances in which the Hebrew migration totally differs from all others? Those related in profane history are all of a free, armed and warlike people, issuing from barren or uncultivated regions under the command of some experienced general, to invade a rich and cultivated country, and to attack a people weak and defenceless, or not in a condition to repel the invaders. That of the Hebrews was in all these respects the reverse. They were a weak and timid people, held in slavery by a powerful monarch, destitute of arms and military command, inhabiting a cultivated and plentiful country; yet they all at once relinquish their habitations, transport themselves, families and effects out of the kingdom, by a most difficult and dangerous passage, and pursue their course where they must immediately be reduced to the dreadful dilemma, either of attacking warlike nations and fortified cities, or of wandering with extreme fatigue through desarts, with almost continual hazard of perishing by hunger or thirst. In their state of slavery they might indeed be disposed to catch with eagerness at any prospect or hope of a deliverance; but what hope could they conceive from the utmost efforts of a person destitute of all visible power and means to accomplish the design? How could they be persuaded to place so unbounded a confidence in Moses as to trust wholly to him both for present deliverance and for future safety and support? With what treasures could he bribe the court of Egypt to connive at their departure? or what force could he use at the head of an unarmed, dispirited multitude of slaves? or, by what power of persuasion or authority of command did he inspire the passive Hebrews with such active resolution and vigour? or, which is more and greater, held them in an almost uninterrupted submission and obedience, for such a length of time, though their sufferings extorted from them, as was natural, some exclamations and wishes that they had died in Egypt? Or, by what means could he deter them from those alluring modes and customs of superstition to which they were fondly addicted, convert them to a religion to which they were disaffected, and impose upon them a multiplicity of duties and services, many of which were both strange and burdensome? or, how could he secure or restore their veneration and deference, when he most strenuously opposed their favourite prejudices and passions; as for instance, when he seized the golden calf which they had set up in his absence and worshiped as their Egyptian idol, ground it to powder and

threw it into the water, which supplied the camp? All this seems absolutely inexplicable, if we exclude that awful authority which he derived from above; but if we admit it, all follows in a natural course. Or, how will the objector account for the solemn, pathetic, repeated appeals to the people's experience and perfect remembrance of those miraculous events, intermixed with upbraiding and *provoking* reflections on their insensibility and stubbornness of temper, expressed with a native dignity and force of language equal if not superior to the most animated strokes of Roman or Grecian eloquence? In these we find an appeal to their consciousness of a *continued miracle*, not so much as mentioned in the historical part, viz. that neither their clothing nor their shoes or sandals were gone to decay in forty years. Deut. xxix. 5. The Address of Joshua, after his recapitulating the capital facts, seems to merit a particular recital, Joshua xxiv. 14, to the end of the 24th. verse. "And now therefore fear the Lord, and serve him in sincerity and in truth, and put away the gods which your fathers served on the other side of the flood, and in Egypt: and serve ye the Lord. And if it seem evil unto you to serve the Lord, choose you this day whom you will serve, whether the gods which your fathers served, that were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell: but as for me and my house we will serve the Lord. And the people answered and said, God forbid that we should forsake the Lord to serve other gods. For the Lord our God, he it is that brought us up, and our fathers, out of the land of Egypt, from the house of bondage, and which did those great signs in our sight, and preserved us in all the way wherein we went, and among all the people through whom we passed. And the Lord drove out from before us all the people, even the Amorites which dwelt in the land: therefore will we also serve the Lord; for he is our God. And Joshua said unto the people, Ye cannot serve the Lord; for he is an holy God: he is a jealous God; he will not forgive your transgressions, nor your sins. If ye forsake the Lord, and serve strange gods, then he will turn and do you hurt, and consume you, after that he hath done you good. And the people said unto Joshua, Nay, but we will serve the Lord. And Joshua said unto the people, Ye are witnesses against yourselves, that ye have chosen you the Lord, to serve him. And they said, We are witnesses. Now therefore put away (said he) the strange gods which are among you, and incline your heart unto the Lord God of Israel. And the people said unto Joshua, The Lord our God will we serve, and his voice will we obey."

Will the unbeliever fly to the subterfuge of *supposing* that these addresses were the forgeries of after ages? Till some face of probability be put upon that supposition, to use it for an evasion seems not very consistent with an ingenuous mind.

It is the office of an impartial writer to give all the weight he is able to the arguments on both sides. It is the business and duty of the reader to hold the balance with a steady hand, and to decide with an impartial eye which scale preponderates. Probably the balance may seem like that in Milton, where *one side quick flew up and kicked the beam.* Or the author may be accused of partiality on both sides, which would be no weak argument, in proof of his perfect integrity, in offering this summary or abstract of all that hath been or may be written by ingenious authors on each side.

Dr. Parr on the first Crusade against France.

THERE is some resemblance between the crusade now projected against France, and that which was attempted in vain in the year 1793; and the spirited and eloquent language of Dr. Parr against the one may perhaps be applied to the other: we therefore copy the following passage from a pamphlet, (pp. 72, 73) published in 1792, entitled, *A Sequel to the printed Paper, &c.* to the Preface of which (p. x.) the subscription is *S. Parr.*

"After all the intrigues of politics, all the devastations of war, and all the barbarous excesses of despotism which disgrace the annals of mankind, the black and lowering storm which threatens soon to overspread the face of all Europe, and to overwhelm in one common ruin every loose rem-

nant and every faint vestige of liberty, constitutes a spectacle equally new and tremendous.

"Even the tenets of Mr. Paine himself are yet less novel in theory, and yet less pernicious in practice, than the counsels of those sanguinary fanatics, who would unblushingly, and unfeelingly rouse the unsparing sword of foreign potentates, and point it without provocation, without precedent, without any other plea than will, without any other end than tyranny, against the bosoms of Frenchmen contending with Frenchmen alone, upon French ground alone, about French rights, French laws, and French government alone.

"When it is urged, that princes from their relation to princes have a common cause, and a cause, too, it is *meant*, virtually paramount to the rights of subjects and of men, the obvious answer is, that they who are *not* princes have also a common cause, and the obvious consequence of that answer is, that if they are true to themselves, to their neighbours, and to their posterity, confederacy is to rise up against confederacy, and deluge the world with blood.

"*If indeed the threatened crusade of ruffian despots should be attempted, it will, in my opinion, be an outrageous infringement upon the laws of nations; it will be a savage conspiracy against the written and the unwritten rights of mankind; and, therefore, in the sincerity of my soul, I pray the righteous Governor of the Universe, the Creator of men and the King of kings, I pray HIM to abate the pride, to assuage the malice, and to confound all the devices of ALL the parties, directly or indirectly leagued in this complicated scene of guilt and horror! This insult upon the dignity of human nature itself! This treason against the majesty of God's own image, rational and immortal man.*"

Essex Street, May 1, 1815.

SIR,

I DO not very well know what reply to make to Mr. Frend's remarks upon the restricted sense in which the word *Unitarian* is used by me in a late publication. This word, which in modern practice is vaguely used to express every class of religionists, from the Athanasian who declares, "there are not three Gods but one God," to the Mahometan, who professes that "there is no God but God," I have distinctly stated that I use in the sense in which it was used by Dr. Lardner, Dr. Priestley, Mr. Lindsey, and other eminent Unitarians of the last century. To this signification of the word I have adhered throughout. And till your learned correspondent has obtained an act of parliament to compel all persons to employ the term Unitarian according to his definition of it and no other, I mean to continue to use the term in the same definite and restricted sense; and am contented to share with those great and venerable men all the obloquy which attaches to this practice. I am indeed threatened that I shall be left in an "inconsiderable minority." It may be so: but I am not alarmed at the predicted effect. I have never courted the multitude. And ever since I began to think for myself it has always been my lot, like that of many wiser and better men, to be found in what has been generally esteemed, an "inconsiderable minority."

I am, Sir,
Your obedient servant,
T. BELSHAM.

An Exposition of the Sixth and of the Twentieth Article of the Church of England.

May 1, 1815.

——every system of latitude is, in some particular or other, exceptionable to every one, but the particular person who invents it for his own use. It is not possible this should be the case, if the compilers of the articles had really intended any latitude, or the laws concerning subscription had left room for it.——BLACKBURNE.

THE sixth article of the Church of England is entitled, *Of the Sufficiency of the Holy Scriptures for Salvation*: and the former part of it is as follows:—

"Holy scripture containeth all things necessary to salvation: so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the faith, or be thought requisite or necessary to salvation. In the name of the Holy Scriptures we do understand those canonical books* of the Old and New

* These books, &c. are enumerated in the remainder of the sixth article.

Testament, of whose authority was never any doubt in the church."

With this article let us compare the twentieth, which has for its title, *Of the Authority of the Church.*

"The church hath power to decree rites or ceremonies, and authority in controversies of faith: and yet it is not lawful for the church to ordain any thing that is contrary to God's word written, neither may it so expound one place of scripture that it be repugnant to another. Wherefore, although the church be a witness and a keeper of holy writ, yet as it ought not to decree any thing against the same, so besides the same ought it not to enforce any thing to be believed for necessity of salvation."

Under the imagined shelter of these two articles, but especially of the latter, many persons have subscribed the whole thirty-nine; though, at the same time, they have rejected the literal, grammatical sense of all which are most disputable in the number, and though their private sentiments are notoriously in opposition to this formulary of the church's faith. Such a plea for ministerial conformity is utterly invalid: it may be respectable for its sincerity, but for nothing more.

The framers of the articles firmly believed that they were, without exception, agreeable to the word of God. Therefore these persons intended to say, and have in effect said, that they deduced their faith from the scriptures, instead of taking it, like the Romish church, from tradition, bulls and councils. They claim to be *authorized* interpreters of the Bible: and, what is more, they enforce their interpretations upon at least every minister in their communion. Every such minister also, before he can hold a benefice, and *after* his subscription to the sixth and to the twentieth article, solemnly promises an implicit ecclesiastical obedience, and signifies his unfeigned assent and consent to the whole of the Book of Common Prayer.

These remarks will prove that the articles which I have quoted contain no *saving* clauses; that they are but apparently and not really Protestant; that *general* expressions do not countervail *specific* prohibitions and statements; and, consequently, that no legal security whatever is here afforded to the subscriber who conceives that he may retain his station and his benefice, notwithstanding the contradiction of his individual sentiments, respecting the object of worship and other points of faith and practice, to the declared opinion of his church.

The case is analogous to the situation and duties of the fellows of Trinity College, Cambridge: in the oath which they take upon their admission, they swear that they "will prefer the authority of the scripture to the determinations of men;" yet did they offend against the University statute, *de concionibus*, did they "teach, treat of or defend any point contrary to the religion, or any part of it, which hath been received and established by public authority in this realm," they would, in the event of their not retracting and publicly confessing "their error and temerity," be *for ever excluded their college and banished from the university.* Nor are these words a *brutum fulmen*; as is plain from the issue of the trial of Mr. Frend. Several other facts will shew that our first reformers, while they professed the utmost reverence for the scriptures, believed that the doctrines set forth by the articles are strictly agreeable to the word of God, and would not suffer the truth of any of them to be called in question.

In the reign of Edward the Sixth the articles had been forty-two: in that of Queen Elizabeth, the Convocation reduced the number to thirty-nine. The sixth is pointed directly and forcibly against the Romanists, and is indeed not so much the declaration of a religious doctrine as a representation of the standard by which all such doctrines should be tried. Both verbally and substantially, therefore, it might be subscribed by every Protestant; if, unfortunately, it did not stand amidst articles which render it a dead letter. The twentieth is more memorable in regard to its history as well as its construction.

It has been denied that the clause, "The Church has power to decree rites or ceremonies and authority in controversies of faith," was a part of the original instrument, or that it existed in 1562, or even in 1571. The genuineness of these words, is at least doubtful. It is not without reason that they are suspected of having been fabricated at a more recent

period, at a season when the dread of being thought to advance claims resembling those of the Church of Rome was much diminished.* Taking the article, however, as we find it, I proceed to a concise examination of its clauses.

The Church has power to decree rites or ceremonies. Whence has it this power? Is the prerogative derived from Christ or from the civil magistrate? If from Christ, let the grant, let the commission, be produced: if from the civil magistrate, let us learn in what passage of the New Testament a record may be seen of the delegation of this authority to the State.

Further, It is assumed that the Church has *authority in controversies of faith*, that she is *a witness and a keeper of holy writ*. Now, receiving this statement in the most favourable sense, we have here a pretension on the part of the Church to be an interpreter of scripture; and not only so but to enforce its interpretations upon its ministers and members. In the language then of the venerable Lardner,† *Can this be justified?* Is the claim vindicated by any thing which fell from our Saviour and his apostles? Assuredly not.

But the article goes on——"*and yet it is not lawful for the church to ordain any thing contrary to God's word written; neither may it so expound one place of scripture that it be repugnant to another.*" Who, however, can secure bodies of men more than individuals from fallibility? And who is to be the judge of the Church's ordinances and expositions? In her own opinion, they are scriptural and sound: and she punishes those of her officiating members who say that they are otherwise.

We read, moreover, that "*as the Church ought not to decree any thing against holy writ, so besides the same ought it not to enforce any thing to be believed for necessity of salvation.*" Now this extract admits of the same questions which were occasioned by the foregoing. But, without repeating them, how, let us inquire, stands the fact? Is the practice of the Church in this instance consonant with her profession? Would God it were! At least, the creed purporting to be that of Athanasius would not then find a place in her service-book.

That neither the sixth nor the twentieth article of the Church of England can furnish a salvo for latitude of subscription, appears from a judgment at common law, reported by Lord Chief Justice Coke. "One *Smith* subscribed to the thirty-nine articles, with this addition, *so far forth as the same were agreeable to the word of God.* Whereupon, it was resolved by Wray, Chief Justice of the King's Bench, and all the judges of England, that this subscription was not according to the statute of 13 Eliz, because the statute required an *absolute* subscription, and this subscription made it *conditional*; and that this act was made for avoiding diversity of opinions, &c., and by this addition, the party might, *by his own private opinion*, take some of them to be against the word of God, and by this means diversity of opinions should not be avoided, *which was the scope of the statute*, and the very act itself made, touching subscription, of none effect."‡

Such was the decision of "all the judges of England," at a period not exceedingly remote from the date of the statute of 13 Eliz.:——such is the law of the land at the present day! In strict conformity with it, I presume, is the above exposition of two of the thirty-nine articles.

N.

SIR, *Bristol, April*, 1815.

MR. FLOWER says that Chiron and Thomas are the true cowards; it may be so; I say still, however, that to write books in support of Christianity, when the law of the land prohibits any rejoinder, is to play the part of a braggadocio and coward.

Mr. Flower says that misrepresentation is misrepresentation, to which I agree. Mr. Flower says he has now heard for the first time, that "modern Infidels had their hands tied behind their backs," &c. I admit this, the gag, and so forth, to be mere amplification, but Mr. Flower should know, that death is a very probable consequence of long imprisonment,

* Blackburne's Works, Vol. v. 460. *Note.*

† Works, Vol. xi. 177.

‡ Blackburne's Works, Vol. v. 301. *Note.*

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and if the pillory be no torture, it is so intended; and only fails to be so, because the people are more humane than their governors.

Mr. Flower, however, seems to make light of this; will he, then, take the risk of such a publication? I suppose not; and yet methinks he should, since it is the opinion of the best informed Christians, that attacks upon Christianity have been great means of supporting it.

I did not say that all Infidels were so bound, &c. I said they were so threatened. I shall not give my "frank opinion" about the statesmen, because I don't wish to be prosecuted for a libel. I shall tell Mr. Flower, however, that I make no doubt either of them does very well reconcile his conduct with the text quoted; and further, that I am persuaded that, upon any scheme of a revelation, a toleration is an absurdity;* and this from a consideration of the nature of society and its government, which is every where, ultimately, that of opinion.

Mr. Flower's second note is not a little curious; I said nothing that can at all come up to it: observations on it seem superfluous, yet I may remark that the "not interfere," and "the end of preventing circulation being answered, Mr. Erskine withdrew," may let us a little into the secret of what is called *ésprit de corps*.

I am not to defend what Thomas says about "more strong and unanswerable." This I do not think the fact. Had he said, however, (I speak of it chiefly because of its relation to Mr. Flower's second paragraph) that these publications were dangerous to their authors in proportion to the probability of their direct influence, he had said the truth; our best authors, I believe, do not call the writings of Paine "trash."

Mr. Flower demands "what exertions *could* have been made?"—I did believe in, but did not expect to find confessed, the extreme indifference of Christians to these matters. Subscription! Petition to the Regent! I see the smile upon every Christian countenance, and take it for complete conviction. Mr. Flower speaks of the "scoffing age," and seems to claim something like the merit of a confessor. This is too much; or else he does not know that nothing is more likely to injure a man's character than a profession of infidelity, and what is, perhaps, more considered, it is fashionable to refer the rejection of Christianity to the badness of the understanding.

I have endeavoured, Mr. Editor, to be as brief as possible; indeed I do not know that I should have troubled you at all, had any one else taken up the subject in your last number. Now, however, I have done. I add to you, Sir, the sincere expression of my thanks, for the admission of my former letter, and the hope that my continuing my former signature (since there may be many reasons for it, and since, I trust, I have not said any thing disrespectful to Mr. Flower), will not operate to the exclusion of this.

CHIRON.

SIR, *April* 12, 1815.

THERE is a Latin adage to this effect, that "There is nothing now said, which hath not been said before;" similar to the remark of the wise man, that "There is nothing new under the sun." Though these sayings, like most other general rules, are not to be taken absolutely, they nevertheless appear to extend much farther than modern sciolists are apt to imagine. These are ever crying out, "See, this is new!" whereas, in substance at least, "It hath been already of old time, which was before us." The sentiment is applicable rather to religion than to politics, to moral, rather than to natural philosophy. We may illustrate or paraphrase it thus:—Wise men in all ages, *cæteris paribus*, or, under their own *particular economy*, have generally thought nearly alike upon all great and important subjects. Thus, under the light of nature, the writings of the wiser Heathens testify that, although they gave way to the popular superstitions in public, they ridiculed them in private,* and held the doctrine of one supreme, perfect

* See the Theological Repository, second edition, vol. iii. p. 365. Why is this excellent work so little read? It might, indeed, be dangerous to read Eubulus.

* Seneca calls the inferior gods, "*a rabble of deities.*"

and universal Intelligence, whom they termed "the best and the greatest, the Father of gods and men;" and to whom they ascribed the possession of endless life, and of an ineffible felicity. This St. Paul, Rom. i. 20, asserts all the Heathen *should* have done; and, by analogy, we may conclude that all wise and good men among them, though neither writers nor disputers, actually embraced these doctrines, together with a belief in the moral certainty of a future state of rewards and punishments; of which Virgil hath given us a far more rational illustration, though mingled with absurdities and poetical embellishments, than is to be found in many modern expositors. Under the patriarchal and Jewish dispensations, the Deity was revealed as the Father of all the families of the earth; and though punishing the impenitent, as "forgiving iniquity, transgression and sin," this was to be "His name for ever, and his memorial unto all generations:" and, that they had, or might have had, the knowledge of a future state, our Lord tells us, "Even Moses shewed at the bush." If then, indolent and ignorant Jews, as indolent and ignorant Romanists do now, regarded the Almighty only as a local Deity, confining his favours within the pale of their own church, and consigning the rest of mankind to destruction—this was not the fault of their religion, but of their own stupidity and blindness; an honest attention "to the law and to the testimony," to the history of their nation, and to the instructions of their prophets, would have delivered them from these mischievous errors: and, no doubt, many were so delivered: we read but of one sect among them, who "said there was no resurrection, neither angel nor spirit:" these, were *sceptics* of their times, whose doctrines were contested by the wise, and their society avoided: and, under the superior light of the gospel, though error, prejudice, superstition and bigotry, were early displayed, and are still too prevalent; yet, in all ages, great numbers have received it in its genuine simplicity and beauty, unadulterated with the dross and dregs of human mixtures. May we not suppose that, in the present day, a vast majority of sensible, pious and inquiring persons, both in the Romish and Protestant Churches, (I do not mean to *compare* them) see many things *imperfect* at least, in their respective establishments, and earnestly long for the times of reformation; when, by the co-operation of wise and good men of all denominations, under the blessing of Providence, the gates of the Christian Church shall be opened wide to every sincere believer, and "every plant" in his spiritual vineyard, "which he hath not planted, shall be rooted up." There is a wide distinction to be made between doctrines and opinions as laid down in creeds and articles, and as they exist in the human intellect, or are impressed "upon the table of the heart;" and we should certainly learn men's religious sentiments from themselves, and not from their opponents. Ask a candid Romanist what he thinks of the doctrine of *exclusive salvation*, and he will say that it is an obsolete dogma of his church, and that he does not believe it. Ask a low churchman what he thinks of the *Athanasian Creed:* he will tell you, that though he may consider the creed itself as intended to explain the doctrine of a complex unity in the Godhead, he is not himself bound by it; and that he abhors the damnatory clauses, as horridly papistical. Ask a pious Arminian what are his notions of *perfection:* he will reply, the perfection of a human being, the perfection of *sincerity*, not "idle," but active honesty. Ask a zealous Calvinist, who is not alarmed at the names of reason or charity, or free inquiry, respecting some of his peculiar tenets, and he will waver on the doctrine of *absolute predestination*, and perhaps renounce *unconditional reprobation* altogether: he will allow the necessity of *a distinction in the measure* of future punishment, and leave the *duration* to the wisdom of the Deity. Even Calvin himself guards us against setting the atonement of Christ in opposition to the mercies of God, which he acknowleges to be the original cause of human redemption.

But notwithstanding these remarks, we must allow that ancient truths may be proposed in new lights, and the steward of divine mysteries, "the scribe instructed in the kingdom of God, may bring forth occasionally out of his treasuries, things new and old;" a passage, which an over-ween-

ing zealot for the *literal* sense of scripture in all cases, may consider as in direct opposition to the sentiment of the wise man before quoted, and thus, unawares, set the law against the gospel, Christ against Solomon, and represent the sacred scriptures as inconsistent with themselves.

I have been led into these reflections, upon perusing lately an old book found in the library of the late excellent Dr. Fleming, which from its external appearance might probably have cost him at a stall, "some threepence or four-pence." It is entitled "The Torments of hell, the Foundation and Pillars thereof discovered, searched, shaken and removed; with many infallible Proofs, that there is not to be a Punishment after this life that shall never end, &c. 1658." No printer or author's name. Though a desultory work, it contains many acute remarks and solid arguments, founded on reason and scripture, against the doctrine of eternal punishments, expressed, after the manner of the time, in very shrewd and homely language. It is the more curious, as the writer is both a Trinitarian and, apparently, in favour of predestination. The following note is within the cover, in the doctor's hand-writing. "A book written by a Predestinarian, which may be allowed to have some arguments in it against the *eternity* of future punishment, but who has cancelled the very idea of sin, and supposed the universal happiness of all mankind." This does not appear to me to be a fair statement of the merits of the book; but as the subject of future punishment is dismissed by you for the present, I shall only trouble you, if you think them worth insertion, with the author's sentiments respecting the doctrine of atonement; a subject which should certainly be treated cautiously and temperately. We must be careful on the one hand, not to detract from the character and essential perfections of the adorable Jehovah, or encourage a vain confidence in the merits and undertaking of our Lord; and on the other hand, not to lessen the character of the Saviour, or to diminish his glory in the great work of redemption, as the ambassador of the Most High, the grand organ and dispenser of his grace to the children of Adam: for all men to whom he is preached, must "honour the Son even as" (καθως) that is, as truly, "as they honour the Father." "He that honoureth not the Son," (with that appropriate honour which is his due) "honoureth not the Father, who hath sent him." But I am unawares entering into a disquisition, where I only meant to give you a quotation, which now follows, *verbatim*.

——— "I believe that Christ hath borne the whole punishment of sin; in that I am satisfied, and desire no more; but how Christ suffered the torments of hell, I nor themselves see not: they say, Christ being God, made an infinite satisfaction, paying at once upon the cross, that which we should have been ever a paying: I grant, Christ is God; but the Godhead did not, nor could not suffer; if the Godhead of Christ was to make satisfaction to God, that is to say, *God satisfieth God*; and, if Christ as God was to make satisfaction, to what purpose was Christ to be made man and die? If ye say, Christ was to make satisfaction in *both* his Godhead and manhood; doth the Godhead need the help of the manhood to make satisfaction? It is not proper to say, God was to be *satisfied*; for *he was never unsatisfied*. God is perfect, infinite, happy, unchangeable; how is he so, if he were ever unsatisfied? To say, God is, or ever was unsatisfied, is, in effect, to deny the being of God; to say he is not *happy*; for satisfaction and content belong to happiness; where there is no satisfaction, there is no content, because no perfection: *God is one to us*, there is but one God, who 'in Christ, reconciled the world unto himself;' that is, Father, Word and Spirit, *God is one*, not one divine nature in Christ satisfying, and another in the Father, satisfied, but the Father in the Son, *God in Christ:* the essence of God, one and the same, 'reconciling the world to himself.' God was never unreconciled to the world; it is only man that is at enmity and unreconciled: therefore, it is said, 'he reconciled them unto him.' 'The change is in the creature, not in God.' Mal. iii. 6. If the *manhood* of Christ was to make satisfaction to God, how can man that is finite, satisfy that which is infinite,

unless you affirm that the Godhead of Christ did suffer? There was not then any thing to suffer but the manhood of Christ—Can the suffering of man satisfy God? Man is *finite*, so is all he doth—*sin is a transgression of the law*, sin is a disorder of the creature's first and chief being, which stands in righteousness, and is an eclipse of the glory of man. Sin is a defect and discovery of the weakness and mutability of the reasonable creature; sin cannot impeach God. Job, xxxiv. 6, 7, 8. *God hath all satisfaction in and from himself, not from any thing without or besides himself.* God gave not a law to himself to satisfy, but to man: the law belongs only to the human nature, therefore Christ was a man: 'He took on him the form of a servant, and became obedient to death, the death of the cross—a body.' Obedience belongs to the human will. The man Christ 'made a curse for us. He was bruised for our iniquities, and by his stripes we are healed." It was blood that washed away our sins; therefore it is said, 'By the obedience of one [man] we are made righteous.' The word saith, not by the obedience of God, nor of God-man, is God satisfied; but by the obedience of one man, the man Christ Jesus. The worthiness of Christ's person did not abolish the equity of the law of God and exempt him from suffering, that he ought to suffer, Luke xxiv. 25. Some say, the suffering of Christ was *infinite*, but the word saith not so: the punishment of sin is death, he *tasted death*, he died for us; it is no infinite thing to die: they reply, the sin of man is infinite, because committed against an infinite God. To say sin is infinite in a strict sense, is to attribute too much to sin and too little to God—*to give that to sin which is proper to God:* to equal sin with God, is, in effect, to deny the being of God; because, *There can be but one infinite:* also, to say sin is infinite, is to make all sin *alike equal*; for there is [are] no degrees in that which is infinite: sin, not being infinite, needs not an infinite satisfaction: they say, Infinite Majesty offended, infinite punishment imposed; but it is but their say so, because it is without and besides the word of God. 'The punisment of sin is not to be taken from the infiniteness of God, but from the penalty expressed in his law for the breach of it, which is death.' Gen. iii. 3."

AN OCCASIONAL READER.

SIR, *April* 23, 1815.

Give me leave to confirm the description of the poet whom I quoted (p. 219), by a very respectable prose authority, for the degraded condition of the French peasantry under the reign of Louis XV. I refer to the Earl of Cork and Orrery, who, from Lyons, October 2, 1754, thus writes to his friend, Mr. Duncombe.

"In France the poverty of the people and the fruitfulness of the soil, are circumstances that excite wonder and compassion. All the great cities, and the districts belonging to them, at once proclaim the power and the shame of this arbitrary government. The French nobles are clad in purple; the French peasants have scarcely sackcloth to cover them. There is no medium between laced clothes and rags. The equipages and number of horses seem to answer the wealth of the Indies. The persons who make those equipages, and who provide food for those horses, have not bread to eat. The people in the provinces through which we have passed, complain extremely of the rapine of the farmers-general." Corke's Letters, 2nd edit. 1774. Pp. 9, 10.

More than twenty years after the date of this nobleman's observations, the same remarks were made by Sir Neale Wraxall in his "Tour through the Western, Southern, and Interior Provinces of France," first annexed to his "Memoirs of the Kings of France of the House of Valois." He thus writes from Blois, 13th of May, 1776.

"No language can describe the beauty of the Loire, or the fertility of the country through which it flows. The extreme poverty and misery of the peasants, in the midst of a delicious paradise, producing in the greatest abundance all the necessaries and elegancies of life, impresses me with pity, wonder and indignation. I see much magnificence, but still more distress; one princely chateau, surrounded with a thousand wretched hamlets; the most studied and enervate luxury among the higher orders of society, contrasted with beggary,

and nakedness among the people." Wraxall's Tour, 1784. Pp. 176, 7. Yet Mr. Burke, I recollect, in his Reflections, represents the government of Louis XVIth, who had now reigned more than ten years, as constantly tending to *reform*. What then must have been the *unreformed* government of the Bourbons!

I am here reminded of a very modern authority which may be considered as opposing the testimony of the eye-witnesses I have mentioned. That justly-esteemed classical tourist, Mr. Eustace, in his "Letter from Paris," written in July last, appears never to have suspected that the French peasant, under the feudal domination of the *noblesse*, might see with dissatisfaction

——"The contiguous mansion rear its head,
To scorn the meanness of his humble shed."

On the contrary, he thus complains (p. 7.) "The chateaus have, in many places, shared the fate of their contemporary abbeys, and like them, have been destroyed, or left to moulder in gradual decay. The villages, formerly enlivened by the presence of their Lords, whether laymen or monks, and enriched by their expenditure, now pine in want and silence."

But it appears, from several passages in this Letter, that the accomplished writer occasionally *wandered in fancy's maze*. Thus, like a zealous son of the Roman Church, he persuades himself (p. 76) that, "if a Frenchman be a Christian he must naturally be a Catholic;" among other reasons, because the "Catholic Religion combines its influence with the glory of the French arms—the fame of French heroes." Had Mr. Eustace forgotten the first Conde and Marshal Saxe, or that Henry the Great and Turenne, though they were at length reconciled to the Catholic Church, had acquired all their military renown as Protestants?

I cannot guess to what historical data this writer would refer for *the hereditary benevolence of the Bourbons*, which he describes (p. 91) as having descended to Louis XVIIIth. Nor can I discover the discrimination with which Mr. Eustace, a scholar and an enlightened student of history, contemplated the scenes passing before him at Paris last summer. His observations appear indeed to have been quite *superficial*. He says (p. 94) "The army, though discontented and ferocious are commanded by officers who are loyal—the people are decidedly for the Bourbons and manifest their attachment unequivocally and unanimously."

The head of that unfortunate family, after a long exile from his country, had a most unexpected offer of a crown, with at least the semblance of a popular choice. This he rejected upon such terms, and claimed to have been a king for nineteen years by the divine right of descent, thus reminding the people of his royal ancestors, the *grands monarques*, who appeared to have *dreamed* as our Thomson sang,—

That toiling millions must resign their weal,
And all the honey of their search, to such
As for themselves alone themselves had rais'd.

And could that people forbear to apprehend the possible return of such scenes as Lord Corke and Sir N. W. Wraxall have described? Yet, I perceive that the wise men and scribes at Vienna, are still determined, according to their Second Declaration, to restore Louis XVIIIth, if not to *punish* those who have declined his government. *O calumniated crusaders!* might Mr. Fox again exclaim, could he arise from the tomb. I question indeed, if even the rival of his political life and his near neighbour in the grave, Mr. Pitt, could have profited so little by experience, as now to sanction the projects which are advocated by the puny disciples of his school.

The muse of Young was generally courtly, yet the poet has sometimes forgotten himself. Thus, in the ninth of his Night Thoughts, apostrophizing the inhabitants of other worlds, he inquires—

Know you disease?
Or horrid war? with war, this fatal hour,
Europe groans, so call we a small field,
Where *kings run mad*.

I presume not to conjecture how contemporary or future poets will describe the modern potentates at whose sovereign pleasure (a prerogative of dreadful responsibility) the *confused noise of the battle of the warrior* may again be heard throughout Europe, and the scenery be displayed of *garments rolled in blood*. I would rather adopt the benevolent supplication,

"Give peace in our time, O Lord, and scatter thou the people that delight in war."

IGNOTUS.

Manchester, March 31, 1815.

SIR,

IN common with many of your readers, I have derived great pleasure from the accounts with which your correspondent V. F. has favoured us, of the students who were educated at the Warrington Academy. And I am sure that if any one equally qualified would undertake a similar account of the members of those other academical institutions, from which our churches have been supplied during the last fifty years, he would perform not only a very interesting but a very edifying work.

The list of the students at Warrington has particularly drawn my attention, because, beyond any other of our Academical Institutions, it was instrumental in the education of Laymen. When I look over its lists, and see how many of those educated there, have since distinguished themselves as respectable and enlightened members of society, and as steady friends of those principles of civil and religious liberty, which it was the object of their education to instil, I feel that a spirit of prophecy as well as of poetry dictated those beautiful lines, in which Mrs. Barbauld anticipates the future usefulness and eminence of its *alumni*.

"How bright the scene to fancy's eye appears,
Thro' the long perspective of distant years,
When they this little group their country calls,
From Academic shades and learned halls,
To fix her laws, her spirit to sustain,
And light up glory, thro' her wide domain!
Their various tastes in different arts displayed
Like temper'd harmony of light and shade,
With friendly union in one mass shall blend,
And this adorn the state, and that defend."

The proportion indeed of those on whom these advantages were thrown away is too large; but the injudicious laxity of admission which ruined the discipline of the institution, is a fault too palpable not to be guarded against by those concerned in the management of similar establishments. Making every deduction, I am persuaded that Warrington Academy was not only the means of supplying the Dissenting churches with many valuable ministers, but also of fixing an attachment to the dissenting cause in many young men who would otherwise have been lost to us from the indifference or dislike to that cause, which they would have acquired at other places of education. It is this reflection arising out of the history of the Warrington Academy, which induces me to request a little space in your Repository, for some remarks on a subject to which I think the public mind amongst us is not sufficiently alive—I mean *the necessity of a Dissenting education for Lay Dissenters.*

I shall not enter into any arguments to prove, that it is of vital importance to the permanence of the Dissenting cause, that the higher classes of our laymen should be retained amongst us by every honourable method. The thing is too obvious for argument, and my wish is rather to shew, how essential it is to the attainment of this, that the education of youth should be carried on and completed as much as possible within our own bosom. Nor shall I think it necessary to prove, that a parent infringes no right of conscience in his child when he endeavours to subject his mind to those impressions which will naturally dispose him to continue a dissenter. These chimerical rights of conscience have been pushed so far, that it has been held unfair to teach a child even the being of a God, until he was of an age to judge of the argument; and certainly if the principle were good for any thing, it must be good even to this monstrous extreme. But every judicious parent acts on the belief that it is his duty as early as possible to impress on his child's mind those principles by which he wishes his future conduct to be regulated, and to subject him to those influences which shall most effectually conspire with his direct instructions. The only question then can be, "Are my own principles, as a Dissenter and a Unitarian, of sufficient importance, to make me wish that my son should continue in the profession of them?" If there be any one amongst us who hesitates to answer this question in the affirmative—if there be any one calling him-

self a dissenter who does not think, that in doing what he can to perpetuate the number and respectability of the dissenting body, he is discharging a duty to the civil liberties of his country, and the true interests of religion—if there be any one calling himself a Unitarian, who cares not whether his children will bear their testimony to this fundamental doctrine of reason and scripture, or relapse into conformity with a Trinitarian church, I cannot expect that any appeal of mine will rouse him to a proper feeling on the subject. If, however, there should be any, who do value their own religious principles and wish their children to adhere to them, and yet think they may safely leave them to associate almost exclusively with members of the establishment, or join habitually in its worship, during the period of their education, they must be very little aware of the effect which habit, combined with the other motives which draw back dissenters to the bosom of the church, is likely to have upon them in future life.

It is not in the earlier part of education that dissenters are chargeable with this carelessness or inconsistency. Their children, if sent from home, usually receive initiatory learning at Dissenting Schools; and certainly whatever may have been the case, no one now can plead that he is under the necessity of sending his son to a school kept by a member of the Establishment, because he could not be made a good scholar any where else. Formerly, a school terminated the education of all, but those intended for professions, or of young men of great expectations; it still does of a large number amongst ourselves, and still more generally among the orthodox Dissenters. For many years past, however, the increased desire of knowledge, which has arisen, among other causes, from the improving condition of the community at large, has created a necessity for extending the limits of a course of education. Parents naturally wish their children to possess something beyond the mere elementary knowledge which can only save them from the imputation of ignorance —to know something of the wonders of natural and mental philosophy—of those principles of political science which are deduced from the History of Man, and the investigation of his moral nature; of the literature of their own and foreign nations, which forms so large a topic of discussion in every refined society. To meet this increased desire of knowledge, the plan of education amongst us has been enlarged. At Daventry, at Hackney, at Warrington, at the Academical Institution formerly in this place, and now removed to York, it has been made an object to prevent the necessity of our youth being sent to English or Scotch Universities for the completion of their studies, by offering them an opportunity of pursuing a similar, in some points even a more extensive, course. The Trustees of the last mentioned institution have very recently laid the particulars of the plan of study pursued there before the public, who can thus judge how far it is calculated to attain the end which it proposes. I believe few will deny, that a young man who has been led through such a course, with proper attention on his own part, will have acquired an extent and variety of knowledge, and a general enlargement of mind, of which he will continue to reap the fruits as long as he lives.

The number of Lay-students at York has varied, but I think it never has been such as might have been expected from the numbers, opulence, and love of knowledge which are to be found in that class of Dissenters, with which it is virtually connected, though it disclaims all party objects, and opens its doors, without regard to religious denomination. This has been owing in a slight degree perhaps to young men having been sent to an English University, more, I am inclined to think, to their increased resort to the Scotch.

I believe that very inaccurate ideas prevail respecting the discipline and course of education at the Scottish Universities; for I can hardly suppose that if they were accurately known, parents would not be deterred from exposing their children to the hazard of wasting at least, if not misemploying, so precious a portion of their lives. In none of them is there any kind of discipline or controul over the students, beyond fines for non-attendance, or non-performances of exercises; in the University of Edinburgh not even this degree of super-

intendance is exercised, except in the lowest classes, those of the languages, which very few Englishmen think of entering; such is the miserable state of classical learning there. The Professor receives his fees at the commencement of the session, *authorizes* the student to attend his lectures, but never considers it as his duty to observe whether he really does attend, or call him to account if he plays truant.

Now there may be something very attractive to a juvenile fancy, in the prospect of this emancipation from constraint; but should it not be exactly in the same degree alarming to a prudent parent? To what hazard does he put both the morals and intellectual improvement of his child, by sending him at the age perhaps of sixteen, just emerging from the watchful discipline of a school, to a land of strangers, to associate with the promiscuous crowd, which such a place of education collects, far from the sight of all whose authority might have influence over him! What will it avail that different branches of science are taught by men of the first eminence, if it is left to the option of a youth, in whom the habit of application cannot be very strong, supposing it to exist at all, to determine how often he will attend their lectures? I impute no blame to the eminent men who teach in that University; for I am not sure that upon the whole things are not best as they are: but I am sure that any parent who sends a son thither, unless his habits of application and self-government are most decidedly fixed, exposes him to a very awful risk.

At the University of Glasgow, more care is taken to secure the regular attendance of the students at the hours of lecture, though they are equally masters of the rest of their time. The system of examinations, though much less efficacious than it might be made, awakens diligence and emulation. But the excessive numbers which crowd the class-rooms of that University, make it almost impossible that the proficiency of a student should be such as it might be, where more attention can be paid to each individual. The classes of Greek and Latin shew the evil of excessive numbers most strikingly, both because the overflowing is the greatest in them, (a Scotch College being not only a College, but a grammar school) and because it is far more difficult to teach a language accurately to such a multitude, than to lecture with effect on chemistry or moral philosophy. The defect is not in the teachers but in the system. The professor of Greek stands deservedly high in reputation, not only as a scholar, but as a disciplinarian and a lecturer—but he cannot, any more than the French Marshal who was sent to defend Lyons, *achieve impossibilities*. I leave it to any of your readers to calculate, how often each individual *can* be examined in a class of 150, meeting for examination once a day; and to all who have attempted to teach a language to say, what effect they could expect to produce under such a system. Some may be disposed to argue with Dr. Paley in a similar case, "that we must sow many seeds, to raise one flower;" that we must take the chance of instruction being improved by those to whom it is addressed; and that more than this is impossible, where many are to be taught at once. This may be satisfactory to one who reasons on the matter, without any personal interest; but I should think no parent would very calmly contemplate the probability that his *own son* might be represented by one of the seeds, which, by this broadcast sowing, are lost, or choaked, or at best get *no depth of earth*, when a little care in the placing and the covering would have secured its vigorous growth and abundant productiveness.

Is it presuming then too much to hope that those parents among us, who are tempted by the name of a University to send their children to finish their education at either of the places to which I have alluded, will consider with themselves, whether they have that decided turn for study, which can dispense with all superintendance of the employment of their time; and such a strength of good principle as will be in no danger from the removal of old restraints, and the occurrence of untried temptations. If not, perhaps they may think that they shall consult their intellectual and moral improvement better by placing them in a situation, such as the institution at York presents, where under the immediate observation of their teachers, their se-

veral peculiarities of intellect or temper can be perceived and remedied; and, collected in one domestic establishment, they are removed from the risk of promiscuous society, and incited to correct deportment by a knowledge of the notice that is taken of their conduct.

The expences attending the two modes of education are not so easily compared, since a session at a Scotch University lasts barely six months, and at York rather more than nine. I believe few will think that the terms at the latter place could be lower than they are stated* in the paper circulated by the Trustees, without injury to those concerned. As to the incidental expences of books and clothes, &c. it rests with every parent to fix them as he pleases. They may be moderate or extravagant as he is profuse, or economical in his allowance to his son. Something must be left to a young man's own discretion: it is one great object of an academical education to teach this discretion, by leaving him more to himself than he has hitherto been left; and thus preparing him to become entirely his own master. I would only ask, where are those habits most likely to be acquired which lead to profuse expenditure? Where young men are subject to no controul as to the choice of their society, and the place and manner of spending their time, or where they are under the salutary restraints of academical discipline?

I may seem to your readers, Sir, to have wandered a good deal from the subject which I professed to discuss; but if they will consider that the Institution to which I have referred is the only one in which a *Lay Dissenter* can receive a *Dissenting education*, after leaving school, they will see that the deviation is not so wide as it might appear. Hoping that by calling their attention to an important subject, your Repository may render another service to the cause of religious truth and liberty, I subscribe myself

A Friend to the Permanence of Unitarian Dissent.

* One Hundred Guineas for the expences of boarding, lodging and tuition.

Sir,

THE subscribers to the Unitarian Fund must have been highly gratified with the list of pulpit-subjects, and the plan of sermons, furnished by their intelligent and laborious Missionary, Mr. Wright, in your last Number (pp. 259, 260); but some serious doubts have arisen in my mind, with regard to the propriety of "No. 32, The Existence and Influence of the Devil," as a topic for popular preaching. Is the doctrine of the New Testament sufficiently clear upon this point to warrant a Missionary in deciding upon it? Is it not, upon the whole, probable, that our Lord and the apostles believed, in some degree, in some sort of evil spirit? Does not the statement of such a subject shock and terrify serious Christians, holding the vulgar faith, and close their ears against a missionary? And does it not furnish low-minded, irreligious men, who will not examine the scriptures, and who care nothing about missionary preaching, with an authority for scoffing, and introduce the maxim of "no devil" into alehouses and other places of like character, where it will be esteemed a licence to vice! Above all, is it not generally dangerous to pull down, rather than to build up the faith of the common people, and would it not answer every purpose of the worthy missionary, to assert the sole, all-perfect, and infinitely just and merciful government of Almighty God?

Submitting these questions to your readers generally, and to Mr. Wright particularly, I am, Sir,

A Subscriber to the Fund.

Sir,

LET your readers look into the Evangelical and Methodist Magazines, and they will be astonished at the vast sums of money raised amongst the denominations who respectively support those works, in aid of religious charities: but their astonishment will cease, when they see how those sums are raised, namely, by numerous *subordinate* and *auxiliary* societies, where the whole population of the sect is embodied, where the poor man gives in his sixpence and the child its penny.

From this management, Unitarians may take a lesson. Their institutions

stand in need of support; and I would recommend that in every congregation there be an *Auxiliary Society* in behalf of one or more Unitarian object, the Fund, the Academy, York College, the Christian Tract Society, the (London) Unitarian (Book) Society, or some one of the Country Book Associations. Where the income of the *Auxiliary* Society is considerable, it might be divided according to the discretion of the members, amongst several or even all of these institutions.

The benefit of Unitarian Auxiliary Societies would not be confined merely to the institutions which they would assist. These minor associations would draw forth the young people of a congregation, encourage their zeal and public spirit, and prepare them for usefulness. Ministers who should sanction them, would, I apprehend, find them in a few years no mean supports of their ministry.

Happy should I be if this suggestion should produce the effect designed, and I should be gratified if the Rules of the first Auxiliary Society were to be inserted in your Magazine. For one, I mean to make the attempt, which I recommend to my brethren.

An Unitarian Pastor.

Occupations and Miracles of King Ferdinand VII.

[*From the Morning Chronicle.*]

THE occupations of King Ferdinand during his captivity in France were alluded to by Mr. Whitbread in parliament. We have been, through the favour of a valuable correspondent, put in possession of the authentic document, setting forth the holy and miraculous works performed by Ferdinand, and we have been presented only by the overflow of temporary matter; from making an extract for the improvement of our readers. The document is a Sermon, preached by Don Blaz de Ostoloza, Chaplain Mayor of his Catholic Majesty, and his Confessor. The following is an extract.

The Confessor begins by giving a picture of the life of the King at Valency:

"The King," says he, "rose at eight o'clock, heard mass, breakfasted, made afterwards a party at billiards, entered his closet to read his letters, or some portion of holy writ, *embroidered at the tambour till two o'clock*, at which time he took a short airing in a carriage—he dined on his return—made a short prayer, received his brothers, or those who were admitted to pay their court to him, supped, and before going to bed recited with all his household the Litanies, which he toned himself. An agent of Napoleon, whose impious presence he was forced to endure, employed all means of seduction to draw the infant from his holy occupations. He brought a troop of female dancers from Paris, and even his own wife to endeavour to charm the King; but I perceived by certain signs (adds the Confessor, whose words we translate literally), that the breasts of these women indecently exposed, were beginning to have a dangerous effect on the Prince, who was ready to fall into the seventh deadly sin. I admonished him in time, and like the slave of Potiphar, Don Ferdinand escaped these new syrens.

The King was above all things incensed at the poverty of the chief altar of the parish of Valency; and at there being in the chateau, a playhouse, while there was neither a chapel nor an oratory—while the people were luxurious in their furniture and feasts, and miserable in the decoration of their temples. The King embroidered himself a beautiful robe of white silk, with gold pullets and gold fringe, for the Virgin. He had raised a superb altar, gilt, and he sometimes served himself the mass at the feet of the Queen of the Angels. The Queen of the Angels was most sensible of these royal attentions, and manifested to him her content by many signs. It happened in particular that one night an ecclesiastic of the district being overcome with sleep in the church, the Virgin appeared to him as coming out of the altar—She advanced towards the ecclesiastic, made several turns round him to display the elegance of her toilette, and said to him, sighing, that her son received the vows of the King in recompence of the fine robe that he had given her; that the Spanish princes would not remain long without being delivered; and that they must form an order of the Holy Sacrament, with which all the chevaliers should be armed for his defence.

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The Priest much touched by this speech, awakened, and came to me to reveal the miraculous vision, but I answered by assuring him that the *Holy Virgin had already said as much to the King himself*, who in thanking her had promised, that on his return to Spain he would make her worship flourish over all the provinces subjected to his dominion."

Monumental Inscriptions.

SIR,

READERS have different tastes. Mine is perhaps peculiar: I take great and peculiar pleasure in perusing the lines of affection and sorrow inscribed on tomb-stones. Of these inscriptions I have a collection, and if you shew your assent by the insertion of the present article, shall send some of the most interesting of them, from time to time, for the Monthly Repository.

SEPULCHRALIS.

No. I.

On a monument fixed to the South wall of Lambeth Church, at a little distance from the South-East door:

Near this place are the remains of
WILLIAM BACON,
of the Salt-Office, London, gent.
who was killed by thunder and lightning
at his window, July the 12th, 1787.
Aged 34 years.

By touch ethereal in a moment slain,
He felt the power of death, but not the pain;
Swift as the lightning glanc'd his spirit flew,
And bade this rough tempestuous world adieu.
Short was his passage to that peaceful shore,
Where storms annoy and dangers threat no more.

No. II.

On an altar-tomb of stone, at the south side of the East end of Lambeth Church Yard:

Here lyes what remains of
MRS. ANN JEFFERIES.
Whose maiden name was Heath.
Ob. May, 1735.
Once
Neat and yet genteel, handsome and agreeable, sweet in her manners,
Innocent in her life, generous and obliging, sensible and discreet.
Now
Food for worms, and cloathed
With the deformity of the grave.

But, reader, don't think
Such worth shall lye buried in oblivion.
No—be assured she shall find
What she ardently wish'd for,
A happy immortality.

What though no costly urn preserves her dust,
Nor hallowed walls support her marble bust,
There is—from whom her form shall never part
Till the last pang shall tear it from his heart.

Newington Green, May 1, 1815.

SIR,

THE following article is the substance of a Discourse delivered soon after the repeal of the penal statutes which existed against Unitarians. If deemed worthy of insertion it may serve perhaps to keep the principles of dissent and the love of religious liberty awake in the minds of your readers. I am,

Yours truly,

J. G.

Christianity, though the best system of religion, has been treated as if it were the worst. The constituted authorities, civil and ecclesiastical, were leagued together to put down the rising cause of the prince of peace; employing such means as seemed most effectual to accomplish the purpose—reproaches, threatenings, prosecutions, fines, imprisonment, torture and death.

Hitherto Christianity, like virtue in adversity, appeared in its genuine purity and native excellence. So innocent, so mild, so graceful was she even in the sighs and tears which cruelty and oppression wrung from her, that many of her enemies fell in love with her beauty. While Christians were united in the bond of charity they were mightier than their adversaries, though they only opposed mercy to cruelty, and mildness to violence. Overcoming evil with good they mightily grew and prevailed.

In the course of a few centuries, however, the strange phenomenon appeared, of Christianity turned persecutor; nay, of Christianity persecuting Christianity, which has continued to the present time. The cause of this unchristian conduct in professed Christians lies on the very surface of history. No sooner was Christianity endowed by Constantine, established by law, allied to the state,

clothed with political authority and armed with civil power, than it began to persecute. This, with all lovers of religious liberty, will ever be an unconquerable objection to ecclesiastical establishments. Their history is the history of persecution, written with the blood of the innocent, which yet crieth to heaven for vengeance. There never was a religious establishment which did not persecute. Heathenism, and Judaism, and Christianity, and Popery, and Protestantism, and Lutheranism and Calvinism, and Episcopalianism, and Presbyterianism, have all persecuted in their turn, when established by law and armed with political power.

We are now speaking of what establishments have been, not of what they may be. They have been losing their intolerant spirit because in their old age they have lost their strength, and we can confidently predict that the time is not far distant, when every sect will be, if not equally endowed, at least equally LEGALIZED with the established sect.

The aspect of the present times is interesting to those who value the rights of conscience, and excites at once their gratitude and their hope. They can now turn their view from the rise and progress of ecclesiastical tyranny to its decline and fall. The cause of religious liberty is gaining new triumphs and receiving fresh accessions of strength. Public opinion is coming in with a growing stream: it has already reached the seat of legislation and caused the whole fabric of intolerance to shake. Legislators are now convinced that the sacred rights of conscience must be respected, and have removed some unjust, disgraceful and oppressive statutes from the statute-book. There are no denominations of Christians in the British empire that are not now tolerated. Even those who have been most obnoxious to persecution, are now put upon the level of other Dissenters. They can now meet for worship without acting illegally, and may publicly impugn the doctrine of the Trinity without danger of fine or imprisonment. A few months ago the sword was suspended over their heads: now they are covered with the shield of legal protection.

It is not merely on our own account that we are called to rejoice in the growing success of the cause of religious liberty. Our benevolence is awakened as well as our gratitude. We would have other nations enjoy the privileges of our own; and therefore hail with joy every act of British legislation, that holds out to other states an example of justice and liberality. The abolition of the slave-trade by this country will probably effect its abolition over all the world; and the annihilation of persecution in this nation, may be the means of terminating its existence in all the nations of Europe. This would crown us with greater glory than all the triumphs of fleets and armies.

Such glory, however, is not yet merited. Much, it is true, has been done, but much yet remains to be accomplished. Lollard's tower has been dismantled, but it ought to be entirely demolished. Dissenters are permitted to worship God according to the dictates of their conscience, without incurring fine or imprisonment, yet still they are only *tolerated*. The liberty they enjoy is still considered as a privilege granted, and not as their inalienable birthright: they do not hold it by the original charter of heaven, but by a grant of usurped prerogative. What heir to an estate would be content to enjoy his inheritance by the sufferance of that usurped authority which wrested from him his original legal title? If we were content to hold our liberty of worship and profession by such a tenure, it could never be considered as sure to us or to posterity. The right to give, implies the right to take away or withhold: the gift may be recalled or discontinued; and though legislators of the present day may not be disposed to exercise this authority, we have no certain pledge that others will not. Thus, while under the Act of Toleration we hold our rights only as privileges, and we hold our privileges by no certain tenure—by no sure title. We are as the Israelites in Egypt: when the old king lived to whom Joseph was minister, it was well with them—but when another king arose who knew not Joseph, they were stripped of their privileges and made to groan with bondage and oppression.

The precariousness of their religious liberty is not the only grievance of which Dissenters have yet to complain:

it is not merely insecure, but incomplete. They lie under civil disabilities which mark them out as a degraded *caste*. Every thing of this nature is as impolitic as unjust; for as union is strength, that must be the best policy which unites all the members of the state by equal rights—which avails itself of the wisdom of the wise and the virtue of the good, without regard to controverted opinions.

This begins at last, after many ages of experience, to be properly understood: its utility is no longer a theory,—the experiment has been made, and its beneficial results have been seen and felt. In this the British Empire has not the glory of taking the lead and showing others the way, but the disgrace of reluctantly following, and of remaining far behind. America, Holland, Switzerland—even France, would teach us political wisdom towards religion.

As it is impolitic, so it is unjust to withhold any civil rights from any religious sect. Is it just in any subordinate authority to punish for obedience to the highest authority? The man who complies with the dictates of conscience, obeys the highest authority, and he is punished for that obedience when it subjects him to any civil disadvantage.

As legislative interference with conscience is unjust towards men, so it invades the prerogatives of God. It is a duty, therefore, which we owe to the Most High, to ourselves and to posterity, to insist on complete, unqualified, untolerated religious liberty—not craving it as a boon, but demanding it as our right. The legislature is not our donor, but our debtor. There is no objection to receiving the amount yet due by instalments, if it be inconvenient to render the whole sum at one payment. Let it be well understood, however, that part has been received, and not the whole; and that part has been taken as a pledge, and not as composition for the whole.

The most bigoted in the priesthood and the most illiberal in the establishment, are now convinced that some respect must be shown to the rights of conscience; and that the old system of intolerance cannot be preserved entire. They are perhaps willing to sacrifice part that the whole may not perish; as in a storm, part of the cargo is thrown overboard to save the ship. But if such be their sparing mercy towards persecution, Dissenters ought surely to show it no compassion. Long has it prevailed against them, but if they be firm to their principles, they will behold it fall to rise no more.

We have comparatively but little to do. Other men laboured and we have entered into their labours: they cleared the ground, laid the foundation and raised the bulwarks of religious liberty in perilous times. We have only to add what they left undone, and finish the good work.

Much seems to have been done in our time, yet the good work has advanced but slowly. Some have stood all the day idle—some have said with with the Jews of old, "the time is not yet, the time is not yet;" others have gone about like those who weakened the hands of good Nehemiah, preaching fear and despair, saying, it is safer that Dissenters should be only on sufferance, than that Catholics should come into office and power.

Public opinion is irresistible, except when divided against itself. Had all Dissenters been as stedfast and unwearied in their resistance of persecuting principles and measures, as the Quakers have been, intolerance had been long since driven from the British empire.

That body of public opinion which operates any great change on the state of society, is made up of many individual opinions collected together. No one ought, therefore, to consider himself as the small dust in the balance, but should put his weight of influence into the right scale at the best time. Now is the favourable time—now is day of salvation; or at least it is now nearer than when we first believed.

SIR,

SEVERAL of your correspondents have at various times given us the fruit of their researches into what may be called the antiquities of English Unitarianism. In reading their communications it has frequently occurred to me that it would be very useful, if we were to attempt to bring together in your work, the names of all the avowed and publicly-known Unitarians in England, from the times of the Reformation to those of Priestley and Lindsey. The list might be attended with brief sketches, but not

more, of their lives, and a catalogue of their publications. Some justice would thus be done to the memory of these much-injured confessors, and materials would be brought together for a complete history of heresy in Great Britain. In compiling such a list, great use may be made of the writers against the Unitarians, of whom, also, a list would be amusing, and helpful to the ecclesiastical historian. I should reckon upon the aid of your well-read and able correspondent, *Vermiculus*, in this work.

EPISCOPUS.

Book-Worm. *No. XXI.*

SIR, *April* 23, 1815.

THE last Piece annexed to the "Fifty Reasons" of Anthony Ulrick, is attributed to the Duchess of York, the eldest daughter of the Earl of Clarendon, by whom she had been educated in the strictest forms of the established of the Church of England. The duchess for some years after her marriage, probably till her father's exile, in 1667, had been regarded as a Protestant. She, however, drew up or adopted the following paper, which, after her death, was shewn to Burnet by the duke, "all writ in her own hand." (O. T. 1. 309.)

A Copy of a Paper written by the late Duchess of York.

St. James's, Aug. 20, 1670.

It is so reasonable to expect, that a person always bred up in the Church of England, and as well instructed in the doctrine of it as the best divines and her capacity could make her, should be liable to many censures for leaving that, and making herself a member of the Roman Catholic Church, to which, I confess, I was one of the greatest enemies it ever had, that I choose rather to endeavour to satisfy my friends, by reading this paper, than to have the trouble to answer all the questions that may daily be asked me: And first, I do protest in the presence of Almighty God; That no person, man or woman, directly nor indirectly, ever said any thing to me (since I came into England) or used the least endeavour to make me change my religion: It is a blessing I wholly owe to Almighty God; and, I hope, the hearing of a prayer I daily made him, ever since I was in France and Flanders; where, seeing the devotion of the Catholics, (though I had very little myself) I made it my continual request to Almighty God, that if I were not, I might before I died, be in the true religion: I did not in the least doubt, but that I was so, and never had any manner of scruple till November last; when reading a book called "The History of the Reformation," by Dr. Heylin,* which I had heard very much commended, and had been told, if I ever had any doubt in my religion, that would settle me: Instead of which, I found it the description of the horridest sacriliges in the world; and could find no reason why we left the Church, but for three the most abominable ones that were ever heard of among Christians: First, Henry VIII. renounces the pope's authority, because he would not give him leave to part with his wife and marry another in her lifetime: Secondly, Edward VI. was a child, and governed by his uncle, who made his estate out of church lands.

And then Queen Elizabeth, who being no lawful heiress to the crown, could have no way to keep it, but by renouncing a church, that could never suffer so unlawful a thing to be done by one of her children.

I confess, I cannot think the Holy Ghost could ever be in such councils; and it is very strange, that, if the bishops had no design, but (as they say) the restoring to us the doctrine of the primitive church, they should never think upon it till Henry VIII. made the breach, upon so unlawful a pretence.

These scruples being raised, I began to consider of the difference between the Catholics and us, and examined them, as well as I could, by the holy scripture; which, though I do not pretend to be able to understand, yet there are some things I found so easy, that I cannot but wonder I had been so long without finding them out: As, the real presence in the blessed sacrament; the infallibility of the church; confession, and praying for the dead. After this, I spoke severally to two of the best bishops we have in England,† who both

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* In the following passage Father Orleans attributes the *conversion* of the Duke as well as his Duchess to this work, which James met with at Brussels. "Ce fut à Bruxelles, au sortir de France, qu' ayant assez de tems pour lire, il tomba sur l'Histoire d'Heylin. Il la lut avec attention, et au travers des divers pretextes dont les Protestans s'efforcent de colorer le schisme de leur pais, il reconnut évidemment que cette separation si contraire à la maxime d'unité qui est le fondement de l'Eglise, étoit, en effet, l'ouvrage des passions humaines. La Duchesse d'York, par un évenement remarquable, fut converti en lisant le même livre." Hist. des Rev. iii. 386 and 388.

† In the margin these are described as Sheldon, Archbishop of Canterbury, and Blandford, Bishop of Worcester. According to Burnet, Morley, Bishop of Winchester, "had been her father confessor. She practised secret confession to him from the time that she was twelve years old. And

told me there were many things in the Roman Church, which it were very much to be wished we had kept; as confession, which was, no doubt, commanded by God; that praying for the dead was one of the ancient things in Christianity; that for their parts they did it daily, though they would not own it: and afterwards, pressing one of them very much upon the other points, he told me, that if he had been bred a Catholic he would not change his religion; but, that being of another church wherein he was sure were all things necessary to salvation, he thought it very ill to give that scandal, as to leave that church wherein he had received his baptism.†

All these discourses did but add more to the desire I had to be a Catholic, and gave me the most terrible agonies in the world within myself. For all this, fearing to be rash in a matter of that weight, I did all I could to satisfy myself; made it my daily prayer to God to settle me in the right, and so went on Christmas-day to receive in the King's Chapel; after which I was more troubled than ever, and could never be in quiet, till I had told my desire to a Catholic, who brought a priest to me, and that was the first I ever did converse with, upon my word. The more I spoke to him, the more I was confirmed in my design; and, as it is impossible for me to doubt of the words of our blessed Saviour, who says, the holy sacrament is his body and blood, so I cannot believe, that he who is the Author of all Truth, and who has promised to be with his church to the end of the world, would permit them to give that holy mystery to the laity, but in one kind, if it were not lawful so to do.

I am not able, or, if I were, would I enter into disputes with any body; I only in short, say this for the changing of my religion, which I take God to witness I would never have done, if I had thought it possible to save my soul otherwise. I think I need not say it is not any interest in this world leads me to it: it will be plain enough to every body, that I must lose all the friends and credit I have here by it; and have very well weighed which I could best part with, my share in this world or the next: I thank God I found no difficulty in the choice.

My only prayer is, that the poor Catholics of this nation, may not suffer for my being of their religion: That God would but give me patience to bear them, and then send me any afflictions in this world, so I may enjoy a blessed eternity hereafter.

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when he was sent away from the court he put her into the hands of Blandford." (O. T. i. 309).

† In the margin this declaration is attributed to *Blandford*.

There was published in 1707, a collection of "Speeches," &c. attached to the works of Sir Charles Sedley. Among these I find (p. 92) "A Letter from the E. of Clarendon to his daughter Ann, Duchess of York, on her turning Roman Catholic." The Earl acquaints her of an account which he had received from Paris, that the English Ambassador there had declared, "that the Duchess had become a Roman Catholic," having left, as her father goes on to complain, "the church the best instituted and most free from errors of any Christian church in the world." To detain his daughter in that church, or to reclaim her from her wanderings, he uses the following liberal reasonings, which the true sons of an established church are little disposed to adopt, except in cases of evident necessity, though they have been long familiar to the inconsistent Hoadleyan Clergy.

"The common argument, that there is no salvation out of the church, and that the Church of Rome is the only true church is both irrational and untrue. There are many churches in which salvation may be attained, as well as in any one of them, and were many even in the apostles' times, otherwise they could not have directed their epistles to so many churches, in which there were many different opinions received, and very different doctrines taught. There is indeed but one faith, in which we can be saved, the steadfast belief of the birth, passion, and resurrection of our Saviour; and every Christian that receives and embraces the faith is in a state of salvation. If the apostles preached true doctrine, the reception and retention of many errors do not destroy the essence of Christ." On the Roman Catholic's plea of Universality and Extent he observes, "they who would imitate the greatest part of the world must turn heathen; for it is generally believed that above half of the world is possessed by them, and the Mahometans possess more than half the remainder, and there is little question that of the rest which is inhabited by Christians one part of four is not of the communion of the Church of Rome; and God knows, in that very communion there is a great discord in opinion and in matters of as great moment as is between any other Christians."

From reasoning, Lord Clarendon thus proceeds to intreat, and even to alarm and threaten: "I beseech you to consider, that if you change your religion you renounce all obedience and affection to your father, who loves you so tenderly, that such an odious mutation would break his heart. You condemn your father, and your *mother* (whose incomparable virtue, piety and devotion have placed her in heaven) for having impiously educated you, and you declare the church and state (to both which you owe reverence and subjection) to be in your judgment antichristian. You bring irreparable dishonour, scandal, and prejudice to the Duke your husband—and all possible ruin to your children, of whose company and conversation you must look to be deprived. For, God forbid, that after such an apostacy, you should have any power in the education of your children:" Having here displayed that contempt of the rights of conscience and of private judgment, common to the Protestants of his age,* in conclusion, he thus warns his daughter, "There are many absurdities in the Roman religion inconsistent with your judgment and understanding. So that before you can submit to the obligations of that faith, you must divest yourself of your natural reason and common sense." Who would suppose that Lord Clarendon professed to *keep whole and undefiled*, in common with the Roman Church, the article of *Original* or *Birth-Sin*, and the doctrines of the Nicene and Athanasian creeds; doctrines, according to Bishop Hurd, "at which *reason stands aghast and faith herself is half confounded*?"

Burnet says of this letter to the Duchess, "Her father when he heard of her shaking in her religion, was more troubled at it than at all his own misfortunes. He writ her a very grave and long letter upon it, enclosed in one to the Duke. But she was dead before it came into England" (O. T. i. 310). Of the circumstances attending her decease which happened March 31, 1672,† he says, "A long decay of health came at last to a quicker crisis than had been apprehended. All of the sudden she fell into the agony of death. Blandford [Bishop of Worcester] was sent for to prepare her for it and to offer her the sacrament. Before he could come, the Queen came in, and sat by her. He was modest and humble, even to a fault. So he had not presence of mind enough to begin prayers, which probably would have driven the Queen out of the room. But that not being done, she pretending kindness would not leave her. The bishop spoke but little and fearfully. He happened to say, he hoped she continued still in the truth. Upon which she asked, 'What is truth?' And then, her agony increasing, she repeated the word Truth, Truth, often; and in a few minutes after she died." (O. T. i. 309)

The Duchess of York scarcely exceeded the age of 36. She has the rare fortune to appear in the British History as the mother of two queens, one of the numerous instances of parents whose *children come to honour and they know it not.*

VERMICULUS.

Sir,

THE Trinity Bill, which received the Royal Assent, July 21st, 1813, has established the liberties of the Unitarians of England and Scotland, on a secure foundation. It is to be regretted, however, that it makes no provision for the freedom and safety of the *Irish Unitarians*, although there are, as I have been informed, *several severe statutes* in force against them. This defect of the Bill is the more surprising, as in the first draft of it, which passed the House of Commons, inserted in your work, viii. 544, 545, it extended to Ireland as well as Great Britain.

Perhaps some of your readers may explain the matter. Would it not also be well to state in the M. Repos. the enactments of the statutes in question?

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* Even the Long Parliament, the champions of *civil* liberty, demanded of Charles 1st, in 1642, as to Papists, "that their children shall be brought up in the Protestant religion," and "that the laws against Popish recusants shall be put in effectual execution." See the *Humble Petition and Advice*, No. 6 and 7, in Ludlow i. 34.

† Lord Clarendon did not long survive his daughter. He died at Rouen, in December, 1673.

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By bringing the matter into discussion, you may turn the attention of Mr. Wm. Smith to Ireland, the only part of the British dominions where he can earn further applause by freeing Unitarians from civil penalties.

HIBERNICUS.

SIR,

IN your *Christian Reformer*, which well answers its title, you are giving a catalogue of a *Cheap and Useful Library*. A more valuable paper cannot be conceived. I wish some of your correspondents would undertake a similar article, on a larger scale, for the Monthly Repository. What I want is a specification of such English books as are proper for a serviceable library, in the departments of theology and general literature, to occupy the shelves of one who, though engaged in trade, has yet some time and taste for reading, and who desires above all things to train up his family in habits of reading and thinking. It may be proper to add that the catalogue here requested should be considered as drawn up for the use of such as are able and willing to spare a few pounds for the improvement of their minds.

AN ENGLISH SCHOLAR.

Newport,
Isle of Wight, May 4, 1815.

SIR,

ALTHOUGH I do not pretend to commanding talents, nor am I vain enough to imagine that my dicta are to be received as the oracles of truth and wisdom themselves; yet I confess I did expect that my letter to you, which appeared a short time since in the Repository, [ix. 627, 628.] relative to a fund for the support of Unitarian congregations, would have either met with approbation, or been animadverted on as impracticable. That the plan is attended with beneficial effects, the cause of our brethren the Methodists fully, in my opinion at least, demonstrates. But if there are valid reasons against Unitarians adopting it, I should be glad if any of your correspondents would point them out.

It appears to me that much good might be done to the cause, with little expense, were Unitarians (in those places where they cannot support a minister) to hire a room, conduct the worship among themselves generally, and have any of the neighbouring ministers to preach at intervals, as it might be convenient for them to leave their own congregations. The expense attending this plan would be, the hire of the room, and the traveling expenses of the ministers; both of which I would propose to defray from a fund to be raised by general subscription in the different Unitarian congregations throughout the kingdom. Few ministers would, I imagine, refuse their time and exertion in this way, if they are secure of their expenses being paid, which they have a just right to expect. And by hiring a room, which may be fitted up with moveable forms and benches, several persons might have an opportunity in a very economical manner of hearing Unitarian doctrines. And should the experiment not succeed in any place where a trial is made to raise an interest, the pecuniary loss would be far less than where chapels have been either purchased or erected. It is also desirable and politic in the first establishment of an interest, not to require much *pecuniary* sacrifice from the new converts; for until a person is somewhat grounded and settled in the faith, it is most probable that application made to him for pecuniary assistance will send him back to his old connexion: in which case we not only lose the support of his purse, but also of his countenance, which is a material thing; for there are many persons who are in a sort of "straight betwixt two" opinions, and who in this state of uncertainty will decide on worshiping where there are some few to keep them in countenance.

Requesting an early insertion of these hints, I am,

Yours, &c.

JOHN FULLAGAR.

P. S. Since writing the above I have seen in the last Repository (p. 261.) an account of a meeting at Manchester, where one of the speakers is reported to have said facetiously, we want not "Unitarian HEADS, but Unitarians LUNGS and Unitarian LEGS." Now I have little doubt of our having Unitarian lungs and legs, if by raising a fund, we secure the owners of the lungs and legs those comforts which will tend to preserve both the one and the other.

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Blackheath, May 8, 1815.

SIR,

IF your correspondent of the last month, (p. 216) "A Member of the Established Church," happens to be unacquainted with Dr. John Taylor's Key to the Writings of St. Paul, I beg leave, through the medium of your Repository, to recommend it to his perusal. To enter upon a ground of argument which seems to me to have been fully explored and cleared, was not my intention.—I am ready to acknowledge that some of my reasons for rejecting the system of Calvin ought not "to have weight" with any Christian, who, finding "a doctrine of scripture, correctly understood" (as he supposes) "to be repugnant to his reason, and moral feeling, believes still, that he as a Christian is bound to yield an assent and to act accordingly." The obligation appears to me not merely questionable but impossible; and for the following reasons: Christianity which appeals to our reason and moral feelings, for it is addressed to men, cannot oblige to the surrender of them. The question is not now, whether Calvinism be or be not repugnant to our reason and moral feeling, but whether, admitting for the present, that it is in opposition to both, and is also a doctrine of scripture, correctly understood (as seems to me), I as a Christian am bound to receive it. Since Christianity addresses me as a rational being and a moral subject, and demands to be received by me because I have understanding to perceive evidence, and a moral faculty to feel the obligation of divine authority, it cannot at the same time demand that I receive as a part of it what appears to me contrary to reason, and what is felt by me to be irreconcileable with my moral nature. This it cannot do, because it cannot bind me in obligations that annul one another, and because the infinitely wise God is not the author of contradiction. The conclusion is, that the supposed obligation is an impossible one. Again: If the obligation does exist the Christian is prohibited to require any internal evidence that the scriptures of the New Testament are a divine revelation. Let it be maintained, that, being assured of the truth of the Christian history, as it is recorded in the several books of the New Testament, he is obliged to accept as matter of certain inspiration whatever is contained in those books, even though parts should be found against which the rational and moral nature of man must protest; with what consistency can he require the internal evidence of harmony between the parts which compose the volume? If it may want the evidence of consistency with the moral character which it asserts of God, why may it not want any and every other internal mark of truth, and divinity, and yet bind to unbounded assent? If the Christian by receiving the facts of his religion has incurred such an obligation as is supposed, should he even find contradictory assertions in the books which record those facts, his faith must assent to both. But this is impossible, and therefore the obligation is impossible. Lastly: Many wise and good men, and excellent Christians have been of opinion, that the doctrine of transubstantiation is established upon the fair and just interpretation of the scriptures: it should not therefore seem a very extravagant supposition, that such a doctrine might be deduced by the acknowledged rules of sound interpretation from the language of the New Testament. Let the supposition be made. I am compelled by the strength of historical testimonies to receive the Christian History; it is attested by miracles, and I own the hand of God. I also acknowledge that by correct construction of speech the doctrine of transubstantiation is a doctrine of the New Testament. I take bread before the sacerdotal consecration, I handle and taste it, and have no doubt that it is bread, and bread only. After consecration I do the same, and all my senses report it to be as before, bread, and bread only. But scripture declares that it is now not bread, but flesh, and the flesh of him who was crucified, and rose from the dead, and ascended to his Father. Which shall I reject, for all cannot be received, the scriptures themselves, my interpretation of scripture which seems however correct (I am supposing the case of thousands of Christians), or the evidence of my own senses? If the last, what proof have I of the truth of the miraculous facts?—for it is not reasonable, I should think it is not possible, that rejecting

the evidence of my own senses, I should allow that of other men's senses to be satisfactory. The rejection then must be either of the scripture or of my interpretation of it; and if it appears to me that I cannot reject any part of the scriptures, and retain the Christian history, I shall not long hesitate to reject my interpretation of it, however correct that interpretation may seem when tried by the best canons of criticism. In the same manner, if the question lay between the evidence of my reason and moral feeling on one side (evidence which has the same divine author as that of my senses), and on the other side, my interpretation of the language of scripture; so far from holding myself bound as a Christian to assert the latter and reject the former, I should regard it as an act of piety and duty to the author both of my nature, and of the Christian revelation, to abandon my interpretation, however just it seemed, and to preserve entire and undefaced the image of my Maker in my own moral nature, the law of God written in my heart. If unbelievers abound on the Continent of Europe, one and that a principal cause is, that, finding reason, and, in Catholic countries, sensation, opposed to the received interpretation of scripture, and considering that interpretation just, they have ceased to be Christians that they might not cease to be men, that is, rational beings confiding in their senses, and endowed with moral feelings. Upon the whole it seems to me, that there is not a more extraordinary case in the history of human inconsistency, than that of men, who, distrusting their own rational and moral faculties, can confide in their own interpretation of scripture, which interpretation is itself an act of reason. Protestants have chosen to expire at the stake rather than surrender the evidence of their senses to the literal interpretation of scripture, and subscribe to the Catholic doctrine of transubstantiation. If they had made the same choice rather than abandon the evidence of their understanding and moral powers, they would have earned as well the crown of martyrdom. These remarks are made not from any suspicion, that, on a fair and just and even literal interpretation of the scriptures of the New Testament, Calvinism will be found there; on the contrary, to my conviction it has been proved again and again, that no such system can be drawn from the sacred writings, without the most gross and palpable misconstruction of their meaning.

J. M.

SIR, *Hackney, May* 6, 1815.

IF your correspondent, CANDIDUS, whose letter appears in your last Number, (p. 220) had duly reflected on the obvious import of his signature, he would not so carelessly have misrepresented my sentiments, nor charged me with holding opinions which I abhor as much, at least, as himself.

Your correspondent has, by way of motto, given us a quotation, which, excellent as it is, has nothing to do with the subject of controversy. The author of the *Plea for Unitarian Dissenters*, was recommending the exercise of a charitable judgment amongst the different sects of professing Christians, and cautioning them against the use of names which they all disavowed, and which tended to misrepresent, and to render odious, those who were sincere inquirers after truth, and firm believers in Christianity. Now, Sir, permit me to ask—Why was this quotation brought forward, unless to confuse the subject, and to confound the distinction between light and darkness, truth and falsehood, Christianity and infidelity? In my defence of Christians against unbelievers, I made use of neither of the "hard words, heretic, schismatic, or blasphemer." I did indeed frequently use the word "Infidel," and I should have thought no one could possibly have mistaken its very plain meaning, or have doubted that it described the man who denied the divine mission of Jesus Christ, and considered him as a fanatic or an impostor. When your correspondent therefore talks about "Dissenters being infidels to the Church of England, Protestants being infidels to the Pope, and Christians infidels to Mahomet," he only shews how convenient it is for some writers, by trifling instead of arguing, to mislead the mind of the reader.

But it seems I have used the word infidel "invidiously;" and I frankly confess, that if by the term "invidious" be meant reprobation, I have no

apology to make on the occasion. With a firm persuasion that Christianity bears the stamp of divinity, that to it we owe every thing that can ennoble our nature, and render us truly happy in this world and in eternity,—that *here* alone is

"Solid rock, and all is sea beside:"—

with the firm persuasion of these truths, I beheld with mingled sentiments of pity and indignation those who would deprive us of such a system of moral excellence and "strong consolation." I have said nothing expressive of hatred of the *persons* of individuals; but if the gospel is what it pretends to be—a *divine revelation*—it demands the serious, impartial examination of every one who has an opportunity of so doing; and I have no doubt but *a divine revelation* has sufficient evidence to convince every honest man of its divinity. This I conceive to be the opinion of every consistent Christian; of every one who acknowledges Jesus Christ to be a divine teacher sent from God. *He* expressly informs us that "light is come into the world;" that men "love darkness rather than light because their deeds are evil;" and that this will be the cause of their "condemnation." These opinions may not be agreeable to such writers as *Chiron*, *Thomas*, or *Candidus*, but I cannot imagine how they can possibly give offence to any true Christian.

Candidus charges me with endeavouring to persuade your readers that a man's being "unjustly imprisoned in Newgate for two years, and paying a fine of 100*l*." is no cause of lamentation; and by way of proving his charge, mutilates a paragraph from my former letter, stopping short with an *et cetera*. Now, Sir, to this disingenuousness, to give it the softest term, I reply, that so far from insinuating that this was no cause of complaint, I made it matter of complaint and that *repeatedly* in the very letter which lay before your correspondent! I quoted the "lamentable wailing," the subject of my ridicule: "all infidels had their hands bound behind their backs, and were threatened with fine, *tortures*, perhaps death if they uttered a syllable;"—"that a great gag was put in their mouths," followed with the exclamation of the

gger, "Now let us hear what you have to say?" This was the "lamentable wailing" which I ridiculed, and which I shall continue to ridicule, so long as Atheists and Infidels may write as they please, with the accidental exceptions of two or three instances in the course of half a century.

When I used the term "miserable individuals," it must surely have been evident to every one of your readers, except *Candidus*, that I did not apply it to the merely distressed, but to the ignorant, the prejudiced, the bigoted, or to those of a still worse description; those who are justly chargeable with "wilful misrepresentation, abuse and ribaldry;" but as *Candidus* does not appear to have had any idea of the meaning of the term different from that to which he has confined it, I beg leave to refer him to any common dictionary;—a most useful book, and which if writers would sometimes consult, would prevent their errors and misconceptions, and save them and their opponents much time and many words in controversy.

Candidus adds—"I should be glad to know, whether a certain gentleman did not think it cause of wailing, when he was in prison for what I suppose some persons would call his ignorance, or wilful misrepresentation, his abuse and ribaldry of Mr. Pitt's administration."—That "certain gentleman" begs leave to inform him, that he never was in prison for any statement, or language used respecting either "Mr. Pitt, or his administration;" and, that "certain gentleman" hopes *Candidus* will excuse him for hinting, that writers will do themselves no harm if they are acquainetd a little with the *nature* of their subject, before they enter on its discussion.

But why, Mr. Editor, permit me to ask, did your correspondent mutilate the paragraph I have quoted? The reason is obvious: had the whole been given, he could not possibly have penned his insinuations,—that I am an enemy to religious liberty, and that I only wanted the power to persecute. The most complete refutation of such gross insinuations is contained in the remainder of the paragraph. "The ignorance or wilful misrepresentation," the "abuse and ribaldry [*of* certain persons] when at-

tacking Christianity, and its author, which might have safely been consigned to that contempt they most justly merited, *have been imprudently, unjustly, and most contrary to the letter and spirit of genuine Christianity, persecuted by fine and imprisonment.*" I refer your readers to what I said in the same letter on the subject of persecution in every form, and the radical approbation I expressed of all the means used for the repeal of *all* penal laws in matters of religion, and then let them form their opinion of the truth or falsehood of the charges insinuated against me, and of the propriety of their author assuming the signature—CANDIDUS!

But although there is not a syllable in my former letter to "give countenance," as your correspondent affirms there is, "to what has often been said by unbelievers, that *all* Christian sects will persecute, when they are established, and have the power to do it;" I am willing to agree with him, in what he asserts considered as an abstract truth; yea I will allow his remarks to be applied in a more extensive sense than he, perhaps, either suspects or wishes. I believe that not only all sects of Christians but all sects of infidels (for the latter like the former have been numerous) will persecute, when their opinions are *established*, and supported by the civil magistrate. Persecution constitutes, in different degrees, the essence, the *original sin*, the *leprosy that cleaves for ever*, to all civil establishments of religion. I am now merely stating my opinion on this subject, and shall only remark in its support, that ecclesiastical history in every page proclaims in terms the most awful, this terrible truth. For myself I confess, from what I have read of the language of certain infidels, I would as soon trust my liberties in the hands of almost any other sect of fanatics, as in the hands of that *candid* and *liberal* fraternity!

In making use of the word *sure* at the close of my letter, it appears I have given CANDIDUS great offence. Yes, Sir, Infidels, it appears may use the word when reviling Christians,—they may be "*sure* that any man of a free and generous spirit must scorn the conduct of those who are writing *defences* of the Christian religion," while there is any law remaining on our statute books, prohibiting them from so doing, although such law does not prevent one in a hundred from writing on the subject as he pleases:—Infidels may declare they are *sure* that all the defenders of Christianity are cowards, "whose cruelty and baseness are so shocking, that it is impossible for language to be found sufficiently expressive of the deep detestation and horror" of those who hate Christianity:—such language may pass with Candidus without reproof. But if a Christian ventures to adopt the language of one of the apostles who was witness to the discourses, the miracles, the life, the death, the resurrection, and the ascension of our Saviour,—"We believe and are *sure* that thou art the Christ, the Son of the living God," he is immediately charged with "laying a direct claim to infallibility," and classed with the "believers in Transubstantiation." All Christians therefore who express their confidence in their Saviour in the above language of Peter, or who express themselves in that of Paul, "I know whom I have believed"—"I am persuaded" that nothing can "separate us from the love of God"—are, whilst Infidels are to be allowed the free use of the word *sure*, to be pronounced by CANDIDUS "bigots and intolerants!" To refute such self-evident absurdity would be equally to waste my own time, and the patience of your readers.

B. FLOWER.

Natural Theology. No. V.

Of the Ear.

He that planted the ear, shall he not hear?

ACCORDING to the plan laid down in a former number, we shall commence with a short description of the organ of hearing. This organ, the ear, is divided into two parts, the external and internal ear, by a membranous substance called the *membrana tympani*. The situation of the former on the outside of the head is well known; but the internal portion of the ear, which is the immediate organ of hearing, is seated within the temporal bone of the skull, and consists of certain cavities, labyrinths and passages, hollowed out of its substance, together with some fine mem-

branes with which they are lined: also some very minute bones, and the auditory nerve.

The external ear, as it is called, consists of two parts, viz. the *pinna* or ear, popularly so called, and a tube called the *meatus auditorius*, which leads from the pinna to the membrana tympani, or from the external to the internal ear. These parts serve for collecting and conveying sounds to the organ of hearing. The passage just mentioned is of considerable length, and it is lined with a fine membrane, furnished with small hairs for guarding the parts within from the entrance of insects; and it is moistened by an oily secretion called *cerumen* or *wax*. The lower part of the external ear, or that which is often pierced for ear-rings, is called the *lobe*. The inner extremity of this canal is closed by a thin transparent membrane, which is set in a bony circle, something like a drum-head, hence it has been called the drum of the ear.

The internal ear consists of two divisions, viz. the *tympanum* and *labyrinth*. The tympanum is an irregular bony cavity, hollowed out of the temporal bone, just within the membrana tympani, which has several communications with the neighbouring parts. Opposite to the membrana tympani are two openings that lead to the labyrinth, which consists (1) Of an irregular cavity, (2) Of three semi-circular canals which open into this cavity, and lastly, of a spiral canal, something like the shell of a snail, making two turns and a half from the basis to the apex, and likewise opening into the former cavity. All these parts of the labyrinth are lined with a fine membrane, which transmits the vibrations it receives from the membrane that separates the labyrinth from the drum of the ear. Besides these parts, there is the Eustachian tube, that opens in front of the tympanum. It takes its rise by an expanded cartilaginous orifice at the back of the nostrils, passes through the substance of the temporal bone, and terminates by a contracted orifice in the tympanum. Its office is to convey air into the cavity of the tympanum. The membrana tympani is thrown into vibrations by the impulse of the sonorous undulations of the air; but these vibrations could not take place unless there were air in the inside as well as on the outside of the membrane; nor could the purpose have been answered, had the space been occupied by confined air, because the expansion of that air by heat, or its contraction by cold, would have distended or relaxed the covering membrane, in a degree not consistent with the purpose which it was designed to execute. The only expedient, then, and that for which the Eustachian tube serves, is to open to this cavity a communication with the external air: it, in truth, answers the purpose of the hole in a drum.

The cavity of the tympanum contains a chain of small bones, called *ossicula auditûs*, the use of which seems to be that of transmitting the vibrations of the air from the membrana tympani to the labyrinths. These little bones are called (1) The *malleus* or hammer, being larger at one extremity, which is the head, than it is at the other, which is the handle. (2) The *incus*, less like an anvil, notwithstanding its name, than a grinding-tooth with its two fangs diverging; in the body of this is a hollow exactly adapted to receive the head of the malleus. (3) The *stapes*, which has an exact resemblance to the iron part of a stirrup.

The sense of hearing, which requires the assistance of all the parts which have been described, is occasioned by a certain modulation of the air collected by the funnel-like shape of the external ear, and conveyed through the meatus auditorius to the membrana tympani. The air vibrating on the latter communicates its vibrations to the different parts of the labyrinth, and by means of the fluid contained in this cavity, affects a nerve called the auditory nerve, so as to produce sound. Sound is more or less loud in proportion to the strength of the vibration; and the variety of sounds seems to depend on the difference of this vibration, for the more quick and frequent it is, the more acute will be the sound, and *vice versâ*.

It should be observed, that the filaments of the auditory nerve pass from the meatus auditorius, through a number of very small apertures which lead to the labyrinth, and they terminate on the vascular membrane of the labyrinth, so that the nervous pulp is exposed, almost bare, to a con-

tained fluid. The distribution of the auditory nerve on the cochlea is particularly beautiful. The aqueducts of the ear are two very fine tubes, passing from the vestibulum and cochlea to open on the surface of that part of the brain called the dura mater.

From this account of the structure of the ear, it will appear that the organ is no less artificially and mechanically adapted to its office than the eye. Its general form is evidently adapted to the reception of *sound*, that is, knowing that what we denominate sound consists of pulses of the air, we perceive, in the structure of the ear, a suitableness to receive impressions from this species of action, and to propagate these impressions to the brain. The external ear, as we have seen, is calculated, like a trumpet used by the deaf, to catch, collect and convey onwards, the pulses just mentioned: it consists of a tube which leads into the head, lying at the root of this outward ear; of a thin membrane like a drum-head, stretched across this passage upon a bony rim; of a chain of moveable and highly-curious bones, forming a communication between the membrane and the interior canals and recesses of the skull; of cavities, similar in shape and form to wind instruments of music, being either spiral or portions of circles; of the Eustachian tube, like the hole of a drum, to let the air pass freely into and out of the barrel of the ear, either as the membrane vibrates, or as the temperature may be changed; and the whole labyrinth is wrought into the substance of the hardest bone of the body.

The communication within, formed by the ossicula, or small bones of the ear, is perfectly mechanical, and seems evidently designed to continue towards the sensorium the tremulous motions which are excited in the membrane of the tympanum or drum of the ear. The compages of the bones are so disposed and so hinge upon one another, as that, if the membrane of the drum of the ear vibrate, all the four are put in motion together, and by the result of their action work upon the base of that which is the last in the series, upon an aperture which it closes, and upon which it plays, which aperture opens into the winding canals that lead to the brain. This last bone is the *stapes*. The office of the drum of the ear is to spread out an extended surface capable of receiving the impressions of sound, and of being put by them into a state of vibration. The business of the stapes is to repeat these vibrations. Hence it may be understood how the sensation of sound is excited, by any thing which communicates a vibratory motion to the stapes, though not, as in ordinary cases, through the intervention of the membrana tympani. This may be done by solid bodies applied to the bones of the skull, as by a metal bar held at one end between the teeth and touching at the other a tremulous body. It appears to be done, likewise, by the ear itself, even when this membrane, the drum of the ear, is greatly damaged; so that either in the natural or preternatural state of the organ, the use of the chain of bones is, no doubt, to propagate the impulse in a direction towards the brain, and to propagate it with the advantage of a lever. This mechanical advantage consists in increasing the force and strength of the vibration, and at the same time diminishing the space through which it oscillates: both these changes may augment or facilitate the still deeper action of the auditory nerves.

The advantage of the Eustachian tube may, as we have seen, be made out upon known pneumatic principles, being intended to bring a supply of air, when wanted, into the cavity called the tympanum; which cavity could not have answered the end required had it been left as a vacuum, or filled with an aqueous fluid, or been occupied with confined air.

The membrana tympani is not found in the ears of fishes, which furnishes an additional proof of what indeed is indicated by every thing about it, that it is appropriated to the action of air, or of an elastic medium. It bears, as we have seen, a resemblance to the head of a drum in this, that its use depends upon its tension. In the drum the skin is carried over a hoop, and braced as occasion requires, by means of strings attached to its circumference. In the ear the same purpose is provided for, more simply, by a different expedient, viz. by the handle-end of the malleus pressing upon its centre.

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To demonstrate the wisdom of the

Creator in the structure of the ear, it has been observed, that it is situated in the most convenient part of the body, and in a part near the common sensory in the brain, to give more speedy information: in a part where it can be best guarded, and where it can be most free from annoyances, and where it gives the least hindrance to the exercise of any other part—in a part appropriated to the peculiar use of the principal senses:—in the most elevated part of the body, where it can perceive the greatest number of objects, and receive the greatest information, and also in the neighbourhood of the eye, with which it has a peculiar and admirable communication by its nerves. Thus, with regard to its situation and place in the body, the sense is admirably designed and contrived.

The external ear in different quadrupeds is very differently framed, but always exactly calculated for the creature's manner of life. Hares and such other animals as are daily exposed to insults from beasts of prey, have large ears directed backwards, their eyes warning them of any danger before: rapacious animals, on the other hand, have their ears placed directly forwards, as may be seen in the lion and cat. In hounds and other other animals, that are designed to hear most distinctly the sounds coming from below, the ears hang downwards, or they are flexible, because they move their heads, for the most part, with greater difficulty than man. Man, who must equally hear sounds coming from all quarters, has his external ear placed in a vertical manner, somewhat turned forward. Moreover, as the form of this organ is various in various animals, so in each of them its structure is very curious and observable, being in all admirably contrived to collect the wandering impressions and undulations of sound, and to convey them to the sensory within.

We must conclude this article with some observations on the nature of sound, which is of such admirable use in the animal world. It is known from very simple experiments, that air is the vehicle of sound, for if the clapper of a bell be made to strike the side when it is under a glass receiver full of air, the sound will readily be heard, but if the experiment be made in a receiver that has no air within it, the sound can scarcely be heard at all; and in a receiver containing condensed air, the sound will be much stronger. There is no doubt, therefore, that it is the air that conveys sounds to the organs of hearing. Sound propagates itself on all sides in right lines, when obstacles do not hinder it; so that every point of a sonorous body may be considered as being the common summit of a great number of very slender cones of an indefinite length. Sound employs a certain time to diffuse itself through the air, and it is longer in arriving at the ear, as that organ is farther from the sounding body. The velocity of sound is at the rate of 1142 feet in a second of time, and this, according to Dr. Derham, is the same in all weathers, whether the sky be clear and serene, or cloudy and turbid; whether it snows or rains, thunders or lightens; whether cold or hot, day or night, winter or summer; whether the mercury in the barometer rises or falls, in all changes of the atmosphere, wind only excepted.

"Who but an intelligent Being," says Derham, "what less than an omnipotent and infinitely wise God could contrive and make such a fine body, such a medium, so susceptible of every impression that the sense of hearing hath occasion for, to empower all animals to express their sense and meaning to others; to make known their fears and their wants, their pains and sorrows in mournful tones; their joys and pleasures in more harmonious notes; to send their minds at great distances in a short time; or to express their thoughts near at hand with a gentle voice or in secret whispers. Who less than the same most wise and indulgent Creator, could form such an economy as that of melody and music; that the medium should so readily receive every impression of sound, and convey the melodious vibration of every musical string, the harmonious pulses of every animal voice, and of every musical pipe, and the ear be as well adapted and as ready to receive all these impressions, as the medium to convey them; and finally that music should not only affect the fancy with delight, but also give relief to the mourner, and peace to those who are excited by strong passions. Who then can

reflect upon all this curious apparatus of the sense of hearing, and not give the great Creator his due praise? Who can survey all this admirable work, and not as readily own it to be the work of an omnipotent and infinitely-wise and good Being, as the most artful melodies we hear, are the voice or performances of a living creature."

Extracts from the Bishop of London's Charge.

[The following passages from the Bishop of London's Charge (1814), are curious and important. Designing in our Review department to take notice of them and of the strictures which they have drawn from the press, we give them at length and entire. The reader's attention is invited particularly to the paragraph relating to the Unitarians. ED.]

FROM these considerations of domestic prudence our attention is now called to concerns of universal importance to the interests of the Christian world. The convulsions which threatened to subvert the hallowed and ancient fabrics of religion, of social order, and of civil and political liberty, are happily allayed. The storm has ceased to roar. In the sight of the nations assembled from the ends of the earth to be the ministers of God's justice, and the witnesses of his power, the pillar of usurped domination, erected on the ruin of thrones and the wreck of principles, has crumbled, at the bidding of the Almighty, into dust, and the tyranny, *which made the world as a wilderness, and destroyed its cities,** exists only in recollection, like the horrors of an oppressive dream. The restoration of peace has followed the triumph of truth and justice; and the moderation which has tempered the glories of victory with a milder radiance, may be hailed as an auspicious presage of settled and durable tranquillity. But prosperity has its dangers: the Spirit of evil is always busy:—though often confounded, he is never dismayed; though baffled, he returns to the contest with new arms; prepared alike to seduce or to intimidate, to succeed by violence or by fraud.

At so momentous a crisis, which I would willingly consider as the commencement of a happier age, in which righteousness and truth shall flourish, it will not be amiss to reflect on the mischiefs which lurk in the bosom of peace, and which may eventually poison the sources of our national prosperity and grandeur. Of these the most obvious, though perhaps the least formidable in reality, is the infection of vice and infidelity from the renewal of intercourse with the continent. On this head I conceive we have little to apprehend for the sound, or even the reclaimable part of our population. There is indeed but too much reason to fear that the state of religion and morals in a neighbouring country is by no means satisfactory to the friends of piety and virtue. The French Revolution was not an accidental explosion, a burst of momentary passion or frenzy, but a deliberate and premeditated rebellion against authority human and divine: It was the struggle of desperate wickedness to shake off the salutary restraints imposed by religion and law on the worst passions of human nature. The conception, and still more the successful accomplishment, of a project thus singular in atrocity, bespeaks an unexampled inveteracy of corruption diffused through the vitals of the community; and it is not unnatural to infer, that the evil has derived an accession of extent and malignity from the systematic encouragement of licentiousness by a despotic government; from the destruction of churches; the neglect of public worship; and, above all, from the abolition of the Sabbath, and the blasting influence of an unchristian education on the minds of youth. But the grossness of vice without disguise will be rejected with disgust by the habitual feelings of virtuous decency incorporated with our national character. The common sense of the nation will form a security equally strong against the deadly contagion of irreligious principle. The cause of avowed infidelity has never prospered in this country: Attached by reflection and feeling to the interests of religion and virtue, we smile with contempt at the sophistries and sarcasms of the wretched literati, who, prostituting the powers of a dazzling wit and seductive eloquence to the gratification of public depravity, obtained a cele-

* Isaiah xiv. 17.

bority disgraceful and disastrous to themselves and their country, as the retailers of blasphemy, and the panegyrists and advocates of vice.

We are indeed exposed to dangers, and those of no ordinary magnitude. The opposite extremes of defect or excess of religious belief and feeling prevail among us, in a variety of modifications and degrees, to an alarming extent. The partisans of these several errors, disjoined in all other respects by a discordancy of principle, sentiment and ultimate views, are not the less disposed to unite in offensive alliance against the object of their common aversion, the Established Church.

The spirit of disaffection to religious truth, which may justly excite apprehension in this country, is not to be confounded with the gross and crude irreligion of our continental neighbours. A considerable period elapsed, after the establishment of the Reformation in this island, before the enemies of religion were sufficiently numerous to claim distinction as a party, or were emboldened by the tolerance of the age to make a public avowal of their sentiments. In this view, the origin of infidelity among us may perhaps be referred to the middle of the seventeenth century. Commencing about that period, it has since, at different times, and on different occasions, appeared under three distinct forms. It first burst on the astonished world, betraying its native deformity through a thin veil of metaphysical subtleties, and directing its open assaults against the fundamental truths of religion, and the sanctions of morality. But this absurd and audacious impiety was found so revolting to the reason and feeling of mankind, that the unbeliever abandoned a position, which was rendered untenable by popular detestation, and took his stand on the ground of Deism. We must not however imagine that attachment to any specific system of doctrine, or assent to any positive truth, was implied in the name of Deist. The term was adopted as a conventional symbol of union amongst all who agreed in the single principle of denying the truth of Revelation, however widely disjoined in belief and opinion on the subject of natural religion. In the issue of the controversies which followed, the advocates of deistical tenets were completely unmasked; the fallacy of their arguments, and the pernicious tendency of their doctrines, were clearly and irrefragably demonstrated; the appellation of Deist became a term of reproach; and the licentious freethinker was identified in popular estimation with the professed atheist. The union of unbelievers, as a regular and ostensible party, was dissolved by this discomfiture; it was impossible to act with effect under a character which the reason and piety of the people regarded with contempt and horror: and, owing to this general disposition of the public mind, the direct attacks on religious and moral truth were for a long time few and feeble. The faction has again been embodied in modern times, under the less invidious denomination of a Christian sect. As all unbelievers in Revelation were formerly Deists, a considerable proportion of those who are styled Unitarians in the present day have no other title to the name, than their rejection of the principal doctrines which distinguish the Revelation of the gospel from natural religion. In this statement it is not my intention to wound the feelings of the conscientious Unitarian, who, while he rejects its peculiar dogmas, admits the general truth of Christianity. The charge of infidelity indeed attaches in a certain degree to all who refuse their assent to any material doctrine deducible by the established laws of interpretation from scripture; and great must be the force of that prejudice, which can overlook the inconsistency of arbitrarily imposing a meaning unwarranted by the usages of language, on a book to which all parties appeal as the standard and rule of faith. But I do not hesitate to aver my conviction, that the profession of Unitarian tenets affords a convenient shelter to many, who would be more properly termed Deists, and who by the boldness of their interpolations, omissions, and perversions, by the indecency of their insinuations against the veracity of the inspired writers, by their familiar levity on the awful mysteries of religion, and their disrespectful reflections on the person and actions of their Saviour, are distinguished from real Unitarians, and betray the true secret of the flimsy disguise which they have assumed as a cover from the

odium of avowed infidelity. Their position, it must be confessed, has been not unskilfully chosen: little ground has been lost in their retreat: the line of separation between the contiguous systems is often indiscernible, and at best faintly marked: and in return for the sacrifice of a name they have obtained a facility of diffusing their pernicious principles with less suspicion. The Unitarian system, it is true, having little to captivate the affections, and disgusting the unsophisticated reason by its obvious contradiction to scripture, has been hitherto regarded with cool indifference by the mass of the community. Its influence has generally been confined to men of some education, whose thoughts have been little employed on the subject of religion; or who, loving rather to question than learn, have approached the oracles of divine truth without that humble docility, that prostration of the understanding and will, which are indispensable to proficiency in Christian instruction. On this account the general advancement in knowledge, which ordinarily checks the growth of error, may be considered as favourable to the progress of this sect, which, inspirited and encouraged by opportunity, has long been straining every nerve to increase the number of its proselytes. The reflections naturally suggested by the preceding remarks, whilst they are applicable to the religious character of an age in which infidelity is reduced to sue for admittance in the garb of Christianity, afford the consolatory assurance, that, if the minds of our youth are secured from infection, we may easily frustrate the machinations of this enemy by detecting his fallacies, and exhibiting his principles in their true colours.

We now proceed to consider the dangers which threaten the peace of the church from an opposite quarter. During the course of the last twenty years the influence of religious sentiment on the people of this country has been increasing with progressive rapidity. The portentous excesses of crime and calamity, which followed the horrible experiment of adopting the principles of unbelief for the general rules of action, awakened the minds of men to serious reflection on their duties. And never was there a period in our history, in which so strong a disposition prevailed to study the truths of Revelation, and to appreciate their value in the direction of human conduct. But, since good is not to be found without an admixture of evil, the irregular action of this feeling has given birth to a multiplicity of errors, which are more extensively received, and more pertinaciously cherished, as the transports of passion and the dreams of enthusiasm have greater attractions for human corruption, than the dull uniformity of sober belief, and the strictness of reasonable obedience. To enumerate the eccentricities of undisciplined affection, to mark the gradations of heresy from simple mistake or absurdity to gross corruption of faith, or mischievous principles of action, would be an endless task. Suffice it to observe, that intemperate effervescence of zeal is hardly consistent with the dominion of charity, or the love of truth, in the heart; and that deeper wounds have been inflicted on the church by the madness or folly of enthusiasts and fanatics, than by the malice of her most inveterate enemies. I do not affect to dread a renewal of the excesses committed by the Donatists of old, or even of the troubles excited by the Puritans in later times. The evil to be reasonably apprehended is a gradual diminution of attachment to the national church, which in its immediate effects would abridge the sphere of her beneficial influence, and might lead in its possible consequences to the subversion of an Establishment, the firmest support, and the noblest ornament of Christianity. That such is the ultimate object, I do not say, of rational and sober Dissenters of any denomination; but of that promiscuous multitude of confederated sectaries who have imbibed the spirit of malignant dissent, which in the prosecution of hostility against the established faith, forgets its attachment to a particular creed; there is the strongest reason to believe. The views of this dangerous faction are unintentionally seconded by a far more respectable description of men, who rightly conceiving that sound faith and sincere piety are the essentials of pure religion, entertain an indifference to ordinances and forms; overlooking the necessity of permanent fences for the protection of the flock, of regular channels for the ac-

tribution of the living waters; and forgetting that a well-constituted establishment, though it necessarily partakes of human imperfection, affords the best security, which can be devised by the wisdom of man, against the vicissitudes of events, the alternations of zeal, and the fluctuations of opinion.

GLEANINGS; OR, SELECTIONS AND REFLECTIONS MADE IN A COURSE OF GENERAL READING.

No. CCXXII.

War-Horse.

'The reign of George II. was, in a word, in an eminent degree, *the age of hobby-horses.* But since that period things have taken a different turn. His present Majesty, during almost the whole of his reign, has been constantly mounted on a great war-horse; and has fairly driven all competitors out of the field. Instead of minding our own affairs, or laughing at each other, the eyes of all his faithful subjects have been fixed on the career of the sovereign, and all hearts anxious for the safety of his person and government. Our pens and our swords have been drawn alike in their defence; and the returns of killed and wounded, the manufacture of newspapers and parliamentary speeches, have exceeded all former example. If we have had little of the blessings of peace, we have had enough of the glories and calamities of war. His Majesty has, indeed, contrived to keep alive the greatest public interest ever known, by his determined manner of riding his hobby for half a century together, with the aristocracy—the democracy—the clergy—the landed and monied interest—and the rabble, in full cry after him! and at the end of his career, most happily and unexpectedly succeeded—amidst empires lost and won—kindoms overturned and created—and the destruction of an incredible number of lives—in restoring the *divine right of kings,*—and thus preventing any future abuse of the example which seated his family on the throne!

Edinb. Review.

No. CCXXIII.

"*Extraordinary Resolution.*"

Dr. Rippon, in his Funeral Sermon on the Rev. John Ryland, 1791, has the following curious passage:—"In the beginning of the year 1744, he thus writes: 'Now in the depths of darkness, uncertain about the existence of a God, and the immortality of my own soul:' and in the close and review of another, thus, 'On my part .... perplexing doubts concerning the immensity or omnipresence of God, have grieved me exceedingly.' This made him cry out and complain, as he often did, 'O the infidelity and atheism of my heart.' But in this distress, he was determined to use the means of information; and while he *walked in darkness, and,* as to his own apprehension, *had no light,* he came to the extraordinary resolution, of which the following is a copy:

" ' June 25, evening 10, 1744, æt. 20 years, 8 months, 2 days.

" ' *If there is ever a God in heaven or earth, I vow and protest in his strength, or that God permitting me, I'll find him out; and I'll know whether he loves or hates me; or I'll die and perish, soul and body, in the pursuit and search.*

" ' *Witness, John Collet Ryland.*' "

No. CCXXIV.

Dancing Immoral.

Murena, the Roman general and consul-elect, was impeached by Cato, amongst other things, for the *scandal* of his life, and particularly his *dancing.* Cicero defended him, and this was his way of meeting this particular charge:

" He admonishes Cato not to throw out *such a calumny* so inconsiderately, or to call the consul of Rome a dancer; but to consider *how many other crimes a man must needs be guilty of, before that of dancing could be truly objected to him; since nobody ever danced, even in solitude or a private meeting of friends, who was not either drunk or mad; for dancing was always the last act of riotous banquets, gay places and much jollity:* that Cato charged him, therefore, with what was the effect of many vices, yet with none of those, without which that vice could not possibly subsist; with no scandalous feasts, no amours, no nightly revels, lewdness, no extravagant expense, &c."

Pro Muren. 6.

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POETRY.

*Chaucer's Dying Ode.**

Gode Counsaile of Chaucer.

I.

Flie fro the prese and dwell with sothfastnesse,
Suffice unto thy gode though it be small,
For horde hath hate, and climbyng tikilnesse,
Prece hath envy, and wele it brent ore all,
Savour no more theu The behovin shall,
Rede well thyself, that othir folke canst rede,
And trouthe The shall delivir it is no drede.

II.

Paine The not eche crokid to redresse,
In trust of her that turnith as a balle,
Grete rest standith in litil businesse,
Strive not as doith a crocke against a walle,
Beware also to spurre again a nalle,
Demith thy self that demist other's dede,
And trouthe The shall delivir it is no drede.

III.

That The is sent receve in buxomenesse;
The wrastlyng of this world askith a falle,
Here is no home, here is but wildirnesse,
Forthe pilgrim forthe o beast out of thy stalle,
Loke upon high, and thank thy God of all;
Weivith thy luste and let thy ghoste The lede,
And trouthe The shall delivir it is no drede.

Attempted in Modern English.

The Poet's last Advice.

I.

Fly from the crowd, and be to virtue true,
Content with what thou hast tho' it be small,
To hoard brings hate; nor lofty thoughts pursue,
He who climbs high endangers many a fall.
Envy's a shade that ever waits on fame,
And oft the sun that raises it will hide;
Trace not in life a vast expansive scheme,
But be thy wishes to thy state ally'd.
Be mild to others, to thyself severe;
So truth shall shield thee or from hurt or fear.

II.

Think not of bending all things to thy will,
Nor vainly hope that fortune shall befriend;
Inconstant she, but be thou constant still,
Whate'er betide, unto an honest end.
Yet needless dangers never madly brave,
Kick not thy naked foot against a nail;
Or from experience the solution crave,
If wall and pitcher strive which shall prevail?
Be in thy cause as in thy neighbour's clear,
So truth shall shield thee or from hurt or fear.

III.

Whatever happens, happy in thy mind
Be thou, nor at thy lot in life repine,
He scapes all ill, whose bosom is resign'd,
Nor way nor weather will be always fine.
Beside, thy home's not here, a journey this,
A pilgrim thou, then hie thee on thy way;
Look up to GOD, intent on heavenly bliss,
Take what the road affords and praises pay;
Shun brutal lusts, and seek thy soul's high sphere;
So truth shall shield thee or from hurt or fear.

* In a MS. in the Cotton Library, this title is inserted; *A Balade made by* Giffry Chaucyer, *upon his Dethe Bedde, lying in his grete Anguysse.*

ERIN.

(From Drennan's Fugitive Pieces.)

When ERIN first rose from the dark-swelling flood,
God bless'd the green island, he saw it was good;
The Emerald of Europe, it sparkled, it shone,
In the ring of this world the most precious stone!

In her sun, in her soil, in her station thrice blest,
With her back turn'd to Britain, her face to the West,
Erin stands proudly insular, on her steep shore,
And strikes her high harp to the ocean's deep roar.

But when its soft tones seem to mourn and to weep,
The dark chain of silence is cast o'er the deep;
At the thought of the past tears gush from her eyes,
And the pulse of the heart makes her white bosom rise:—

"O sons of green Erin, lament o'er the time,
When religion was—war, and our country—a crime;
When men in God's image inverted his plan,
And moulded their God in the image of man.

"When the int'rest of state wrought the general woe,
The stranger—a friend, and the native a foe;

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While the mother rejoic'd o'er her children distress'd,
And clasp'd the invader more close to her breast.

"When with pale for the body and pale for the soul,
Church and State join'd in compact to conquer the whole;
And while Shannon ran red with Milesian blood,
Ey'd each other askance, and pronounc'd it was good!

"By the groans that ascend from your fore-fathers' grave,
For their country thus left to the brute and the slave,
Drive the demon of bigotry home to his den,
And where Britain made bruted now let Erin make men.

"Let my sons, like the leaves of their shamrock, unite,
A partition of sects from one footstalk of right;
Give each his full share of this earth and yon sky,
Nor fatten the slave where the serpent would die!

"Alas! for poor Erin, that some still are seen
Who would dye the grass red in their hatred to green;
Yet, oh! when you're up and they down, let them live,
Then yield them that mercy which they did not give.

"Arm of Erin! prove strong, but be gentle as brave,
And uplifted to strike, still be ready to save;
Nor one feeling of vengeance presume to defile
The cause, or the men of the EMERALD ISLE.*

"The cause it is good, and the men they are true,
And the green shall outlive both the orange and blue;
And the daughters of Erin her triumph shall share,
With their full-swelling chest and their fair-flowing hair.

"Their bosoms heave high for the worthy and brave,
But no coward shall rest on that soft swelling wave;
Men of Erin! awake, and make haste to be blest!
Rise, arch of the ocean! Rise, Queen of the West!"

* The cause, or the men of the *Emerald Isle*.

It may appear puerile to lay claim to a priority of application in the use of an epithet, but poets, like bees, have a very strong sense of property, and both are of that irritable kind as to be extremely jealous of any one who robs them of their hoarded sweets. The sublime epithet which Milton used in his poem on the Nativity, written at fifteen years of age, (his "thunder-clasping hand,") would have been claimed by him as his own, even after he had finished the Paradise Lost. And Gray would prosecute as a literary poacher the daring hand that should presume to break into his orchard, and appropriate a single epithet in that line the most beautifully descriptive which ever was written—

"The breezy call of incense-breathing morn."

On such authority, a poetaster reclaims the original use of an epithet—"the Emerald Isle,"—in a party song, written without the rancour of party, in the year 1795. From the frequent use made of the term since that time, he fondly hopes that it will gradually become associated with the name of his country, as descriptive of its prime natural beauty and its inestimable value. A sweet-sounding name is sometimes a wheel on which a nation runs down to posterity with greater ease and celerity. The Greek language charioteered that people to the temple of immortality; and Voltaire shrewdly remarks, that many heroes are lost to the world, like the founders of the Swiss Republic, Melchtal, Stauffacher, Valkerfurst, &c. by the jaw-breaking articulation of their names:—"La difficulté de prononcer des noms a respectables nuit a leur celebrité."

ASPIRATION.

(From the same.)

O! how I long to be at rest!
No more oppressing or oppress,
To sink asleep on nature's nursing breast!

In Earth's green cradle to be laid,
Where larks may build, where lambs have play'd,
And a clear stream may flow, and soothe my hov'ring shade.

The twilight mem'ry loves to tread,
Haply, may linger o'er my head,
And half illume the long-departed dead.

THE HARP.

(From the same.)

The Harp, our glory once, but now our shame,
Follow'd my Country's fate, and slept without a name!
Angelic ERIN brush'd it with her wings—
Surpris'd by sudden life, the trembling strings
Faintly gave forth one recollective strain,
Then sought the quiet of the Tomb again!

OBITUARY.

Feb. 18, at Bourdeaux, Mrs. Perry, wife of the proprietor of the *Morning Chronicle*. The circumstances of her death, as related in that paper, are very melancholy and affecting. She had spent the severe winter of 1813—14 at Lisbon, to which place she had been recommended by her physicians, on account of a complaint in the chest which threatened consumption. In the summer of 1814, she was so greatly improved in health that she had the flattering prospect of returning to the bosom of her family. Accompanied by one of her daughters (a child) and a female friend who attended her from motives of devoted affection, she embarked for Bourdeaux on board a Swedish galliot, towards the end of June. Scarcely had they crossed the Bar of Lisbon when they were taken by an Algerine frigate. The cargo and passengers were proved to be English, but the barbarians paid no attention to this. Poor Mrs. Perry, in her delicate state of health, had to sustain with others the ill-usage of these scoundrels. When any remonstrance was made in behalf of property, they answered by shewing a pistol or a dagger. They were removed from the galliot to the frigate, and back to the galliot, in the rudest manner, and subjected to the most wretched hardships. When a sail approached they were crammed below decks. The effects of this on a consumptive patient may be imagined. When they reached Algiers, the British Consul paid no attention to their case. The Swedish Consul, however, exerted himself for their deliverance.—"Of the qualities of Mrs. Perry," says the writer in the *Chronicle*, "we forbear to speak as our hearts would dictate. The best testimony to her character was the influence which the sweetness of her temper, the rectitude and purity of her sentiments, and the elegant endowments of her mind had on all with whom she was merely acquainted, and the affectionate interest which they secured her in the bosom of her friends. To these friends, to her husband, and her young family, her loss is irreparable. She had just turned her thirty-eighth year."—Her death may not unfairly be laid against that abominable system of plunder and outrage, which the nations of Europe shamefully omit to exterminate.

Chatham, April 4th, 1815.

March 24, at Chatham, aged 60, Mr. John Robinson. He was a native of Donnington (near Spalding) in Lincolnshire. His parents were Calvinists, but he had always an utter aversion to what the pious Geneva reformer himself has termed the *tremendous decree* of reprobation. At a period too often marked by precipitate resolution, Mr. Robinson, in spite of parental remoutrance, engaged in a maritime life and continued in his Majesty's Naval Service in the capacity of a gunner till he was superannuated a few years ago. While quite a boy on ship-board, he confessed to have frequent checks of conscience for what was amiss and from a sense of religious duty (probably the effect of a well-ordered education) he would often be reading a manual of prayers, with which he had furnished himself. At this time, and when arrived at maturity, he used when on shore to attend the services of the established church, till being one Lord's-day afternoon invited by a serious female in the town where he resided, to hear a Wesleyan preacher, he joined himself to that community and became for many years one of the most strenuous defenders of the Methodist doctrine, and never relaxed as it respects their discipline in a partiality for that people. In Mr. Robinson, were united a desire to attain a knowledge of divine truth, and a determination to avow whatever appeared from superior evidence, on examination, to answer that description; and here it is necessary to be observed, that he was far from hasty in forming his conclusions, they being in general the result of a patient and presevering investigation. From a simile that he made use of with reference to the writer of this article, it seems that his frequent conversations with him on theological topics, had operated as a preparation to his em-

bracing Unitarian principles, though he was not decided in, nor declared his belief of the doctrine till after he had heard the luminous statement of it from the Rev. W. Vidler, in his lectures at Chatham, in the summer of 1813. At the commencement of his illness, he requested to be visited by the individual who records this memorial of him; the first opportunity was embraced for the purpose, and knowing how much is said, as to the inefficacy of rational religion, particular inquiry was made as to the state of his mind, in the maintenance of those opinions he had at length adopted, to which he gave the most satisfactory replies, citing with christian confidence, the language of the apostle, "If thou shalt confess with thy mouth the Lord Jesus, and believe in thine heart, that God hath raised him from the dead, thou shalt be saved." During his confinement, a member of the society to which he previously belonged, came to see him; the good man on taking his leave, asked Mr. Robinson if he should have any objection to his praying with him? Surely not, was his answer: "but observe, I shall only say Amen to what I shall say Amen," so tenacious was he as to the proper object of divine worship, and the mode of our addresses to him. Though he had discarded the popular notion of the soul's separate existence, yet the contrary view did not diminish his comfort, or deprive him of hope in his end, but rather added energy to his expectations. On mentioning to him an observation of the philosophic Franklin, viz. "Death is as necessary to our constitution as our sleep, we shall rise refreshed in the morning," he perfectly acquiesced in the idea and discoursed on a future state, as one whose "affections were set on things above." While present with him, about a week before his dissolution he on a sudden, uttered the ejaculation, "Whom have I in heaven but thee, and there is none on earth that I desire beside thee," with an emphasis and fervour seldom exceeded. He was then asked if he recollected what language the Psalmist used, in immediate connexion with this? He replied, in the negative: it was then repeated, "My flesh and my heart faileth, but God is the strength of my heart and my portion for ever;" which on hearing, he declared in both parts as expressive of his experience. The reason for being so diffuse and particular in this account, is that some uncharitable persons have had the temerity, in spite of reverse circumstances, to pronounce that he left the world under awful terrors, arising from having changed his creed. It is not a little remarkable that Mr. Robinson, when in health, intimated to his friend, that he hoped in his expiring moments, no one of the self-assumed Evangelical profession would tease him with questions as to things of a mere sentimental nature, lest some expressions might be extorted from him when he was non-recollective, contrary to what might be the pure fact. Happily his faculties remained entire till a day or two preceding his death; yet then his lucid intervals were brightened by a pleasing persuasion of "the love of God, which is in Christ Jesus our Lord," fully assured (as he was, of late, wont to express himself) that "by grace are we saved." His character may be summarily comprehended in saying "He was a faithful man and feared God above many." T. C. A.

Rev. Andrew Fuller.

On Sunday, the 7th inst. at Kettering, in Northamptonshire, the Rev. Andrew Fuller, many years pastor of the Baptist Church in that town, and Secretary of the Baptist Missionary Society, from its commencement in 1792. From the eminence of his talents as a minister, and from his laborious exertions in conducting and promoting the missions in India, his loss will be very seriously felt by the denomination of which he was a bright and distinguished ornament; while all friends of Christianity who are acquainted with him or his labours, will deeply sympathize in this afflicting event.

Morn. Chron. May 10.

Dr. William Cleaver.

15th Inst. Dr. William Cleaver, Bishop of St. Asaph. He was first raised to the bench in 1787, being then made Bishop of Oxford, from which see, if we recollect aright, he was translated to Chester. The archdeaconry of St. Asaph and the vicarage of Northop, in Flintshire, were held by the Bishop.

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INTELLIGENCE.

Communication from Dr. Thomson, of Halifax, relative to a Church of Unitarian Christians, at New-church, in Rossendale, Lancashire.

SIR, *Halifax, May* 13, 1815.

A few months ago I became acquainted with the circumstances and with the ministers of an Unitarian Church at New-church, in Rossendale, distant about twenty miles from this place, and about eight miles from Rochdale. Within these few days the following document passed through my hands. As it seemed to me to contain an interesting, though necessarily brief and imperfect history of the rise, progress, and present state of the Unitarian Church alluded to, I obtained permission from one of the parties chiefly concerned in it, to have it copied with liberty to transmit it to your journal. It has been *faithfully* copied by my friend Mr. Astley.

From the Trustees and Church of Unitarian Christians, on behalf of their Minister, meeting in Bethlehem Chapel, at New-church, in Rossendale, Lancashire, to the Trustees of Lady Hewley's Fund.

GENTLEMEN,

Having heard that you are entrusted with bounty which enables you to relieve the distresses of needy ministers, we beseech you of your clemency to hear us a few words.

In the year 1806 (previous to which the greater part of us were in the Methodist connexion) a Mr. Joseph Cooke was expelled the Methodist connexion for teaching doctrines which were deemed anti-methodistical, but which it is unnecessary here to mention. A Chapel was built for him in Rochdale, in which he laboured a few years, till he wore out a slender constitution and a vigorous and inquisitive mind by excessive application to his work. We who are the subject of this memorial had sat two years under the ministry of Mr. Cooke, while he was in the Methodist connexion; and having embraced the offensive doctrines for which he was expelled, in the year 1807 about thirty or forty of us, (one of which was a local preacher) left the Methodist connexion, and invited Mr. Cooke to New-church, a place about eight miles north of Rochdale, to preach for us. He accepted our invitation and came once a month to our assistance, as long as his health permitted, while our local preacher supplied his place at Rochdale. The progress which our ministers made, and taught us to make in thinking; and the pecuniary embarrassment in circumstances to which the communication of our thoughts has led us, being two things, we will speak of them apart.

We had been set a thinking, by the anti-methodism which Mr. Cooke was supposed to have taught. From this we began to examine the doctrine of original sin as commonly taught; and we thought we saw sufficient reason to discard such an unscriptural, irrational doctrine. At least such it now began to appear to us. Being pretty well settled in this, we proceeded to examine the doctrine of Atonement; which as commonly taught, teaches us that God the Father cannot, and be just, shew any mercy to the sinner, till the claims of his justice are satisfied. Man cannot make this satisfaction. According to this scheme, another God, called God the Son, who in every respect is equal with the Father, makes satisfaction to his Father. It struck us, that if the Father required a satisfaction to his justice, the Son if equal with him must for the same reason require one too; and then it gave us the ideas that there was one God who was stern and inflexible, another kind and generous, and yet these are one and equal in perfection; these with a whole heap of inconsistencies which gather round this doctrine, caused us to cast this ancient piece of orthodoxy to the moles and to the bats. We then began to think about God being Three in One and One in Three. This we could not understand. Much we thought but nothing we said on this subject in public, for the space of twelve months. Perhaps at this period, we might well be called Sabellians. Thus far our ministers had led us from orthodoxy to heterodoxy, when in March, 1811, our much esteemed, useful, and laborious pastor, Mr. Cooke was taken from us by death. For many months previous to his decease he had been unable to attend upon his regular ministry. But notwithstanding this, his mind was all alive to thinking, and we verily believe had he recovered his former strength, he would have been one of the most laborious promoters of Unitarianism in this kingdom.

Our condition was now the most critical and trying that can be imagined. Our principal dependance for a supply of preaching had been upon Mr. Cooke. Now he was gone. Our orthodox neighbours had long misrepresented our sentiments, and had been very liberal in dealing out damnation; but now they made another desperate attack. The death of Mr. Cooke, said they, was a judgment from God inflicted for broaching such damnable heresy,

and it was predicted that all would now sink into oblivion. Our pains were much increased by considering ourselves as the only people in the country, if not in the world, who believed these things; and often, in condoling what in the anguish of our minds we conceived to be our misfortune, have we said to one another, "There is no people in the world, who believe as we do and are treated as we are." For however strange it may appear to those whose acquaintance with men and things have been more extensive than ours, we did not at this time know that there were any Christians called Unitarians (though there were some in Rochdale) nor did we know that there was any book except the *Bible* that taught the doctrines we had embraced. In this distress, ready to faint under our trials, we called a meeting of the Society which now consisted of about sixty persons, all of whom were poor, labouring men and women. The result of which was, to attempt to proceed in what we had begun. It was observed we could not hear preaching elsewhere with any satisfaction. That while Mr. Cooke had been sick, the congregations had been well satisfied with the junior preachers. (Some months before this, another young man had begun to preach; and a few months after this another began.) That we could not conscientiously give up what from conviction we had embraced. The conversation at this meeting greatly strengthened our hands; we set about our work, continued to inquire after truth, and immediately after this we relinquished the doctrine of the Divinity of Christ. Indeed, the place at which we are now arrived, is supposed by our orthodox neighbours to be "the mystery of iniquity."

What considerably added to our distress when Mr. Cooke died was the state of our finances. In the year 1808 we built a chapel which cost more than 500*l.* A little more than 100*l.* of this was begged from amongst ourselves; the rest, to the amount of 400*l.* was borrowed. The interest of this money was to be paid from the seat rents. The novelty of our sentiments, and the offence that was generally taken at them, along with the death of Mr. Cooke, made us tremble under this burthen. We perceived, however, that our condition needed all the exertion and support which we were capable of giving it, and the result has been very different to any thing we then thought of. We have not only been able to keep our chapel, but our congregation is now larger than it was when Mr. Cooke died; and we have reduced the debt upon our chapel to 350*l.* (100*l.* of this debt is now wanting, and has long been wanted, nor do we know either where to beg or borrow it.) For this, however, under God, we are indebted to the young men our preachers, but principally to one who has always resided amongst us (the other young men live eight miles from us); this young man in opposition to the strong prejudices and attachments formed by Methodistical instructions and associations has sought for truth and found what we conceive to be the genuine truths of the gospel, without any assistance save that which his Bible afforded. In the pulpit he boldly yet cautiously advanced and defended them, in such a way as has silenced some of his adversaries. But in this work he has spent more time and strength, than we have been able to requite him for. Such generally has been the badness of trade, and the consequent poverty of our circumstances, that we believe on an average, since he became our minister, he has not had for all his services more than 10*l.* a year.

GENTLEMEN,

We have heard of your liberality, and that as the Trustees of Lady Hewley's Fund you have it in your power to be kind to the needy. We have given you a very brief account of our rise, progress, and present condition as a church of God on Unitarian principles. We pray you would consider the condition of our worthy, needy minister. We think it no flattery to say that he has been worthy a better treatment than we *have* been able to give him or *can* give him. We have therefore, being beggars, made his and our condition known to you; may the abundance of your liberality abound to the relief of our poverty, to the encouragement and support of our worthy minister. And may the divine bounty cause your fund to be enriched, that you may bless the families of many indigent ministers.

(Signed)

JOHN LORD,
JONATHAN RUDMAN, } Trustees.
JAMES HOLT.

GENTLEMEN,

I do most cordially recommend the case of the people at New-Church and their minister, my lately acquired but highly esteemed friend, to your regard.

WM. ALLARD.

Bury, May 6th, 1815.

To the Trustees of Lady Hewley's Fund.

GENTLEMEN,

We the undersigned beg leave to recommend to your particular attention the case of the Rev. John Ashworth, the resident minister of a Society of Unitarians which has recently been established at New-church, a populous manufacturing district. The congregation consists chiefly of weavers, a sober, honest and industrious

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people, but of very limited means for the support of a minister.

WM. HASSAL,
G. W. ELLIOTT,
WM. WALKER.

Rochdale, May 8th, 1815.

RICHARD ASTLEY,
WM. KERSHAW,
RAWDON BRIGGS,
JOHN RHODES,
J. R. RALPH,
JOHN THOMSON,
C. H. DAWSON.

Halifax, May 10th, 1815.

To this document, and to the testimonials by which it is supported, I feel as if it were impertinent to add any thing. A few words of explanation, however, seem necessary. I am happy to say, that the trustees of Lady Hewley's Fund, at their Annual Meeting on Thursday, the 11th inst. had the kind consideration to answer the prayer of the petition by a grant of 12*l.* This, like the other grants from that Fund, will, it is presumed, be continued annually.

The circumstances contained in the petition, cannot fail to excite a deep and lively sympathy in the mind of the Unitarian body. Here is an instance of a few uneducated persons in the lower classes of society, having become Unitarians by reading the scriptures, and by endeavouring to understand those scriptures as by scripture and reason interpreted; without any assistance from Unitarian writers or Unitarian preachers, without knowing of the existence of any Unitarian book-society, without ever having heard of the name Unitarian, or of the religious body to which it is applied. I understand that the number of hearers at Bethlehem Chapel in an afternoon is about 200, in a morning not quite so many. Far be it from me not to acknowledge the early obligations of this people to the late Mr. Cooke. He led them in the way; he "set them a thinking." He was dead before I knew any thing of this neighbourhood. He has always been represented to me as a very excellent and amiable man, and as possessed of great talents for preaching and for ministerial usefulness. But he himself was not, I believe, a learned man. He was not an Unitarian; at least he was only on his way to that goal, which some of his people after his death, and the Religious Society in Rossendale, reached. He was a travelling preacher amongst the Wesleyan Methodists, and was expelled by their Conference, for preaching the doctrines of "justification by faith," and "the witness of the Spirit," in a way which they deemed heresy.*

But I forbear to enlarge and trespass farther on your limits on this part of the subject; and it is the less necessary, as Mr. John Ashworth, the resident minister of the congregation at New-church, will, I believe, at his earliest leisure, draw up a detailed account of the rise and progress of their inquiry after scriptural truth; and will give an account of the manner and order in which the several doctrines of reputed orthodoxy, came to be questioned and discussed by them; and of the arguments and trains of thought which induced them successively to reject them. Such an account will form a curious and instructive pamphlet; and I will take care that it shall, some way or other, find its way through the press. In the mean time, your readers have before them a short but faithful account of an experiment, successfully conducted in the investigation of scripture truths; proving in its results that the Unitarian views of the gospel are level to the understandings of the unlearned, and adapted to the religious wants and wishes of the poor.

But I cannot allow the conclusion to rest here. A duty, I conceive, arises from the knowledge of these circumstances, which I shall endeavour to state and to enforce. It will be seen that the Rossendale Unitarian Chapel is encumbered with a debt of 350*l.* I say *encumbered*, for it is a great weight around their necks, and the interest of the debt consumes the means which ought to be, and could otherwise be, directed to the support of their minister. The seat-rents amount to about 26*l.* per annum upon an average; out of this the interest of the 350*l.* is paid; from this, and I believe occasional collections, Mr. Ashworth has received, never more than 10*l.* per annum; and the residue from the seat-rents and from the collections, is applied to liquidate the principal of the debt. Upwards of 50*l.* has been so liquidated. In looking at the smallness of the seat-rents, the condition of the congregation is to be considered. Every member of it, man and woman, is obliged to work at some handicraft trade for daily bread, with the exception of one female who keeps a retail shop. The chapel is alternately supplied by the three ministers mentioned in the memorial; who also preach in rotation at Rochdale to a residue of Mr. Cooke's flock, and hold meetings for prayer, preaching and religious conversation, at eight or nine different places in the neighbourhood of Rochdale and New-church. The following is the distribution of their work for the first six months of the present year.

* A Memoir of the late Mr. Joseph Cooke, with an account of his writings, and of his expulsion from the Methodists, could not fail to be highly interesting and useful.

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And now I say unto you, refrain from these men, &c.—*Acts, chap. v. verses 38, 39.*

Places of Meeting.	*Jan.* 1st	22	29	*Feb.* 5	12	19	26	*March.* 5	12	19	26	*April.* 2	9	16	23	30	*May.* 7	14	21	28	*June.* 4	11	18	25
Rochdale, 10½ 2½	1	2	1	4	2	5	1	4	1	5	1	4	1	5	1	4	1	5	1	4	1	5	1	4
Newchurch, 10½ 2½	4	1	5	1	4	1	5	1	4	1	5	1	4	1	5	1	6	1	4	1	3	1	4	1
Padiham and Burnley		4			5				4						5			4						
Whitworth, ... 6		5			4				5						4			5				4		
Kitbooth, ... 6		7			8			4	11			10				4		11			9		7	
Nacks, ... 6	11			5		7		8				5	9				10		5		11		9	
Broad-o'th'-Lane.... 6	8	9		7	10	11		8	9	10		7	11	8		9	7	8	10		11			8
Lowerplace,..... 7	10			5				7		9		4		10			8		4				11	
Buersill 7	1			9		10		5					7			5		9			8			5
School Room, 11 ..				4				5				4				5			4					5

Preachers and Prayer-Leaders.

1. JOHN ASHWORTH	7. J. ASHWORTH	9. J. DRIVER	11. J. LOMAX
2. J. RUDMAN	J. T.	J. L.	R. A.
3. J. POLLARD	T. J.	R. W.	A. P.
4. J. TAYLOR	8. J. HOYLE	10. B. HOWARTH	
5. J. WILKINSON	J. B.	W. G.	
6. J. ROBINSON	G. R.	J. C.	

Monthly Conversation Meetings on Religious Subjects, when the vacant column occurs.

I shall now say a few words of the three ministers, with whom I am acquainted, in the order in which they are mentioned in the memorial. Mr. John Ashworth, resident at New-church, was a local preacher amongst the Wesleyan Methodists, and expelled for heresy. He has never received more and often less than 10*l.* per annum for his ministerial services. He is a clothier, a manufacturer of blankets and coarse woollens. He made use of a contrivance to suspend a book before him at the loom, so that he could read and weave at the same time. In this way he read Stackhouse's History of the Bible. Mr. James Taylor resides near Rochdale. He is a fuller and cloth-dresser. He has, from conscientious motives, always declined receiving any thing whatsoever for his services. Mr. J. Ashworth and Mr. J. Taylor were local preachers in connexion with Mr. Cooke, after his expulsion from the Methodists. Mr. James Wilkinson, who began to preach soon after Mr. Cooke's death, is a shoemaker in Rochdale. I understand he has never received more (and perhaps generally much less) than 5*l.* per annum. He has a wife and three little children. Such are the men to whose disinterested labours the Unitarians in the district of which I have been speaking, are so much indebted. I have had opportunities of hearing these preachers, and I bear my willing testimony of approbation of their services. They speak without notes. Their services are scriptural, plain, pious and edifying; and I consider both the ministers and their services as well adapted to spread the knowledge of Unitarianism amongst the middle and lower classes of society. I trust that these facts are sufficient to prove that the Unitarians, as a body, are much indebted to these men. I trust that these facts will interest the liberal and the affluent in that body to lend a helping hand in lessening or removing altogether, the pecuniary incumbrances on the Rossendale chapel. Now

then for an effort and let us extinguish this debt of 350*l.*! This debt which is so oppressive at New-church, becomes nothing when divided and shared by the Unitarian public. This debt is felt as a great incumbrance by their worthy minister; not from the most remote consideration of his own interest, but from an anxious wish, that by the reduction of the debt in his life-time, he may know that of the money advanced upon the Chapel every one has received his own with interest. And particularly as a considerable part of this debt was borrowed from and is wanted by persons not belonging to the religious Society.

I add the names of a few individuals by whom donations, however small, will be thankfully received; and with your leave, Mr. Editor, the subscriptions may from time to time be published in the Monthly Repository; a mode of acknowledgement which will save some trouble and expense both to the subscribers and the receivers.

I cannot close this appeal to the justice and liberality of the Unitarian public, without stating that there are attached to the New-church Chapel a Sunday School and a Vestry Library. And I take this opportunity of soliciting from the subscribers and committees belonging to the several Unitarian Tract Societies, and from the authors in the Unitarian cause, the gift of any Tracts or larger works, for the Library and for distribution amongst the Unitarians in Rossendale.

I am, dear Sir,
Yours with great respect,
JOHN THOMSON.

Donations in aid of liquidating the debt of £350 upon the Unitarian Chapel at New-church, in Rossendale, Lancashire, will be received by

The Rev. Robert Aspland, Hackney Road,
The Rev. Richard Astley, Halifax,
The Rev. William Johns, Manchester,
Mr. William Walker, Rochdale, and
Dr. Thomson, Halifax.

The following Subscriptions have been received and paid to the Trustees of the Chapel:

	l.	*s.*	*d.*
Samuel Shore, Esq. Meersbrook	3	0	0
Rev. William Johns, Manchester	1	0	0
Rev. Richard Astley, Halifax	1	1	0
Miss Cartledge, Brow Bridge	1	1	0
Miss Wood, Headingley	1	1	0
Dr. Thomson, Halifax	1	1	0
	£8	4	0

Meeting of the Bourbon and Napoleon Armies at Melun.

[*From the Examiner.*]

The following highly interesting account of the turn, upon which every thing seems to have hung in this business, is taken from a brother journalist who is not apt to be very eloquent, but who appears to have caught a sort of second-hand inspiration, in spite of himself, from the mere force of what has been told him. It is impossible to read it without hearing, in a manner, the silence of the awful moment described, and then, after a pause, the small but quick gathering of the sounds, that announced the strange Being who came to break it:—

"Many of the Nobles," (says the *Morning Post*) "who from their warm attachment to their unfortunate monarch have been also obliged to fly from France and follow his fortune, arrived in town yesterday. We have conversed with several of them, who have communicated to us the following highly interesting particulars of the late events:—

"They estimate the number of national guards, volunteers, and other troops, collected at Melun, to stop the march and crush the hopes of the tyrant, at not less than 100,000 men. The best spirit seemed to prevail amongst them. They appeared devoted to the cause of the king, and eager to meet and repel his antagonist. A powerful artillery strengthened their positions. Relying on their numbers, they had left the town, the rocks, and the forest of Fontainbleau unguarded, preferring the flat plains of Melun, where the whole of their army might act at once against the comparatively small band of the invader.

"On the 20th Buonaparte reached and occupied Fontainbleau without the least opposition. He had at that time with him only 15,000 veteran troops, but other divisions were either following him, or advancing to support his right and left flanks on parallel lines of march. Ney, whose corps is stated to have amounted to 30,000 men, had previously communicated to the Court a declaration signed by the whole army under his command, both officers and privates, in which they stated, "that they respected him too much to deceive him; that they would not fight for Louis the XVIIIth, and that they would shed all their blood for *Napoleon the Great*." This declaration, which sufficiently explains the apparent hesitation, inactivity, or want of skill of Ney, did not, however, entirely extinguish the hopes of the Bourbons. They still relied on the good disposition and numbers of the troops at Melun, and blinded by the addresses sent up from many garrisons and provinces at the very moment of their defection, still thought that their cause would be espoused by the nation as her own. As a measure of precaution, however, part of the King's household was dispatched to secure the road to Calais, in case a retreat should prove necessary, and on the 19th occupied Amiens.

"Early on the morning of the 21st,

preparations were made on both sides for the encounter which was expected to take place. The French army was drawn up *en etages* on three lines, the intervals and the flanks armed with batteries. The centre occupied the Paris road. The road from Fontainbleau to Melun is a continual declivity, so that on emerging from the forest you have a clear view of the country before you, whilst, on the other hand, those below can easily descry whatever appears on the eminence. An awful silence, broken only at times by peals of martial music, intended to confirm the loyalty of the troops by repeating the royal airs of *Vive Henri Quatre*, and *La Belle Gabrielle*, or by the voice of the commanders and the march of divisions to their appointed ground, pervaded the king's army. All was anxious expectation; the chiefs, conscious that a moment would decide the fate of the Bourbon dynasty, and the troops, perhaps secretly awed at the thought of meeting in hostility the man whom they had been accustomed to obey. On the side of Fontainbleau, no sound, as of an army rushing to battle, was heard. If the enemy was advancing, his troops evidently moved in silence. Perhaps his heart had failed him, and he had retreated during the night. If so, France was saved and Europe free. At length a light trampling of horses became audible. It approached: an open carriage, attended by a few hussars and dragoons, appeared on the skirts of the forest. It drove down the hills with the rapidity of lightning: it reached the advanced posts—"*Long live the Emperor*," burst from the astonished soldiers! *Napoleon! Napoleon the Great!*" spread from rank to rank; for, bareheaded, Bertrand seated at his right, and Drouet at his left, Napoleon continued his course, now waving his hand, now opening his arms to the soldiers; whom he called his friends, his companions in arms, whose honour, whose glories, whose country (the Tyrant said) he now came to restore. All discipline was forgotten, disobeyed, and insulted; the commanders-in-chief took flight; thousands rushed on his passage; acclamations rent the sky. At that moment his own guard descended the hill—the Imperial March was played—the eagles were once more displayed, and those whose deadly weapons were to have aimed at each other's life, embraced as brothers, and joined in universal shouts. In the midst of these greetings did Napoleon pass through the whole of the royal army, and placing himself at its head, pursued his course to Paris. The population of the villages flocked round him; the inhabitants of Paris, informed of his approach, came out to meet him, and at the head of two hundred thousand persons, (to the eternal disgrace of Frenchmen be it said) in the midst of enthusiastic acclamations, did he re-enter the capital, and seat himself in the Palace of Kings."

"Such is the account," concludes the editor, "which we have received from some, whom Buonaparte's triumph has forced to seek a shelter in this country. They agree in stating"—(and here comes a piece of our old friend's native and unassisted eloquence)—"they agree in stating—Oh! what horrible depravity!—that the enthusiasm displayed in his favour by the people approaches to wildness. They know not how to account for the monster's popularity, but say that it surpasses all that was evinced towards him in the midst of his most brilliant victories. Not a musket is said to have been fired since the period of his landing, and both the military and the people are represented to have received him with equal enthusiasm in every place through which he passed. It is supposed that he will turn this effervescence of admiration to the aid of his ambitious plans. He will not let the public spirit cool; and availing himself of the great means and resources which it puts at his disposal, it is the prevailing opinion among the Refugees, that he will anticipate an attack from Belgium by a sudden irruption into that country."

Dudley Double Lecture.

On Whitsun-Tuesday, May 16th, 1815, the Annual Meeting of Ministers, denominated "The Double Lecture," took place at Dudley. The Rev. Benjamin Carpenter conducted the devotional service. Two able and interesting discourses were delivered to a numerous congregation: the former, by the Rev. John Small, on the preaching of our Saviour considered as an evidence of the truth of his religion,—from Luke iv. 22. "And all bare him witness, and wondered at the gracious words which proceeded out of his mouth. And they said is not this Joseph's son?"—the latter, by the Rev. Robert Kell, on the obligation under which a minister is brought by his office faithfully to inculcate all the doctrines and duties of Christianity,—from Coloss. i. 28, "Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus."

Fourteen ministers were present: viz. Rev. Messrs. Guy, Kell, Kentish and Little, of Birmingham; Small, of Coseley; Scott, of Cradley; Bransby, of Dudley, Corrie, of Handsworth; Bristowe, of Hinckley; Fry, of Kidderminster; Lloyd, of Kingswood; Davis, of Oldbury; Carpenter, of Stourbridge; and Steward, of Wolverhampton.

Mr. Scott and Mr. Little were appointed to preach at the next anniversary.

The afternoon was spent in very agreeable and instructive conversation.

On "the health of our absent brethren,"

being given from the chair, Mr. Corrie observed,—"Among the friends whose absence we have to regret, is one gentleman who has for more than ten years—ever since he has resided in this part of the kingdom—been a very regular attendant at this annual meeting—a gentleman venerable both for years and virtues—respected and esteemed by all who know him, and most by those who have known him longest. I need scarcely add that I am speaking of Dr. Toulmin.

"It has occurred to several gentlemen present, that we may with great propriety avail ourselves of this opportunity of offering Dr. Toulmin our thanks for his "History of the Protestant Dissenters," of which he has lately published the first volume. We are all Dissenters: and though we may not all adopt precisely the same articles of faith, we still feel a common interest in the work to which I refer. We all, I believe, are of opinion that it contains a great body of curious and authentic information, detailed with judgment and perspicuity, and marked throughout by a spirit of genuine candour.

"And on proposing this vote of thanks to Dr. Toulmin for his *work*, I venture to add an expression of the sentiments we all entertain of his most amiable and respectable character. I am not prepared to pronounce a studied eulogy on Dr. Toulmin——the time I hope is far remote at which this may be done with propriety——but we may be allowed to assure him that we are not insensible to the merits of a life passed in the conscientious discharge of the important duties of the pastoral office—in the diligent study and diffusion of religious knowledge—and in the exercise of the most amiable and exemplary Christian virtue."

On the motion of Mr. Corrie, seconded by Mr. Carpenter, who said a few words expressive of his great regard for Dr. Toulmin, it was unanimously resolved,

"That the Rev. Dr. Toulmin be requested to accept the cordial thanks of this assembly, for his very seasonable and judicious History of the Protestant Dissenters.

"The ministers present likewise beg leave to take this opportunity of expressing their respect for the talents which Dr. Toulmin has displayed in that and many other valuable publications; and their veneration of the uniform and exemplary Christian piety which has alike adorned his writings and his life.

"It is their sincere and fervent prayer that it may please the Almighty Disposer of events to grant him many years of health and happiness to benefit the world by his pen, and to afford society at large, and themselves in particular, the advantage of so pure and attractive an example.

'Signed by order of the meeting,

JAMES HEWS BRANSBY,
Chairman."

Mr. Kentish, on moving that Mr. Bransby be requested to communicate the resolutions to Dr. Toulmin, remarked that "the interesting relation in which he had the happiness to stand to the gentleman who was most deservedly the object of the esteem and gratitude of the ministers then assembled, gave him particularly favourable opportunities of knowing his various excellencies. For his own part, he felt great pleasure in availing himself of the present occasion to acknowledge his signal, affectionate regard for his venerable colleague: and it was his wish and prayer that, in the choice of a successor to Dr. Toulmin, Divine Providence might direct the views of the congregation of which they were now joint pastors, to some individual of endowments, and especially of temper and character, similar to those of his much respected friend."

The foregoing resolutions were received by every one present with an interest which the writer will make no attempt to describe.

J. H. B.

General Baptist Assembly.

On Tuesday, May 16th, the Annual Assembly of the Old General Baptists, was held in the Meeting-house, Worship Street, London. The scriptures and hymns were read by the Rev. James Gilchrist, of Newington Green, and afternoon preacher at Worship Street; the devotional service was conducted by the Rev. Sampson Kingsford, of Canterbury; and the Rev. John Coupland, of Heatcorn, Kent, delivered a discourse founded on the words in Gal. iv. 18, "But it is good to be zealously affected always in a good thing." This sermon gave great satisfaction to the audience, and will shortly appear before the public. The preacher's object appeared to be, to lay before his hearers a concise but perspicuous view of the two distinguishing doctrines of this denomination,—The universality of the divine love, and the immersion of believers on their personal profession of faith in Jesus Christ. The composition of the discourse was plain but correct, the quotations from scripture apposite; the preacher's delivery characterized by manliness and modesty, the impartiality of the Common Parent vindicated in a firm and interesting manner, and baptism zealously enforced by a brief and lucid explanation of its nature, the proper subjects of the rite, and above all by shewing its various moral uses.

The letters from the several churches in

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connexion with the Assembly, were said to be of an unusually pleasing and satisfactory nature:—the body generally appears to have received a new impulse,—several sunday schools have been established since the last annual meeting; and the means of reviving the cause seem only to require being pointed out, in order to their being adopted and zealously pursued.

The Report of a Committee appointed by the last year's Assembly was read, approved and ordered to be printed, that it might be circulated among the churches. The report, however, consisted chiefly of extracts from letters which the Committee had received in reply to their inquiries, addressed during the year to some of the most approved ministers in the connexion, requesting them to point out what they conceived chiefly to have contributed to the decline, and what where the most likely means to conduce to a revival and increase of the cause. In the report, the cause of the General Baptists and that of the Unitarians were identified. The subject is thus introduced:—"Should you mean in yours 'by an open avowal of our sentiments,' preaching up *Unitarianism*, I answer, the times will not yet bear it in common congregations.'—"With deference to the respectable writer, your Committee thinks, facts are against his opinion; for there are proofs almost innumerable, that under the divine blessing, the virtuous lives and well-directed zeal of its professors are amply sufficient to ensure the success of *Unitarianism*, which, with the exception of baptism, may surely be called the cause of the General Baptists. And even with respect to baptism itself, let it be remembered, that it cannot be admitted universally as an exception, for in many instances the General Baptists are to be ranked among the most zealous supporters of Unitarianism." In confirmation of the above statement it may be proper to mention here, that all the Unitarian Missionaries, with the exception of the Students belonging to the New Academy, have been of the General Baptist denomination, and as far as the writer's knowledge extends, all of them still continue Baptists. This is a fact perhaps not generally known among Unitarians, who are therefore incapable of duly appreciating their obligations to that venerable and respectable, though unobtrusive, denomination. But in reality, there is nothing wonderful in the General Baptists having supplied all the Unitarian Missionaries, for their churches have long, have indeed uniformly been sanctuaries of religious liberty. In them every man has been taught to think, to judge for himself; and as meetings for the discussion of religious subjects have long been common among them, the leading doctrines of the Old General Baptists have, with few exceptions, been very nearly the same as those now held by the great body of Unitarians. The same cause will always produce the same effect: examine the scriptures seriously, fearlessly, and with as little prejudice in favour of any opinion as is compatible with human frailty, and they will be generally thought to teach the same doctrines.

But to return to the report. The language in many parts was peculiarly strong; the defects of the body as it respected their want of learning and zeal, were undisguisedly pointed out; the means which were supposed likely to conduce to the revival of the General Baptist cause were laid before the meeting, and after the report was read various resolutions embracing the substance of the topics contained in it, were agreed to unanimously. After the public business was concluded, the ministers and their friends withdrew to the White Hart Inn, Bishopsgate, to dinner. In the course of the evening a number of toasts or sentiments was given from the Chair, of which the following were the principal. "The Preacher; Civil and Religious Liberty all the world over; Sunday Schools; The Memory of Michael Servetus, Francis David, and other Baptist Worthies; Dr. Toulmin and the Principles of Dissent; The Union of Zeal and Charity; The Monthly Repository and Christian Reformer."

Several very animated and interesting speeches were called forth by the giving of these sentiments, and the evening concluded to the apparent satisfaction of the whole company. In a word, it may perhaps be truly said, that this day promised to be the commencement of a new era among the General Baptists.

Manchester College, York.

The following benefactions have been received on account of this Institution.

Anonymous, by the hands of the Rev. Thos. Belsham -	100	0	0
Rev. J. Bull Bristowe, Hinckley - - - - - - - -	1	1	0
	£101	1	0

The following Congregational Collections have been likewise received.

Newcastle-on-Tyne, Rev. Wm. Turner - - - - - - -	12	18	3
Birmingham, Rev. Joshua Toulmin, D. D. - - - - - -	40	0	0
	£52	18	4

GEO. WM. WOOD, Treasurer.

Manchester, May 12, 1815.

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SIR, *April* 27, 1815.

If the following extract of a Letter from a Gentleman in the North of Ireland, which I have lately received, be thought proper for insertion in your pages, you are at liberty to present it to your readers.

PHILEMON.

"Without an entire coincidence in all the opinions which characterize that sect (the Unitarians), I concur with them in many essential points, particularly in the great leading principle, the unity of God, and in the liberal tolerance, which they shew to those who differ from them. Long may they retain the latter mark, and not lose it, when they shall be no longer persecuted themselves, and like other sects declaim against persecution, when exerted against themselves, but in a reverse of situation practise it against others. Unitarians have hitherto suffered under the double peril of a penal statute hanging over them, and of the unpopularity of their opinions. They are now relieved from the former, and I trust they will be cautious not to lessen the latter by any mean compliances inconsistent with a fearless and honest avowal of their peculiar opinions, or by crouching "to the powers which be," for the sake of obtaining exclusive privileges. The Quakers have generally fallen into the latter snare, to the almost total extinction of the principles of political freedom among them, under the pretext of not meddling with politics; but rather, as they sometimes let slip out, that they might not be ungrateful for the favours received from government.

Cobbett, during the discussion on the Trinity Relief Bill last year, expressed his suspicions that Unitarians might be swayed by similar compromising motives, and I acknowledge that the conduct and speeches of their parliamentary advocate, William Smith; and some resolutions concurred in, by some of their ministers in the neighbourhood of London about that time, strengthened my suspicions that they might possibly fall into a time-serving, cringing temper.

In Ireland we have no congregations strictly and avowedly Unitarian. Those called New Light Presbyterians approach the nearest, but they profess to be low Arians. One of their principal men, Dr. Bruce, of Belfast, has lately taken pains in the Mon. Repos., and since by a republication of the article in one of the Belfast newspapers, to disavow his being an Unitarian. In Ireland religious truth is but little sought after. Sects are generally strongly fortified within their particular enclosures. The contests which disturb us, on the subject of religion, are almost exclusively on political grounds. This is much owing to our peculiar state as to the Catholics, who form nearly three fourths, some say more, of our population. These have been so kept down by a set of interested monopolists under the name of Protestant ascendancy, aided by a code of pains and penalties for opinions, that it appeared ungenerous to attack them, on account of their errors, until they were allowed to defend themselves on equal terms with their opponents, who independently of their arrogant political assumption, had nearly as much superstition as the Catholics themselves. Hence arose a necessity on the part of the more liberal Protestants to join with the Catholics in order to procure by joint endeavours a restoration of civil rights to the latter, and a suspension of theological discussion until these rights had been restored, in conformity to the principles of sound policy and justice.

As I am on the subject of sects in Ireland I may mention a few additional facts to shew how we are circumstanced in this country. The Church of England, although the religion of the government, and consequently aided by a compulsory maintenance, forms in the northern counties, a very small portion of the Protestants. We have Presbyterians according to their different denominations, as in Scotland, Old Lights, and New Lights, Burghers and Anti-Burghers, all connected with the state, by the left-handed marriage of the *Regium Donum*, to their preachers, according to classes of £50, £75, and £100 per annum. Another class of Presbyterians occasionally called League and Covenant Men, Mountain Men, or Cameronians, have not yet completed the treaty of sale with government for a share of the bounty. We have besides a large number of Methodists, some Evangelicals, answering to Rowland Hill's people, and those whom Cobbett calls the Saints, a thin sprinkling of Quakers, about 1500 families through the whole nation, three or four congregations of Moravians, and a few Baptists, who are nearly extinct as a sect, but have latterly been reviving in some places. Such is a brief statement of the state of sects among us."

SIR, *Bromley, May* 20, 1815.

I lately received a most welcome letter from my excellent friend Hannah Barnard, who was in good health when it was written. It is dated Hudson, March 31, 1815, a flourishing town on the North River in the State of New York. I transcribe for your readers an extract from it descriptive of the genuine and general joy of the inhabitants of that part of America, at the happy restoration of peace between the two countries. May it long continue!

I am yours sincerely,

THOMAS FOSTER.

"I must now give thee some account of the effect the news of peace had here. It

arrived the 12th ult. in the afternoon, being the first day of the week [Sunday]. Next morning the British and American colours were displayed on the flagstaff, which is placed on a high bank at the lower end of the town, about eighty feet above the level of the river. It was a most gratifying sight to me and many others, who have uniformly reprobated this war of Buonapartean birth.

The town seemed in a few hours one universal scene of tumultuous joy, which continued through the day; and was again renewed on the morning of the 21st, by the news of its ratification by our government. Every possible demonstration of heartfelt rejoicing was continued through the day, and at evening the whole town seemed in *a blaze*. And though there was a deep snow on the ground, an eminence across the south bay, about a mile from the town, was illuminated by a long line of fires. Invention having been put under requisition on the first sound of the glad tidings, numerous appropriate emblems were exhibited. The one which appears to have been most admired, was in front of Dr. Samuel White's house, representing Peace elegantly attired, raising commerce, who was reclined on an anchor. On the opposite side was a ship unlading at a store; and in another part of the picture was a sailor breaking in pieces the implements of war.

The next day being the anniversary of the Immortal Washington's birth, drew the greatest concourse of the members of the Washington Benevolent Society (besides crowds of spectators) ever seen in this place. Thus did the community at large in a very general manner manifest how ardently they longed for *peace*. And no wonder, for very few in the nation have escaped the injurious effects of the war. Thousands of mourning widows, fathers, mothers and orphans bereaved of a protector, and the necessaries of life. Incalculable multitudes have by the *war*, and its baneful precursors, embargoes, non-intercourses, and such like *nonsenses*, been thrown out of business to live *as* they could, and *if* they could. And this has not been all. Its demoralizing effects have been deplorably great! The multitude of idlers which such a state of things produces, have, as might be expected, produced effects in public manners, which have been, and still are, a source of sorrow, and even of terror, to the thinking and better part of the community."

Unitarian Fund Anniversary.

The Annual Meeting of the Unitarian Fund was held, agreeably to the Rules of the Society and to public advertisements, on Whit-Wednesday, the 17th inst. at the Unitarian Chapel, Parliament Court, Artillery Lane, Bishopsgate Street. The religious services were conducted as follows:—The Rev. W. Vidler, the minister of the Chapel, read the hymns; the Rev. T. B. Broadbent, one of the Tutors of the Unitarian Academy, offered up the introductory prayer and read the scriptures; the Rev. W. Turner, of Newcastle-upon-Tyne, delivered the general prayer; and the Rev. T. Madge, of Norwich, preached the sermon and concluded the devotional service. The sermon, founded on the appropriate words of our Lord, "To the poor the gospel is preached," consisted of a vindication of the principles and objects of the Unitarian Fund. With a singular flow of eloquence, the preacher expatiated upon the mild, benevolent and condescending genius of Christianity. He insisted with great force of argument upon the attainableness of Christian truth by all honest and diligent inquirers, even though of humble capacities and of limited means of improvement. He next repelled with warmth the various pleas for withholding assistance from Christian associations, like the present. And he concluded with an animated appeal to the assembly on behalf of the Society, introducing most happily a beautiful passage from Milton, on the duty and the honour of bearing open testimony to the truth.—The sermon, excellent in itself, was delivered with an uniform animation and energy which caused it to be felt by all the hearers. By his manner, as well as his matter, the preacher shewed that he went heartily into his subject, and by both he made his way to the hearts of the congregation. We state this, as faithful reporters: the audience will, we know, acquit the statement of the charge of extravagance or flattery.—The Chapel was well filled and in most parts crowded: on no former anniversary have we witnessed so large and respectable a congregation. The collection at the doors amounted to considerably more than had ever before been obtained.—After divine service, the Society proceeded to business, Mr. Rutt in the Chair. The Treasurer, *Mr. Christie*, made his report of the pecuniary state of the Fund, by which it appeared that there had been two congregational collections for the Society, during the past year, one (making the third, we believe) at *Warrington*, of 11*l.* the other at *Norwich*, (the Octagon) of 20*l.*; that during the year the Donations amounted to 52*l.* 13*s.* 0*d.*, the Life Subscriptions to 51*l.* 4*s.* 0*d.*, and the Annual (which is of the first consequence) to 227*l.* 19*s.* 0*d.* and that the balance in favour of the Society was 342*l.* 5*s.* 9*d.* This report was agreed to be received.—The Secretary, *Mr. Aspland*, next read the Report of the Committee, which was of considerable length, embracing the usual topics, and

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some that were novel. From *Mr. Wright's* Journals of his Tour in Scotland were given large extracts that were not inserted in the summary communicated to this Magazine. Accounts were also read of some of his more recent missionary journeys. Passages were introduced from the letters of Mr. *Lyons*, reporting the opening of a place of worship near Warrington, and describing a visit which he made last summer to Sheerness, when he preached two successive nights in the Theatre. The proceedings of *Mr. Bennett* in Sussex, were detailed in his own words, at some length; and the state of the cause at Brighton was dwelt on by the Committee with much satisfaction: by the assistance of some liberal friends in London, and particularly *Mr Belsham*, the Committee had been able to provide a succession of preachers at that place of resort, during the height of the season, and they expressed their hope that the succeeding Committee would be able to adopt a like measure, the present summer. A very interesting report followed of two missionary journeys in the Eastern district, by *Mr. Winder*, of Norwich, taken under the superintendance of the Eastern Unitarian Society, to whom and particularly to the Secretary, *Mr. Edward Taylor*, the Committee stated that they considered the Unitarian Fund under great obligations. Of Wales, as far as it is connected with the Society, a brief but interesting account was read from a letter of *Mr. T. Rees's* then in the Principality in consequence of indisposition: it appears that a new congregation, of great promise, has been formed at Carmarthen, and that through the zeal of the Bishop of St. David's public attention is roused to the Unitarian controversy. The Report contained other particulars of the state of Unitarianism in Scotland besides those included in Mr. Wright's journals. A missionary is stationed there, in a considerable degree under the patronage of the Society; we allude to *Mr. Syme*, who preaches alternately at Carluke and Paisley, and devotes part of the summer to itinerant preaching. The state of the Unitarian Church at Glasgow was reported in a letter from *Mr. James Yates*, who has so ably and reputably sustained the cause in that city. "In naming him, however," (the Report proceeded) "the Committee cannot but express their regret at the probability of his speedy removal. While they feel, on behalf of the Unitarian Fund, deep and lasting obligations to him, for his judicious, prudent, temperate, zealous and learned labours, they confidently trust in Divine Providence that a suitable successor will be set over this important charge; important, particularly, as a place of resort from England and Ireland, as well as Scotland, for education. From the English Divinity Students at Glasgow, the Unitarian Church there has also received great assistance." A letter was likewise read from *Mr. Smith*, the minister of the Unitarian Church at Edinburgh, to whose settlement and continuance there the Unitarian Fund has been instrumental "Of this gentleman" (we now quote the words of the Report ("it is the duty of the Committee to state that their esteem has been increasing from the first moment of their acquaintance with him. He has maintained his post—at the outset no easy one—with admirable firmness and discretion. Under him, the Unitarians have risen out of obscurity, and in some measure above reproach; and through his able and judicious publications, conciliatory preaching and exemplary character, he has gained over to public Unitarian worship of those whom the world accounts *honourable men and women—a few*." There were next specified various congregations—some hitherto unknown—which had received or were about to receive help from the Unitarian Fund: amongst these were one at Selby, Yorkshire, recommended to the Committee by Messrs. *Wellbeloved* and *John Kenrick*, of York, and that in Rossendale, Lancashire, the history and present state of which are described in so interesting a manner, in the Communication from *Dr. Thomson*, in the present Number (pp. 313—317). It was reported that several ministers in narrow circumstances had been relieved in the course of the year. "The attention of the Committee and their correspondents" (the Report goes on) "has been directed, according to the Resolution of the last General Meeting, to decayed places of worship in the hands of Unitarian Trustees, and it is hoped that in due time, the good effects of this Resolution of the Society will be apparent. In one case, the Trustees of a meeting-house, which had been shut up for some time, requested the advice of the Committee as to the answer to be given to some Calvinists who were desirous of obtaining the use of it: The Committee beg leave to report their reply: "Resolved—That it be recommended to the Trustees, to let the meeting-house to the applicants, on a lease determinable at intervals, at the option of either party, reserving only a right in the place for the use of Unitarian Missionaries, if such should apply for it, at times when it is not regularly used by the Lessees."—The Society were informed that they might reckon, under Divine Providence, upon the services of the *Rev. W. Broadbent*, of Warrington, as preacher at the ensuing Anniversary, and that the Committee had agreed to invite the *Rev. W. J. Fox*, of Chichester, to preach the sermon the year following. The report thus concludes:—"Various plans have been before the Committee, of which two, for the extension of Mr. Wright's services,

will probably have been carried into effect, the one entirely, the other in part, before the next Anniversary. The first of these is a mission into Cornwall and the West of England, during the present summer and autumn; the second is a mission into Ireland, in the ensuing spring. Mr. Wright has cheerfully consented to these laborious undertakings; but has expressed a wish that in his longer journeys, especially in places not visited before, he should be attended by a missionary companion. This wish appears to the Committee reasonable; and they are happy to add, that they have received an offer from *Mr. Thomas Cooper*, who is about to quit the Unitarian Academy, his term being expired, to accompany Mr. Wright, wherever the Committee may judge expedient. They have already determined to accept Mr. Cooper's offer with regard to the mission into Cornwall. May the blessing of heaven attend this new effort *to hold forth the word of life!* With this wish, and with the further prayer that the blessing of Almighty God may descend upon the Society, and all its officers and missionaries and subscribers and friends, the Committee conclude their Report."

As we shall probably insert the Resolutions of the meeting in our next Number, we think it necessary only to state the substance of a very few of them. The Report was agreed to be received and to be published in any mode, in whole or in part, at the discretion of the Committee. The thanks of the Society were unanimously and cordially voted to Mr. Madge for his "able, animated and eloquent sermon," which he was requested to allow the Society to print. It was also resolved to request Mr. Turner and Mr. Broadbent to allow the prayers used in the service to be printed also. To these requests the above gentlemen acceded. The following persons were chosen into office for the year ensuing:

John Christie, Esq. Treasurer.
Rev. R. Aspland, Secretary.
Committee.
Mr. Bailey,
— D. Eaton,
— T. Freeman,
— T. Gibson,
— J. Taylor,
— W. Titford,
Rev. W. Vidler.
Auditors.
Mr. G. Abbott,
— S. Barton.

The business of the Society was concluded about 3 o'Clock, when the Chair was taken for the business of the Unitarian Academy, which occupied the Subscribers till the time of the Fund Dinner.

The *Dinner* was as usual at the London Tavern. Two Hundred and Eighty Persons were present. James Young, Esq. in the Chair. On the removal of the cloth, *Non nobis* was sung with good effect by some of the members. The names and sentiments given from the Chair were much the same as on former years. "Peace with all the world," was received, we are happy to say, with an instantaneous burst of applause. In the course of the evening many gentlemen addressed the Meeting—Mr. Madge, The Treasurer, Dr. Toulmin, Mr. Rutt, Mr. Hardy, Mr. G. Wood, Mr. Wright, Mr. Vidler, Mr. Bennett, Mr. Winder, Mr. Broadbent, &c.—but we possess minutes only of Dr. Toulmin's address, delivered on his health being given as "The First Preacher before the Society:" it was as follows:—

"Mr. Chairman and Gentlemen.

"Excuse me if I address you, on this flattering motion, with some hints committed to paper, in order to prevent a confusion of spirits, on an intimation that such an expression of respect was intended me, as, notwithstanding the protracted period of my public character, I have not been accustomed to speak under such circumstances as the present without preparation.

"Accept my warm thanks for these testimonies of great regard with which you have this day honoured me. I estimate them highly. I should be chargeable, either with apathy or a supercilious disregard of your good opinion, did I not feel gratified, though humbled, by these marked expressions of the account you make of my endeavours, through a life which Providence has lengthened out beyond the age of man, to advance that cause of divine truth, to which your Association is consecrated. But I wish, under a persuasion that you do not mean to feed my vanity with delusive professions of regard, to entertain a modest sense of my deficiencies and failings, a grateful and devout conviction, that "a man can receive nothing except it be given him from heaven," and, from the experience of life and the occurrences of this moment, a lively and encouraging confidence in the truth of that animating and gracious promise, "Him that honoureth me, I will honour:" which I conceive is particularly to be understood of the approbation of God, but not exclusively of the approbation with men that his providence may secure to us: a promise which I hope will have its full power on the minds of my brethren and of every member of this Society.

"I look back with pious pleasure to the day when, by your choice and request, it was my privilege and felicity to address you on the first General Meeting which you held, after you had digested and matured your pious and benevolent Institution. I congratulate you on the progress of it through succeeding years to the present day. The number of your associates in the good design has been increasing every year. The influence of it has been very widely, and in many instances successfully

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spreading. Your hands have been strengthened, and your efforts have not been in vain. Yours has been a growing cause.

"It will be enlivening to contrast its progress with the past efforts of former times. Look back and recal to your recollection the testimony borne to what you deem pure Christianity, by the excellent Biddle, that pious confessor and advocate for it in the seventeenth century; patronized by the philanthropic Firmin, aided by the youth and vigour of a pious Stuckey, and assisted by the publication of numerous Unitarian tracts, written with peculiar clearness, closeness of argument and energy: yet the congregation raised under such favourable auspices soon became extinct, and failed of kindling the like zeal in other breasts. Go farther back, pass through the Continent of Europe and traverse the spacious regions of Poland: where are now the Polish brethren, who then ranked in judgment, and learning and talent, as the first of scriptural critics? Where are the remains of the labours of those many distinguished characters whose names, memoirs, and lists of their publications, fill the pages of Sandius' small and Bock's large and bulky Bibliotheca? Where are now any traces of the numerous churches formed upon Unitarian principles, and instructed and enlightened by those great men whose names adorn the pages of these volumes? Alas! alas! they are almost perished.

"It is to us, however, a subject of great joy and sacred gratitude, that at the distance of almost two centuries, the light of divine truth, which so far back shone upon those regions, has of late burst forth with a resplendent glory on this country, and your Society has risen up under its invigorating influence to give its beams a new and extensive direction.

"It has, I recollect, been objected to the Polish brethren, that they paid court to the great men, to the nobles and the learned, to the politicians of the day, and too much, if not entirely passed by the mass of mankind. You, my friends, have acted on another principle, on the principle upon which Christianity was first planted, that 'the gospel should be preached to the poor;'—the principle which has been applied, illustrated and enforced this morning, with singular propriety, animation and eloquence. It is a principle which augurs well for your design: you have witnessed the good effects of it.

"I congratulate you, also, on the circumstances of the times, which promise, unintentionally indeed, to prepare the way for your missionaries, and to secure success to their useful labours. I refer to the various societies formed through the kingdom for circulating the scriptures, and for teaching to read. The lower classes of the people are thus furnished with the Bible, to which is *your* appeal; and they will be enabled to search them, to 'see whether the things' which your worthy, active and zealous missionaries advance and teach, are so or not. You are thus invited and assisted to create and multiply, noble Bereans, who will do honour to your design and be trophies of its efficacy.

"Let my fervent congratulations on these propitious circumstances, express my gratitude for the honour you have done me."

During the evening a considerable accession of subscriptions was announced, both to the Unitarian Fund and the Unitarian Academy. Amongst the new subscriptions to the former, was a two pound Bank of England note from a sailor at Portsmouth, and a one pound from an unknown friend, who lamented, in a letter inclosing the subscription, the hard necessity that forced him to remain a *silent contributor*. The meeting was throughout spirited, decorous and pleasant, and at the close of it, cordial thanks were given to the Stewards, who by their foresight and activity had added so much to the comfort of the numerous company:—in an earlier stage of the evening, the same expression of esteem was made to the Chairman, by whose exertions the assembly was kept as *one heart, one soul*.

N. B. As the new List of Subscribers will be speedily printed, it is earnestly requested that the Receivers for the Society and the Corresponding Members, having additions or corrections to report, will communicate them to the Secretary without delay.

Unitarian Academy.

The General Meeting of the Governors, Subscribers and Friends to this Institution, was held on Wednesday, the 17th inst., in the chapel at Parliament-Court, Bishopsgate-Street, after the meeting of the Unitarian Fund, Mr. Thomas Hardy, of Walworth, in the Chair. Reports were made by the Treasurer and Committee, and various resolutions adopted, all which will be speedily given to the public. It was resolved that the number of students on the foundation for the next year, should not be less than four, exclusive of one partly supported by an exhibition from another quarter; and that the Committee should be empowered to enlarge the number, if the liberality of the public (individuals or congregations) should render such a measure prudent. Letters of acknowledgment were read from the several students, and one, reporting the state of the Institution, as far as comes within his province, from the theological tutor.—It was understood that the Academy will close for the present session, on Saturday, the 24th of June, and that the next will commence on Monday, the 4th of September. Applications for the admission of divinity students must be made before the 18th of June.

NOTICES.

The General Annual Meeting of the Western Unitarian Society, will be holden at Bristol, on the 21st of June. The Rev. W. J. Fox, of Chichester, is appointed to preach on the occasion.

Warwickshire Unitarian Tract Society.

The Members of the Unitarian Tract Society, established in Birmingham, for Warwickshire and the neighbouring counties, will hold their next Annual Meeting at Kidderminster, on Wednesday, June 21, 1815. The Rev. Charles Berry, of Leicester, has engaged to preach on the occasion. There will be religious service in the evening.

The Lincolnshire, &c. Unitarian Association will be held at Lincoln, on Thursday, the 22nd of June: the Rev. George Kenrick, of Hull, to preach in the morning.

Manchester College, York.

The annual examination of Students in this Institution will take place as usual in the College Library at York, on Wednesday, the 28th, and Thursday, the 29th of June. A few of the junior classes will be examined on the evening of the 26th, to shorten the business of the following days.

The York Annual Meeting of Trustees will be held at Ettridge's Hotel in the evening of the 27th of June, and the Trustees and Friends of the Institution will dine together at that place each day, as usual, at five o'clock.

The managing Trustees hope they may be favoured with a numerous attendance of their friends on this occasion.

THO. HENRY ROBINSON, } Secretaries.
J. G. ROBBERDS. }

Manchester, May 12, 1815.

The Southern Unitarian Society will hold their Annual Meeting, at Salisbury, on Wednesday, June the 28th. There will be service in the morning and evening at the meeting-house in Salt-Lane. The morning sermon will be preached by the Rev. B. Treleaven, of Dorchester.

The Annual Meeting of the Eastern Unitarian Society will be held at Bury St. Edmunds, on the 2nd Wednesday and Thursday in July. The Rev. J. Gilchrist, of London, and the Rev. John Tremlett, of Hapton, are expected to preach.

On Wednesday, the 5th of July, the Association of Unitarians of Devon and Cornwall will meet at Tavistock. It is expected that the devotional part of the service will be conducted by Mr. Butcher, of Sidmouth, and that Mr. Lewis, of Crediton, will preach. Service at Eleven o'Clock.

The Annual Meeting of the Welsh Unitarian Society will be held on Thursday, the Sixth of July, (instead of the usual day) at Llangundeirn, near Carmarthen. The Rev. Dr. Estlin of Bristol, is expected to preach in English, and the Rev. D. Davis, of Neath, in Welsh, on the occasion.

MONTHLY RETROSPECT OF PUBLIC AFFAIRS;

OR,

The Christian's Survey of the Political World.

THE Duke of Wellington was struck with horror, as his brother announced in the House of Commons, on hearing the interpretation given in England to the declaration at Vienna, to which his signature had been affixed. His noble mind revolted at the idea, that he could in any respect whatever countenance so base a crime as assassination. Little could he enter into the feelings of those writers in England, who in the daily papers are conjuring up every epithet, by which the malignity of their own hearts rather than an honest indignation at criminal acts is developed. We rejoice that the Duke has thus vindicated himself from those aspersions, which might have been cast upon his character, if the paper alluded to was construed in the manner, in which it is expressed: and indeed we can scarcely see how it can be construed in any other manner. The sentiments last expressed by the Duke were hailed with universal satisfaction by the house; but the paper remains the same; and they, who have signed it, will do well to disavow as openly the imputation, which is generally cast upon them. However it may derogate from the wisdom of their heads, mankind will then be willing to give credit to a better feeling in their hearts. The declaration was evidently drawn up hastily, and signed without due attention to the plain and obvious meaning of the words: and it little became those, who were willing to represent themselves as vindicators of humanity, to patronise crimes, which must be held in horror by every one, who has not entirely cast off the principles of Christianity.

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But why should we introduce Christianity, when its precepts are set at nought by those who profess the utmost regard to it. Love your enemies; do good to those who revile you and despitefully treat you, are the precepts of our holy Master. We are not to return evil for evil, or railing for railing, but to overcome evil with good. These precepts are lost sight of in too many of our English papers, which vie with each other in railing at the enemy. It is scarcely necessary to reprobate this practice in our Retrospect, since we cannot imagine, that any of our readers will so far deviate from the principles, which it is intended to inculcate: and indeed we see with considerable satisfaction, that it has become offensive even to those who are guided only by the common views of worldly politics. With such persons ridicule has often a greater effect than more serious argument, and an ingenious writer has collected under the title of Buonaparte-Phobia, or the Art of Cursing made Easy;* all the disgraceful terms and the foul language which is so gratuitously and daily lavished upon the enemy. Thus it is shewn how easily a person may become an adept in this low art, and we lament to say, that the pen, most fertile in this disgraceful occupation, is guided by a person, who has had all the advantages of a liberal education. Surely the cause of virtue, of religion, of social order, might be defended in a better manner: and, if the enemy has all the vices attributed to him, our indignation cannot be heightened by illiberal and unmanly abuse.

The foreign papers fall short of the English in this species of abuse, but they use an argument which is little suited to our customs, and is very injurious to the rights of the family upon our throne. With them the approaching conflict is for the cause of kings and legitimate sovereignty. The latter is entirely independent of the people, and admits of the interference of foreign force. Of this the French avail themselves, by drawing a comparison between their present revolution, and that which took place in our country in the year 1688; between the march of William the Third from the coasts of Devonshire to London, and that of Buonaparte from the shores of the Mediterranean to Paris. They ask, if the new principles are to be maintained, upon what ground will the right of the Brunswick family to the throne of England be asserted! It evidently rests upon the act of settlement, which set aside the claimants by hereditary right, and selected the family, which appeared to the existing generation the best adapted to support the liberties of the people. If the English, they say, were justifiable in that act, and the conduct of the Bourbons was deservedly reprobated in endeavouring to fix a Stuart upon the English throne, why are the French to be abused for treating the Bourbons in the same manner, as the English did the Stuarts? Why are they not to be allowed the right of settling their internal government as they please; and why are they to be dictated to in this respect by foreign nations?

These questions find sufficient employment for the worldly politician, and in the mean time the different powers are employed in collecting together their forces to cut the knot, which they cannot untie. On one side they promise themselves inevitable success. The forces, which they are to bring into the field must overcome all resistance; but it requires time to bring them into action. On the other hand, as far as the army is concerned, vigorous resistance is expected: but hopes are entertained of a division in the people. So contradictory and so uncertain are the accounts received of the interior of France, that no judgment can be formed of the real state of the country. A grand assembly of the people has been called, in which may be expected some new measures to excite the attention of Europe, and to develope at least the views generally entertained at Paris of the nature of this extraordinary contest.

The royal exile is in the low countries with a regular court formed around him, increased it is said by a considerable force of his adherents, who are hourly leaving France to join the standard of the Lilies. He has published a strong manifesto on the justice of his cause, which is declared to be supported by the irresistible force of his allies. His descent from St. Louis is not forgotten, and in expatiating on the love of the Bourbons to their country, the fatal night of St. Barthelomew, and the horrors of the revocation of the edict of Nantz are passed over in total silence. In fact, in the sad story of the present days the events of former times, on which our ancestors used so much to expatiate, seem to be totally forgotten. Every one must feel compassion for the unfortunate monarch, and the more so, if his way to the throne must be made through the desolation of his country and the destruction of his subjects.

The English force in the low countries is very considerable under the command of the Duke of Wellington, and between them and the Rhine is the mixed body of Germans and Prussians under the Prince Bluchèr. With the latter some awkward circumstances have occurred, which prove that the measures of congress have by no means been satisfactory. A mutiny has taken place in the Saxon troops, in that part of them, which have by the late change been made subject to Prussia.

* One folio-sheet, price One Shilling.

This was quelled by the disbanding of the offenders, and the execution of the ring-leaders. The forces of Russia are rapidly advancing, and if the war takes place, we may expect to hear before our next of bloody rencontres.

Austria is however a great gainer in this strange confusion, for she has now, with the consent of the confederate sovereigns, united to her territories two kingdoms. The republic of Venice is completely overthrown, and is changed into a kingdom, and Lombardy is raised to the same dignity. The fate of Venice will afford matter of regret to future historians, who recollecting the splendour of its independent state, and the duration of its government will lament the instability of human affairs. Yet Venice with the name of a republic was far from enjoying government favourable to liberty and virtue. It is not the name of republic which should lead us to infer that its government is better than that of despotism; since tyrannical laws may emanate from aristocracy or democracy, as well as from pure monarchy. It is to the laws that we should look, and according to them, not according to the form under which they are executed a country should be judged. Yet Venice may boast of the resistance it made to papal authority, and its annals contain a sufficiency of that false glory, by which the pride of man is so much fostered. Its encouragement of licentiousness to prevent the people from entering into the concerns of government will, however, be a dreadful blot in its history; it disappears from the theatre of Europe with scarcely a regret, and it may be doubted, whether the people can be worse governed under the Austrian yoke, than they were by their nobles and a state inquisition.

A futile attempt has been made to rear the standard of independence in Italy. Its patron was the King of Naples, who probably foreseeing that his own throne was insecure, took this method of establishing it, by the endeavour to elevate Italy into a kingdom of which he was to be the sovereign. The Italians, however, did not second his efforts. Whatever may be their aversion to the name of *Tudesco*, which with them comprehends every thing that is barbarous and odious, they did not see in Murat the deliverer they regarded. The state of France did not permit him to expect succours from that quarter, and his conduct towards Buonaparte was little likely to excite a zeal in his favour. The account of his adventures is very vague; as far as can be collected, he has been defeated and compelled to make a precipitate retreat, it being doubtful whether the Austrians will not reach his capital before him. Indeed, it is asserted that his queen has taken her departure with all the treasure she could secure, and this king of Buonaparte's creation must again merge into a private station. Little favour could he expect from the confederate sovereigns, and when he forsook the cause of his master, he could scarcely expect that he should be permitted to retain a crown, for which he was indebted solely to one rendered by himself incapable of preserving him in it. Naples, it is said, is to be restored to a Bourbon, but whether in the person of the former king or one of his sons, it is not settled. The country has been so wretchedly governed under that race, that this new revolution will not add, it is most probable, to the welfare of its inhabitants.

By this change in the affairs of Italy, the pretended Holy Father will be restored to his estates, and the Order of the Jesuits has another chance of being established. Thus the political changes are far from being of the consequence that is attributed to them. It is of little import whether a Bourbon or a Murat should reign in Naples; but the restoration of a pope carries with it consequences involving the greater part of Europe. Still the power of the triple crown is shaken; and we should rather see it fall by the emancipation of mankind from superstition and bigotry, than by the arm of force.

At home, these warlike preparations have produced a melancholy effect, the renewal of the Property Tax, of which a very great proportion will be expended in subsidies, and the remainder will be swallowed up in our own expenses. It appears that an agreement has already been made for a subsidy of five millions to the powers of Russia, Austria and Prussia. Meetings have been holden, however, in opposition to the war, and the Cities of London and Westminster and the Borough of Southwark, have sent petitions to Parliament, expressive of their disapprobation of the present interference in the internal affairs of France. The petitions of London and Westminster were not allowed to remain on the table of the House, owing to expressions which were construed into a disrespect of that body.

Before our next the dreadful pause will be at an end. The work of blood will most probably have begun. Let him not boast who putteth on the harness of war; the event is uncertain. Yet there is every reason to conclude, that the confederates will attain their end, unless the French are animated with a spirit which must amount almost to desperation. The issue of such a spirit cannot be contemplated without horror, and no one can tell what may be its effects on the civilization of Europe. There is too much reason to dread that military governments will be universal, and the part of the world which boasts the most of its proficiency in science, in literature, in religion, must confess, that it is far very far from being qualified to live under the mild influence of the gospel.

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HISTORY AND BIOGRAPHY.

Memoir of the Rev. Joseph Fownes.

[From Dr Kippis's Introductory Preface to Mr. Fownes's "Inquiry into the Principles of Toleration." Third Edition. Shrewsbury. 1790.]

THE Rev. Joseph Fownes was born at Andover, in Hampshire, in the month of July, 1715. His grandfather, George Fownes, M. A. who was a nonconformist minister of the Baptist persuasion, had resigned the living of High Wycombe, in Buckinghamshire, previously to the Restoration, and was a deep sufferer at a time when it was thought justifiable to exercise severities on account of differences in religious opinions and worship. His father, who was of the same profession, preached successively at Bristol, Andover and Nailsworth, in Gloucestershire, at which last place he died, in early, or, at least, in middle life. After his decease, his widow returned to Andover, together with her son, the subject of the present short narrative. Here he completed his grammatical education, under the care of the Rev. Mr. Ball, the Presbyterian minister of the town, and a gentleman of considerable reputation in his day, for the extent of his knowledge and the liberality of his sentiments. From Andover young Mr. Fownes was removed, in 1730, to an academy at Findern, in Derbyshire, of which Dr. Latham, a man of distinguished abilities and learning, was the principal tutor. At this seminary Mr. Fownes prosecuted his studies with such unremitting assiduity and diligence, that when he was little more than twenty years of age, he was judged to be sufficiently qualified for entering upon the work of the ministry. Accordingly, in 1735, he was invited to the dissenting congregation at Cradley, near Stourbridge, in Worcestershire, which invitation he accepted. To this congregation he continued to officiate till the year 1748. On the 20th of April, 1748, he was ordained to the full discharge of the pastoral office. The gentlemen who assisted at his ordination, were, Dr. Latham, his former tutor, and Messrs. Kenrick, Witton, Holland, Carpenter and Mattock, all of them respectable ministers in that part of the kingdom; and who, on this occasion, united in giving a very honourable testimony to Mr. Fownes's qualifications for the performance of the duties he had undertaken.

Such was the growing reputation of Mr. Fownes's abilities and character, that, in 1748, he received an invitation to be pastor of the congregation in the High-Street, Shrewsbury, in connexion with the pious and excellent Mr. Job Orton, whose valuable practical writings are so well known, and of whom particular notice is proposed to be taken, under the article of Dr. Philip Doddridge, in the new and enlarged edition of the Biographia Britannica. It was at Mr. Orton's particular solicitation that Mr. Fownes removed to Shrewsbury; and it was with great reluctance that his friends at Cradley and at Stourbridge, where he had usually resided, consented to part with him. In 1754, he married Miss, Mary Mason, daughter of Thomas Mason, Esq.; an honourable and happy connexion; by which he became united in relationship, as he before was in friendship, with one of the principal families in Shrewsbury. I do not find that any thing was printed by him till the year 1760, when he took occasion to display his loyalty to the royal house of Brunswick, and his love to his country, by publishing a sermon on the death of King George the Second. The title of his discourse was, "The Connexion between the Honour of Princes and the Happiness of their People."

In 1772, the general body of Protestant Dissenting ministers through

the kingdom, united in an application to Parliament, for an enlargement of the Toleration Act. The objects of their solicitation were, to be relieved from the subscription to the Articles of the Church of England, which, with a few exceptions, was required by that act as it had passed soon after the Revolution, and to obtain a legal security for their schoolmasters. This matter being at that time very much discussed, and exciting the particular attention of those who were immediately interested in the application, Mr. Fownes naturally directed his thoughts to the subject; the result of which was, his "Inquiry into the Principles of Toleration." At first his modesty would not permit him to publish it with his name; but its merit quickly recommended it to general notice. In less than a year a second edition was called for, to which he made considerable additions. I need not say that this tract sets Mr. Fownes's abilities and character in a very favourable light. It is written with great knowledge of the subject, and the reasoning is sound and conclusive. At the same time, the work is drawn up with a spirit of moderation and candour, which cannot too much be commended. Such is the method in which religious controversies ought to be conducted. It is the method that was pursued by a Locke and a Hoadly: it is the method most becoming in itself; and which is the most likely, in the end, to promote the cause of truth, and the benefit of mankind. I deny not, however, that there may sometimes be cases in which bigotry and intolerance may assume so insolent a form, as to demand severe reprehension.

On the 27th of July, 1788, Mr. Fownes paid an affectionate testimony of respect to the memory of Mr. Orton, by preaching his funeral sermon. The discourse, which was published, and is entitled "The Glory of the Gospel, and the Excellence and Honour of the Ministration of it," reflects no small credit on the character of our author, as well as on that of his venerable friend.

Mr. Fownes, after having continued at Shrewsbury, with great and just reputation and esteem, for forty-one years, found that, at length, his health began fast to decline. Hopes, I believe, were for a while entertained, that his strength might in some degree be recovered; but these hopes proving fallacious, he departed this life on the 7th of November, 1789, in the seventy-fifth year of his age, much regretted and lamented. His character is too well known, to those who had the happiness of his acquaintance, to stand in need of any enlargement. His piety and virtue were unquestionable; his manners amiable and engaging; his preaching serious and instructive; his learning extensive, and, indeed, far above the common rank. In short, he united in himself the qualities of the Christian, the Christian minister, the gentleman, and the scholar.

EXTRACTS FROM NEW PUBLICATIONS.

Lord Erskine's Character of Mr. Fox, as an Orator and Statesman.

[From a Letter to Mr. Wright, the Editor of Fox's Speeches, just published in six volumes 8vo.]

——This extraordinary person, then, in rising generally to speak, had evidently no more premeditated the particular language he should employ, nor frequently the illustrations and images, by which he should discuss and enforce his subject, than he had contemplated the hour he was to die; and his exalted merit as a debater in parliament, did not therefore consist in the length, variety or roundness of his periods, but in the truth and vigour of his conceptions; in the depth and extent of his information; in the retentive powers of his memory, which enabled him to keep in constant view, not only all he had formerly read and reflected on, but every thing said at the moment, and even at other times, by the various persons whose arguments he was to answer; in the faculty of spreading out his matter so clearly to the grasp of his own mind, as to render it impossible he should ever fail in the utmost clearness and distinctness to others;—in the exuberant fertility of his invention; which spontaneously brought forth his ideas at the moment, in every possible shape

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by which the understanding might sit in the most accurate judgment upon them; whilst, instead of seeking afterwards to enforce them by cold, premeditated illustrations or by episodes, which, however beautiful, only distract attention, he was accustomed to repass his subject, not *methodically*, but in the most *unforeseen* and fascinating review, enlightening every part of it, and binding even his adversaries in a kind of spell for the moment, of involuntary assent.

The reader must certainly not expect to be so carried away by the sketches now before me. Short-hand alone, secured too at the moment, against the numerous imperfections inseparable from following the career of so rapid and vehement an elocution, could have perpetuated their lustre and effect: but, still the correct, and often the animated substance remains, which preserves from oblivion more that is worthy of preservation, than by such means would apply to almost any other speaker in the world. — Eloquence, which consists more in the dextrous structure of periods, and in the powers and harmony of delivery, than in the extraordinary vigour of the understanding, may be compared to a human body, not so much surpassing the dimensions of ordinary nature, as remarkable for the symmetry and beauty of its parts:—If the short-hand writer, like the statuary or painter, has made no memorial of *such* an orator, little is left to distinguish him, but, in the most imperfect reliques of Fox's speeches, THE BONES OF A GIANT ARE TO BE DISCOVERED.

This will be found more particularly to apply to his speeches upon sudden and unforeseen occasions, when certainly nothing could be more interesting nor extraordinary than to witness, as I have often done, the mighty and unprepared efforts of his mind, when he had to encounter with the arguments of some profound reasoner, who had deeply considered his subject, and arranged it with all possible art, to preserve its parts unbroken.—To hear him *begin* on such occasions, without method, without any kind of exertion, without the smallest impulse from the desire of distinction or triumph, and animated only by the honest sense of duty, an audience *who knew him not*, would have expected but little success from the conflict: as little as a traveller in the East, whilst trembling at a buffalo in the wild vigour of his well-protected strength, would have looked to his immediate destruction, when he saw the Boa moving slowly and inertly towards him on the grass. But, Fox, unlike the serpent in every thing but his strength, always taking his station in some fixed, invulnerable principle, soon surrounded and entangled his adversary, disjointing every member of his discourse, and strangling him in the irresistible folds of truth.

This intellectual superiority, by which my illustrious friend was so eminently distinguished, might nevertheless have existed in all its strength without raising him to the exalted station he held as a public speaker. The powers of the understanding are not *of themselves* sufficient for this high purpose. Intellect *alone*, however exalted, without strong feelings, without even irritable sensibility, would be only like an immense magazine of gunpowder, if there were no such element as fire in the natural world—it is the *heart* which is the spring and fountain of Eloquence—a cold-blooded learned man, might, for any thing I know, compose in his closet an eloquent book; but, in public discourse, arising out of sudden occasions, could by no possibility be eloquent.

To carry on my ideas of oratory, by continuing to identify it with Fox.—He possessed, above all men I ever knew, the most gentle and yet the most ardent spirit; a rare and happy combination!—he had nourished in his mind all the manly and generous sentiments, which are the true supports of the social world; he was tremblingly alive to every kind of private wrong or suffering, and, *from* the habitual and fervent contemplation of the just principles of government, he had the most bitter and unextinguishable contempt for the low arts of political intrigue, and an indignant abhorrence of every species of tyranny, oppression and injustice.

It has been said, that he was frequently careless of the language in which he expressed himself; but I can neither agree to the justice, nor even comprehend the meaning of that criticism.—He could not be *incorrect* from carelessness; because, having

lived from his youth in the great world, and having been familiarly conversant with the classics of all nations, his most unprepared speaking (or if Critics will have it so, his most negligent) must have been at least *grammatical*, which it not only uniformly was, but distinguished by its taste: more than that could not have belonged to it, without the very care which his habits and his talents equally rejected.

He undoubtedly attended as little to the musical intonation of his speeches as to the language in which they were expressed—his emphases were the unstudied effusions of nature—the vents of a mind, burning intensely with the generous flame of public spirit and benevolence, beyond all controul or management when impassioned, and above the rules to which inferior things are properly subjected: his sentences often rapidly succeeded, and almost mixed themselves with one another, as the lava rises in bursts from the mouth of a volcano, when the resistless energies of the subterranean world are at their height.

These last remarks require, however, some explanation; that I may not appear to depreciate the executive part of public speaking, which is worthy of the utmost care and cultivation.—No man admired it more than Mr. Fox, nor was a juster, though always a liberal and indulgent critic of performances upon the stage. Theatrical representations which demand the talent of Eloquence, are generally the works of great poets, with which the cultivated parts of the audience are familiar, which they have, of course, almost present to their memories, and which, involving no consequences beyond the emotions they are calculated to administer, exact the most perfect representations.—In such cases, the least departure from the justest expression of the passions, the smallest defects in voice or gesture, diminish the fame of the actor; but, upon the real stage of life, where the great affairs of the world are transacted, and where men speak their own sentiments in their own natural language, the case is somewhat different. No man, in either House of Parliament, or in our Courts of Justice, ever felt as if he were in a box at Covent Garden or Drury Lane; and, even upon the stage itself, it will be found, after all, that the rare talent of the actor has its seat in the superior sensibilities of the mind, which identify him for the moment with the characters he represents.—Yet, certainly, neither the actor nor the orator can be said to have reached the summit of their arts without the utmost attention to all the delicacies and graces of the most perfect delivery; *not, indeed, thought of at the moment*, which would be utterly unworthy of a great statesman engaged in the mighty concerns of an empire, but to be insensibly acquired by studious observation, and wrought as it were into the habit, so as to be as much a component part of the man as his countenance or his address.—I thought it necessary to introduce these observations, lest I should appear to undervalue such essential parts of public speaking as utterance and action.—Demosthenes seems to have thought them almost every thing; and, even with our habits, so different from those of the ancients, they would be *to most men* immense advantages, though nothing at all to Mr. Fox.

My admiration of his talents, and my zeal for the lustre of his memory, have already led me much farther than I intended when I began my answer to your letter; yet I find it difficult now to close it without saying something upon the principles which uniformly characterize his speeches, after he had arrived at that maturity of thought and reflection, which laid the foundations of his exalted character as a statesman. It is not my intention to examine them in their order, nor in their details, but to advert only, and very shortly, to such of them as most strikingly illustrate the distinguishing features of them all.

The spirit which will be found to pervade and animate them is the pure but regulated spirit of liberty, which he justly considered to be, not only the prime blessing of private life, but the fulcrum upon which every civil establishment must rest for its security.—For my own part, I have always been convinced, that the laws which govern the natural world are not more fixed and unalterable, than those which preside over the safety and happiness of man in a state of society. Mighty powers, indeed, must be vested in all governments, however constituted, and many restraints must

be sanctioned by the wisest and most indulgent system of laws; but it should be the constant aim of every human authority to ascertain by cautious experiments how few restrictions are necessary for the support of order and obedience, and by what liberal extensions of rights and privileges, affection and confidence in the great body of the people may be best created and preserved. Indeed, if I were now considering how I might best illustrate our own inestimable constitution, I should say that in one short sentence, I had faithfully described its principles and pointed to the cause of its being preserved and reverenced throughout the world, whilst principalities and powers, strangers to, or neglecting the grand secret of conservation, have been convulsed and overthrown. — No man better understood the powers of this great political talisman than Fox; and, it is both curious and beautiful to observe, with what stubborn constancy he for ever rejected the harsh instrumentality of power, when opposed to the surer effects of liberal trust, of mildness and conciliation.

No man, for example, was more deeply acquainted with the spirit, and even the practice of our laws, nor sought less to undermine the constitutional authority of the Judges; but, he thought for a long season they were undermining it themselves, by usurping the functions of the Jury in cases of libel.—On that principle, he proposed his celebrated Act of Parliament, which put an end, in a moment and for ever, to all conflicts between the two parts of our tribunals, always intended to form one harmonious whole; bringing back the country to repose with confidence in the wisdom and learning of the Courts, and securing to the people their unquestionable privilege, of an unsophisticated Trial by Jury in *this* as in other offences.—Before the Libel Act, when nothing was left to Juries but the mere *fact of publication*, whilst they were nevertheless called upon to pronounce judgments involving the determination of *guilt*, it frequently required but little skill or eloquence, to defend the most defenceless libeler: the offence was generally kept in the back-ground, and a stand made upon the injustice of asking condemnation without examination; but when the functions of the Jury were, by this wholesome statute, restored to them, I can speak from my own long experience, that the task became justly most difficult, or rather hopeless; juries considering the cases brought before them, with the greatest good sense and reflection, consulting their own understandings, as they ought to do, upon the nature of the accusation, and the intentions of the accused, but receiving at the same time the learned assistance of the Judges, free from all that jealousy of their own independence, which, until it was secured by law, had frequently entangled their consciences, and perverted their judgments. In this instance, therefore, by following the ruling principle of his mind, Mr. Fox conferred the highest benefit upon public authority, as well as upon popular privileges—in doing so, he looked to no standard of his own, but to the genuine principles and precedents of British law, which in this deeply important instance, had been overshadowed and misunderstood.

No man was also a greater friend to our ecclesiastical establishments, but he thought that an undue support of the Church became the parent of dissent, when restraints of any kind were imposed upon Dissenters of any description—on that ground, as well as upon the right of universal freedom in religious opinions, he was the advocate of Catholic Emancipation, and for the repeal of the Test Act.

Here, again, Mr. Fox's ruling principle deserves the utmost consideration. If the Church of England were vulnerable in her doctrines, or in her discipline, maintaining her ascendancy, like the Romish Church, by the ignorance and darkness of her adherents, her security might, in some measure, depend upon the penal discouragement of dissent; but, when I reflect upon the unexampled wisdom of her original reformers, in all that they abolished, as well as in all that they preserved; when I consider the manifest foundations of her faith upon the sacred authorities of Scripture; the simplicity and beauty of her Liturgy, assimilated by time as well as by its own intrinsic excellence, to the feelings of the English people; when I advert to the general learning and morals of her ministers, and their usefulness throughout the country, I doubt

with Mr. Fox, whether the restraints and disabilities originally set on foot for her protection, and which are now insensibly wearing away under the indulgent administration of our government, may not have been the nurses, if not the parents of sectaries in every part of the kingdom.—Their foundations were laid when there was much less toleration than at present, and if the Church feels any serious alarm from their expansion, she should lend her hand to the discouragement of their communities, by inviting the Legislature to let the law pass over them without the very knowledge of their existence.—So little of restraint is now left, that even if it were the sound principle of support to our ecclesiastical system, it would be utterly useless; whilst the exclusion from *civil* incorporations bestows a kind of corporate character and perpetuity upon religious dissents, which would otherwise have a tendency to dissolution. These observations are, however, addressed only to the ministers of the *church*, and not to those of the *state*—the great body of Dissenters are, I believe, fully sensible of the liberal disposition of the government towards them; as enlightened men, they know how to appreciate the difficulties which have attended the best wishes for them; and speaking, of course, of the great and well known bodies of Dissenting Protestants, I am happy in this occasion of expressing my perfect conviction of the fidelity of their civil allegiance, and the sincerity of their religious persuasions.

Mr. Fox's principle receives, however, a still more striking illustration from those who differ from me regarding them, and who falsely impute to them republican principles.—They undoubtedly cherish the doctrines of civil liberty *with peculiar warmth of feeling*, the inevitable consequence of any species of jealous disability or restraint; and on this account there are some who would be sorry to see that spirit destroyed, by breaking up their exclusions, and throwing them without distinction into the oblivious mass of the people.

The moral certainty of this obvious consequence deserves the utmost attention in the consideration of the Roman Catholic question. Educated myself in an almost superstitious repugnance to that religion, (though I have the highest opinion of, and the most sincere regard for very many of its members,) I found it difficult at first to bring up my mind to the administration of this *only specific for its gradual decline and extinction:* but I shall now never hesitate a moment for applying it; independently of all the other great principles so powerfully insisted upon by Fox in the volumes now before me; but I never can admit that there is any foundation whatsoever for emancipating their Spiritual Pastors from that dependence upon the civil government which is submitted to by our Protestant Bishops and Clergy, and even by Catholics themselves in the Catholic states.

In 1793, we find Mr. Fox equally conspicuous in support of the same principles, when in a season of great alarm, *new laws* were proposed for the punishment of sedition and of traitorous correspondence—nothing could be more false or wicked than the calumnies of that day, which represented him as sheltering the disturbers of the public tranquillity—his object was quite the reverse—it was to remove the disturbances by the vigorous administration of our *ancient* laws, which he held to be sufficient for the emergency: it was to put to shame the falsehood of *French* principles, by holding up those of *England* in their undefiled, unsullied beauty, and to oppose a spirit of change and revolution, by changing nothing, *without urgent cause*, in our own venerable constitution.

This principle even strikingly distinguishes his speech, when in 1793, he supported a motion to reform it; and nothing certainly which the wit or wisdom of man ever prompted, illustrated its value with greater force or truth, than when he said, "*that if by a peculiar interposition of Divine Power, all the wisest men of every age and every country, could be collected into one assembly, he did not believe that their united wisdom would be capable of forming a tolerable constitution.*"—What rebuke could be greater to the ignorance and presumption which characterized the time he spoke in? What stronger pledge that his purpose was to preserve our own? A constitution, not constructed by assembled theorists, but growing up from natural and often accidental causes, through the lapse of many ages, to

maturity; a constitution which, therefore, mocks and puts to shame every *abstract, theoretical* reformer, and which can suffer no alteration but in conformity with the whole, and that only which the most obvious use and even necessity justifies. Mr. Fox's purpose, in his own words, was "*not to pull down, but to work upon it, to examine it with care and reverence, to repair it where decayed, to amend it where defective, to prop it where it wanted support, and to adapt it to the purposes of the present time, as our ancestors had done from generation to generation, always transmitting it, not only unimpaired, but improved, to their posterity.*"

Nothing can be more happily expressed than this short sentence, because it keeps in view what has ruined the cause of reform, when lost sight of—that our whole history, from its beginning, has been a perpetual and gradual system of reformation. If all who mixed themselves with this delicate and momentous subject, had held this sound and safe language, and had acted with good faith upon the principles so justly adopted and illustrated upon that occasion by Lord Grey, whose speech, both for wisdom and eloquence, was of the highest order, the cause of reform, in spite of all obstacles, would have become popular; but it received an almost deadly blow in the very outset from the rashness of great numbers of mistaken people, who, instead of following in his well-chosen path, sent forth from every part of the kingdom, such unprincipled, inflammatory and ignorant reflections upon the other branches of the government, and indeed upon its whole frame and structure, as to alarm and disgust the great body of men of rank and property, without whose support no useful reformation in the government of any civilised nation can ever be brought about.

These few instances may furnish, I think, a sufficient clue for following Mr. Fox through the many other questions of *domestic* policy, which are the subjects of these volumes. In the debates regarding our *external* relations, in which the characters of great statesmen are more prominent and important, the reader will find every where the same principles; the same contempt for every system of artifice or violence, and the same reliance upon the effects of good-will and plain dealing, of openness and kindness, which apply as universally, and as surely to the restoration of peace between contending nations, as they notoriously do to all differences between individual men.

In all questions, therefore, regarding Ireland, whether they related to our connexion with her when a distinct people under her own Parliament, or drawn into our bosom by the union which has happily taken place, the same opinions illustrate and characterize Mr. Fox. He was an enemy to all artificial restraints when put in the scale against liberal intercourse—he thought with Mr. Burke, "that our affidavits and our sufferances, our dockets and our clearances, were not the great securities of our commerce;" that the earth was large enough for the full and overflowing prosperity of all nations; and that a partnership never could be thriving, which impoverished any branch of it.

We find him also, in the ripeness of his civil wisdom, strenuously opposing himself to the insane policy, which gave birth to the revolutionary war with America and to her United States—yet such is often the dominion of prejudice and error, even in the most enlightened communities, that I am old enough to remember the immortal orations of Burke upon that momentous subject, delivered to the almost empty benches of the House of Commons, filled only by her infatuated majorities when his warning voice had ceased: yet, now that time and events have pronounced their awful judgments, no man would hazard his character in the most private circle by supporting opinions, which, for a long time triumphed in Parliament, and enflamed the great body of this people, until one half of our empire was severed from the other. "So paltry a sum as three-pence in the eyes of a financier—so insignificant an article as tea, in the eyes of a philosopher, shook the pillars of a commercial empire that circled the whole globe."

Upon the same principle, Mr. Fox, had he been now living, would have rejoiced in the peace which has been recently made; he would have exerted all his eloquence to secure its continuance, and would have counselled the peremptory duty of forbearing from

every topic of irritation, of rejecting a narrow system of policy regarding her, [America] and of opening our parental arms to renew the feelings of confidence and affection, which "common names and kindred blood" might yet restore and perpetuate. England has declared by her Ministers in Parliament, that she claims no rights, but those which are common to all nations. Such rights cannot be doubtful, since what they are, the universal voice of nations must pronounce; and, in cases where their exercise may become harsh and inconvenient, HE will approve himself the best statesman and the truest friend of both countries, who shall devise the best means of putting at an endless distance every cause of strife.

Another conspicuous subject of Mr. Fox's eloquence, was the portentous phenomenon of the French Revolution; and on this mighty question of national interest, which, from its new and extraordinary nature, could not but produce strong differences of opinion between the best private friends, and amongst the most honest and enlightened statesmen, it was my wish and my design to have been altogether silent, more especially as we are at this moment, I fear, in the very midst of the storm, and as I was besides, most anxious to avoid even the appearance of a wish to revive political controversy. In raising this humble, but affectionate monument to his memory, I felt that I ought not only to guard it from being defaced, but should invite it to be surrounded by honest and enlightened men of all parties and opinions; at the same time, when I came to consider how very important a part it formed of his public character, I found it indispensable to touch, though slightly and generally, upon this difficult, delicate and complicated subject.—I shall, therefore, very shortly advert to his opinions, but without any argument in their support—they are already, indeed, matter of history; and as they cannot at all govern our present duties, under circumstances so very different, I shall leave them "without impatience, to the vicissitudes of opinion, and the impartiality of a future generation."

It was the constant theme, then, of Mr. Fox, as will appear over and over again throughout these volumes, that the true policy of this country regarding France at that period, independently of not interfering with the internal government of any nation, was to leave her to the good or evil of her own revolution.—He thought, whilst her desperate and distracted factions were balancing, and almost daily destroying one another, that whatever they might declare or publish, or however, in the frenzy of the moment, they might denounce the governments of surrounding nations, they had no power to enforce their threats; and that so far from there being any danger of France, so circumstanced, overpowering her neighbours by conquest, she was likely herself to sink in the storm she had raised. He was convinced, that if the states of Europe had acted upon this opinion, contenting themselves with taking security by prudent councils against the contagion of disorganizing principles so much apprehended, husbanding their finances, and standing upon their guard against invasion by great military establishments, instead of invading France, she could not, upon any human calculation, have so suddenly extended her dominion over so many mighty nations. I purposely avoid all design of considering or questioning her aggressions at that period, or of disputing the justification of war against her, if it was prudent in that manner to wage it. To enter upon this would be raising the very spirit of controversy which I have disclaimed. I am only recording Mr. Fox's sentiments, and shall therefore content myself with the *fact*, that the Duke of Brunswick published his fatal manifesto, and invaded France. At that period, and under those circumstances, Mr. Fox, in his letter to his constituents, ridiculed the idea of her conquest, and he was justified by the event.—By this ill-timed assault upon her territory, accompanied by the disgusting threat of utterly exterminating the principles and authors of the revolution, contending factions were annihilated by a common danger to all; the citizens of Paris who had been cutting one another's throats in the streets without knowing *wherefore*, knew *then*, to a man, that they must unite for their existence as a people; and the world exhibits no parallel to the exertions of France: she dug into the mansions of the dead

for the fabric of her powder, and forged the irons which surrounded her churches and public edifices into weapons of war: the spirit which inspired her was not merely the spirit of freedom, always undaunted however misdirected, but was inflamed and elevated by terror and despair, when caught in the moment of disorganization by the numerous armies which surrounded her, proscribed as she was by the whole European world.—It did not, in my opinion, require Mr. Fox's sagacity to predict the result of this unequal contest.—The nations of Europe *at that period*, whatever they might have had to *fear*, had then actually *suffered nothing* from the French revolution; so that whilst on the one hand, the French armies, however undisciplined, were in fact *a people* in arms, the invading force was only brought up to the charge by the cold and lifeless principle of military discipline, without a national object, and by subjects rather disgusted with their own governments, than with the changes they had *only heard of* in France. Well, therefore, might Mr. Fox *on that occasion*, when the conquest of France was anticipated, exclaim against the feeble pencil of Cervantes—from the very course *then* pursued to conquer her, he conceived, she became *invulnerable*; because having no means left of existence as a nation, but by forming her population into a vast camp, and depending for her security upon military skill and exertion, she was not at all likely to be the victim of any combination amongst the old governments of Europe, jealous of one another, and not excited by a counteracting motive, of an equally projectile force.

When her government was thus established, no matter whether for good or for evil, and war had arisen from resisting it in its commencement, Mr. Fox still more strongly reprobated as a monstrous proposition, that she was incapable *in the pure abstract* of maintaining the usual relations of peace and amity. He admitted, of course, most distinctly, that Great Britain and all other powers were well justified in looking *to their own securities*, but he thought they should come at once to the decision of the securities they required, and not have acted upon a declaration so vague and so unexampled.

To this policy, which he condemned as erroneous, Mr. Fox imputed the disasters which followed in his time—France, being thus put under the ban of an undefined proscription, a looser rein was undoubtedly given by it to her impetuous and dangerous course; and in faithfully recording Mr. Fox's principles and opinions, it is impossible to refrain from saying, that for *a season at least* there was too much colour for her invasion of other nations. What other security had she for her own independence? Since not only no terms were offered to her, but she was even denied the privilege of offering any herself.

* * * * * * *

It is impossible to close this review of Mr. Fox's parliamentary exertions, without adverting to the object of his very last motion in the House of Commons;—an object for which he had laboured with many eminent men of all political parties and opinions, for nearly twenty years—its accomplishment which followed but a few months afterwards, would have raised our country, even if she had no other illustration, to stand unrivalled amongst nations, and to look up to God Himself to pronounce—"Well done thou good and faithful servant"—the ABOLITION OF THE SLAVE TRADE leaves every other triumph of humanity and justice almost out of sight behind it, and well entitled Mr. Fox to declare, "*that if, during the forty years he had sat in parliament, he had been so fortunate as to accomplish that object, and* THAT ONLY, *he should think he had done* ENOUGH, *and could retire from public life with the conscious satisfaction that he had done his duty.*"

One short sentence more belongs imperiously to this subject — the name of WILBERFORCE cannot be separated from it—it is of the utmost importance to mankind perpetually to remember, that immortal honour and reputation are the sure rewards of those by whose virtuous, patient, unconquerable perseverence, the blessed cause of universal freedom has been advanced, and the lingering progression of the world urged on in its slow and mysterious course.

Being now brought to the conclusion of my letter, and running it over

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(*too hastily I fear*) before I could venture to comply with your request that it should be published, I cannot but look back as to the happiest and most honourable circumstance of my life, that I thought and acted with Mr. Fox, through so considerable a part of his time, and that now, in my retirement from the world, (for so I have considered it since my professional course has been closed for ever), I have had the opportunity of thus publicly expressing my veneration for his memory.—When I followed him to the grave, I was unable from sorrow to support with decent firmness the high place which my station at that period assigned me in the mournful procession, and even now, when thus engaged in the review of his splendid and illustrious career, I cannot but feel the most affectionate and painful regret;—seeking a kind of consolation with his numerous friends, from his being in a manner still living in the Representative of his Family. Lord Holland's personal resemblance has strikingly increased as his age has been advancing to the period of Mr. Fox's meridian—in private life we find in him the same popular manners, arising from the frankness and simplicity of his character—the like rare union of ardour and gentleness—that singular cast of mind, stimulated as it were by a never-ceasing and fervent interest in every possible subject connected with public spirit or private justice; and in parliament we see him, like Fox, the honest advocate for universal but well-balanced liberty, and distinguished, like him, by a bold, manly, vigorous and impetuous eloquence.

I am, Sir,
Your obedient Servant,
ERSKINE.

To
Mr. J. Wright,
Panton Square.

MISCELLANEOUS COMMUNICATIONS.

Dr. Morell on the Connexion between Truth and Morality.

Blackheath,
May 5th, 1815.

Sir,

LOOKING, some time since, into the early numbers of the Edinburgh Review, I saw with surprise, that in one of them (for Jan. 1803), it is unequivocally maintained, that the interests of truth and virtue may be at variance betwixt themselves; that there are truths of which the prevailing conviction would tend directly to the depravation of manners; and consequently that there are errors of opinion from which morality derives necessary support. If this be fact, the friend of truth may be the enemy of his kind, and the philosopher may push his inquiries to the worst possible issue, when they are pursued with the greatest possible success;—if, indeed, the discovery of truth is to be any longer considered as a successful termination of philosophical research. Under the article "Elements of the Philosophy of Mind," &c. by Thomas Belsham, the "*actual existence*" of philosophical necessity is admitted, and the truth of the doctrine of materialism is denied, but the diffusion both of the false doctrine and of the true is reprobated, as in every view unfavourable to morality. With the philosophical speculations the present inquiry is not immediately connected. The contested proposition which is now examined is simply this;—that truth must be favourable to virtue. The almost universal assent which this principle has received, is accounted for in that article by a reference to the professional habits and views "of the first teachers of morals in our schools, and of the greater number of their successors." In other words, the maxim has been allowed because our first moralists were theologians. It cannot be denied that many sizable at the door of theological teachers; some have been convicted of pious frauds, for which they are entitled to the commendation of this reviewer; others have perverted truth, and a great part have done it infinite disservice by their truthful or illiberal defence. But it is now alleged against them, for the first time, that they have done wrong by giving universality to the persuasion that truth must be favourable to virtue. Men still retain so much of barbarous prejudice, and are

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still so ignorant of their own interests, that they will readily forgive the theologians this wrong, and could almost forgive them every other wrong for the sake of this one, were it proved against them. If the maxim, however, was first "a religious maxim," it was so not as "a part of the optimism in which it was combined," but as a deduction from that revelation which taught our "first teachers of morals," as they supposed, that truth is an attribute of the Divinity. Of the theological argument, however, resting on revelation, the writer has said nothing, though speaking of Christian theologians; but by a dexterous manœuvre of controversy has considered them in the more convenient character of optimists, who maintained that whatever is must be beneficial, because it exists under the government of a Being who wills happiness, and happiness only. The reason of this view of the theological moralist is manifest: if truth must be beneficial on the principles of optimism, so must error also, because error has been, and still is, and therefore makes a part of that scheme of things which tends to the production of good. Hence it is concluded that there is nothing "in the abstract consideration of truth and Deity," which justifies the admission of the maxim in debate. If the maxim was to be tried at all as a theological one, it ought to have been met fairly on the grounds of natural and revealed religion, and shewn to have no foundation in either, instead of being thus dexterously evaded by a diversion into the system of optimism. The question as a theological question would then stand thus: may it be inferred from any thing we know of the divine Being, that truth must be favourable to virtue? It is not a sufficient answer to this question to say, "that the employment of falsehood for the production of good, cannot be more unworthy of the Divine Being, than the acknowledged employment of rapine and murder for the same purpose." If the crimes of men are made subservient to the ends of the divine government, they are not the less crimes on that account; and if falsehood, or the wilful propagation of error, be made subservient to the same ends, it is not, therefore, exonerated of the charge of immorality. It is not in this way that any question respecting human conduct can be tried at the bar of the human understanding. If such reasoning were allowed to be applied to such questions, the distinction of vice and virtue must quickly disappear, and every action will be proved to be morally right, because it makes a part of the universal plan. Every practical maxim must be tried either by an appeal to the authority of revelation, or to experience. As the former has not been made in the present instance, the latter only demands our attention. Is the principle, "that truth, or the diffusion of truth (for it is a question of practice), must be favourable to morality, justified by actual experience?" A question of so wide a range is not solved by saying, that the courtesies of life, forming "the chief happiness of civilized manners, proceed either from actual falsehood or from the suppression of truth;" and therefore that happiness, far from being promoted by the indiscriminate diffusion of truth "is increased by the general adoption of a system of concerted and limited deceit." To this reasoning it might be replied, that deceit which is concerted and limited by a whole community, loses its nature. It may be an abuse of terms, but in that community it is no longer deceit; for what is concerted is understood. But even admitting that it retains all the nature of deceit, before the solution can be considered as complete, the good arising from the system of falsehood must be weighed against the mischief that must result from the general admission of the practical principle, that the partial suppression of ascertained truth conduces to human happiness, and is therefore a moral duty. It must also be compared with the good that must ensue from a system of universal sincerity. To say that such a system is impracticable, does not prove that the practice would be productive of less happiness than the system of falsehood. Perfect virtue is unattainable; but few moralists are inclined to dispute its connexion with the greatest possible happiness. Medicine is good, but health is better; and dissimulation may have its use, but it is not so useful as virtue, which could supersede it. The argument, then, of the advocate of falsehood may be thus stated:—because, through a

deficiency of virtue in man, deceit is of use by breaking off the rough edges of human intercourse, therefore the maxim that truth should be diffused promiscuously and without reserve, cannot be acted upon without injury to the interest of virtue. To bring the principle to a just test, it is not enough to take a single acknowledged truth and imagine it to be put in circulation, insulated and broken off from the great chain of truths of which it makes but a single link. Such mutilated and partial evidence is not admitted in any court whose proceedings are guided by equity: no more can it be permitted to the adversary of truth to suppose any single error detached from the clan of errors with which it must be accompanied, and to demand, whether the prevalence of such an erroneous belief would not be productive of much benefit to mankind? Yet such is the mode of trial adopted by this moralist; "if," says he, "it were a superstition of every mind, that the murderer, immediately on the perpetration of his guilt, must himself expire by sympathy, a new motive would be added to the side of virtue." Again, "if superstition could exist and be modified at the will of an enlightened legislator, so as to be deprived of its terrors to the innocent and turned wholly against the guilty, we know no principle of our nature on which it would be so much for the interest of mankind to operate." What is this but saying, if strong poisons could be administered so as to act solely on the disease, and not at all upon the constitution of the patient, what a salutary application might be made of them by a skilful physician! It will hardly, however, be admitted for no better reason than a supposition of what is so impracticable, that a good plain nutritive diet is not of greater benefit to man than all the mineral and vegetable poisons in the world. The same is the relation which truth has always been supposed to bear to error; and which, as long as politicians and, we may now add, philosophers, shall allow her the privilege of speech (for the right is denied), will still be acknowledged by men of unsophisticated minds.

The conclusion drawn by the writer from such premises is, "that we may assume as established and undeniable, that there is nothing in the nature of truth which makes it necessarily good; that in the greater number of instances truth is beneficial, but that of the whole number of truths and falsehoods, a certain number are productive of good and others of evil." This is to separate what is in its nature inseparable. No truth, certainly no truth of any practical value, stands alone. It is sufficient praise, that in its natural and necessary connexion it forms a part of what is, as a whole, beneficial to mankind and favourable to moral virtue; and that it does so, is reason enough for throwing it into the general stock which forms the proper riches of intellectual man. Local and temporary mischief may result from the disclosure and belief of certain facts and opinions, which have, notwithstanding, the warrant of truth. This, however, is not their proper, for it is not their ultimate operation. That is to be deduced from their effects, when acting in union with other truths to which they are naturally allied, and extending their influence, together with them, through a long duration, and over a great diversity of condition. What will be the issue of such an experiment, cannot be doubted even by the present eulogist of error, since he confesses that, in the greater number of instances, truth is beneficial; and since truth is not a rope of sand that may be picked and sorted grain by grain, of which one is to be rejected and another preserved, but is, indeed, of a texture more stubborn and cohesive than any physical product, let us be content to take the incidental and lesser evil together with the certain, perpetual and preponderating good, and let it still be acknowledged as the chief of philosophical and moral maxims, that truth is the minister of utility, and that her voice, even when it might be thought most discordant, still harmonizes with the morality and happiness of man.

When we are told "that innumerable cases may be imagined in which errors of belief would be of moral advantage," imagination is substituted for experience; and it would be difficult to frame a proposition which might not be established in a similar way. To such a declaration, for it is no argument, nor part of an argument, it is sufficient to oppose asser-

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tion, and simply to declare, that no case has existed, and we have no reason to expect that any case shall ever exist, in which an error of belief shall be found, on full experiment, taken in all its connexion, and traced through all its consequences of moral advantage and beneficial tendency. Till such a case is, not merely imagined, but made out in fact, the maxim, whether it be proved or not, certainly is not exploded, that the cause of truth and of virtue is the same. And if the case were fully established, it would no more destroy the practical maxim resting on the basis of utility, that truth (by which must be meant the diffusion of truth) tends to good, than the production of a single instance in which a departure from a moral rule had a happy issue, can destroy the obligation of that moral rule upon human practice. The obligation of the rule and the truth of the maxim must be determined by general application, and if that shall confirm them, utility requires that the evil of a particular case of exception should exist, rather than the authority of the maxim and the obligation of the rule should be made liable to be questioned by every man on every emergency. The appeal to consequences is often made to deter men from the free use of their understanding. It is in frequent use with the declaimer, whose object is not to enlighten but persuade, and whose address is therefore directed rather to the passions than the reason of mankind. In questions of utility, however, the appeal is necessary and just, since they can only be determined by the consideration of consequences, either apprehended or experienced. On this ground the morality of truth has been attacked in the article from which we have cited. On the same ground the opposite opinion ought to be examined, namely, the morality of error. If the principle that truth is favourable to virtue is to be given up, we must substitute in its place, that falsehood may be favourable to virtue; and if virtue can derive some of its necessary supports from falsehood, falsehood may make a part of the constitution and conduct of the divine government. Suppose, then, a revelation made to mankind, fully attested by undeniable miracles; there is no longer any certainty in the conclusion that these miracles were wrought in confirmation of what is true. It may be a revelation of lies, and the promise of our future existence may be one of the number. On the principle of "the moral advantage of erroneous belief," the impossibility of a revelation entitled to human confidence, is established in a manner in which it never appears to have occurred to the mind of Hume. It is unnecessary to pursue this consequence any farther: if it be not a refutation of the principle, it may be allowed to be a presumption against it of some weight. If the new moral maxim be admitted, the base of confidential intercourse betwixt man and man will be narrowed to a point far too small for the safety of the superstructure. In the old school of morality, the persuasion that any man was governed by the principles of virtue was reason enough for reliance in his veracity. But if the new moral code be substituted, the virtuous man may deceive me on the principles of virtue, and I may fairly question the truth of his most solemn declarations, because, "though he love truth much, he loves virtue more." He believes that men must be cheated into virtue and happiness, and therefore my apprehension that he may deceive me will be in proportion to the strength of my conviction that he is governed by virtuous principles. If I confide in his veracity at all, my confidence must proceed from the opinion, that he has some little remaining prejudice in favour of truth; or that his understanding is of a cast too plain and simple to discern the moral advantages that flow from dissimulation and falsehood with sufficient clearness, to make a practical application of his own maxim. A system of moral philosophy, which should give the sanction of its authority to a principle involving such consequences as these, would not, it is hoped, make many proselytes in England; and in the North it will have to contend with powerful "instincts," and with names of great authority both of the living and the dead. The following passage is quoted from Dr. Reid's Essays on the Intellectual Powers of man. "We need not be afraid that the interest of virtue may suffer by a free and candid examination of any question whatever, for the interests of truth and of

virtue can never be found in opposition. Darkness and error may befriend vice, but can never be favourable to virtue." The inquirer after truth has hitherto been animated in his search, by the assurance that his labours, if successful, will reward him with the possession of inestimable treasure; could he have suspected that the object of his pursuit might prove in the possession and communication, a curse to himself and to society, his assiduity must soon have appeared to him in the light of folly, or of something worse than folly. Attainments which are merely ornamental (thus he has argued) have a doubtful tendency; they may honourably adorn the possessor, and they may prove the garland on the head of the victim of seduction and of flattery; but the acquisition of truth is that of protection as well as lustre, "*præsidium et dulce decus*," which, if it cannot avert misfortune, will raise a barrier against guilt and remorse; it is the only currency among men which enriches the mind of the owner, and gives it an elevation that wealth and grandeur could never confer. It is worth purchasing at any price, and maintaining at any risk. Such are the generous sentiments which have, hitherto, stimulated research; but, by the oracles of error, these are now degraded into the rant of folly, or the enthusiasm of romance. It may, according to them, be affirmed with much more justice, of "truths that are of most importance in human life," than of the precious metals, that they were best concealed in night, (*nigloque adnoverat umbris*), not to be exploited by the eye of man without loss, not of innocence, but of virtue. With such a creed the friend of virtue will fear to explore the nature of things, lest he should be the unhappy discoverer of a truth, which, like the opening of Pandora's box, shall give entrance to incalculable evil into the moral world. It has often been remarked, that the philosophical sceptic, when placed on the seat of power, has appeared not less intolerant than the religious zealot; and the fact is not surprising. He who believes nothing can have no reason for tolerating the circulation of any opinion, the belief of which he may consider injurious to his interests or hostile to his wishes. To him persecution may seem prudence, for his scepticism excludes every consideration of truth and falsehood, and leaves but the simple question, what promises most of private gratification; for that is the soundest policy. That toleration and freedom of discussion should not find advocates in the ranks either of scepticism or of superstition, is no more than was to be expected: but the sober philosopher, the man whose days and energies are spent in accurate discrimination and laborious research, the child of reason and the votary of science, was thought to be, by system and by habit, the advocate of truth; an advocate who, though he might possibly be intimidated or corrupted into the desertion of his client, would never abandon her on principle, from conviction of unworthiness. In this opinion, however, we have been lamentably mistaken. Intolerance has found, if not its ablest, certainly its most unblushing supporters in the very school of philosophy. The elève of science has impiously raised his hand against his great patroness and instructress, and furnished her enemies, who before were armed with power alone, not, indeed, with reason, but with the shew and mask of reason, for carrying on their unrighteous warfare. If the tendency of truth may be to immorality, it may and probably will become the duty of the magistrate to seal up her lips in silence, by whatever means shall appear most efficacious, confiscation, imprisonment, banishment or death. If the memory of Locke, the great apologist of toleration, were held in veneration or in much respect where this defence of error was probably conceived, we should hardly refrain from coupling his authority with that of Reid, as alike opposed to the artifices and sleights of this unhallowed sophistry. But where truth is held in no veneration, what is there human or divine that will long appear venerable? Should it even be granted, and moralists of eminence have granted it, that there are extreme cases in which a concealment, or a contradiction of truth is justifiable and perhaps commendable, such instances respect particular facts of local, partial and transient interest: but when the maxim, that the tendency of truth is to virtue, is maintained, it is with a view to propositions involving general

truths. These are the products of the general experience of mankind; the proper acquisition, the true inheritance and the unalienable property of man, and to refuse him the use of them is like an attempt to rob him of one of his senses, "and knowledge at one entrance quite shut out;" it is to cheat him of his birth-right on the pretence that it will save his virtue from starving. If the suppression of such truths is sanctioned by utility, man is placed by nature in a school where he is in danger of learning too much for his moral improvement, and art, instead of being the docile pupil of nature, will be well employed as her wary antagonist, devising means to prevent the mischief of her illumination. Should it be said, and with truth, that what we distinguish by the terms nature and art are both to be referred to the same great source, still we shall be driven upon a new species of Manicheism, in which the principles of darkness and light will be opposed, but with this remarkable novelty, that the operation of darkness shall on many occasions be friendly, and that of light inimical to the virtue and happiness of man. To think with the wise and speak with the vulgar has, indeed, long been held a maxim of prudence by timid or interested men; but it is now advanced to the highest order of moral maxims. Should any man be so unfortunate as to discern and acknowledge the evidence of some truth of pernicious tendency, it behoves him, as he loves virtue and loves his kind, after the manner of the East, to seclude from the eye of day, what could be revealed only to the hurt of himself and his neighbours. Thus the silence which Pythagoras imposed upon his disciples must be extended, and that with special obligation, to the whole body of instructors, and like the silence of the grave, it must be uninterrupted and perpetual. The lovers of philosophy must again be handied into clubs of free-masonry; the light which is in them must be darkness,—their judgments must be passed, like those of the court of Areopagus, amid the shades of night, not for the sake of truth, but lest truth should go forth and illuminate and corrupt the vulgar inhabitants of the earth. Philosophy must no longer be the guide of opinion, but a fraudulent reserve, a jesuistical caution and a new species of holy dissimulation must set bounds to the progress of knowledge, and consecrate ignorance, prejudice and error to the end of time. The tree of knowledge is still defended from the children of Adam by him who planted it, and the penalty of moral extinction decreed against them who freely eat of it; it stands, like the upas, breathing poison and extending moral desolation on every side, surrounded with the dead carcases of "the purest pleasures and best affections of the uncorrupted heart," which have been blasted by its mortal influence. If such pollution and destruction can proceed from the contemplation of truth, if, like the Gorgon, it can convert the beholder into a moral petrefaction, freeze the warm current of virtuous affection, and present the man, spoiled and exhausted of all the best feelings and attributes of man,—the literary guardian has done well to raise the warning voice, and exhort the simple to beware of the fatal vision: but if these destructive consequences are but the creation of his own disordered fancy, he has published a libel upon the name and nature of truth, scandalous though not malicious.

JOHN MORELL.

Specimens of Dean Kirwan's Eloquence.
(From Carr's Stranger in Ireland, &c. pp. 441---448.)

THE very recent death of Dean Kirwan,* one of the greatest devotional orators that ever appeared since the days of Massillon, did not fail to engage the most sympathizing attention. This great man, from the cradle, laboured under a weakness of constitution, which conducted him to the grave in the prime of life, and in the full zenith of those powers which the Divine Author of his being had bestowed upon him for the purpose of unfolding his glorious attributes, and unlocking the copious streams of charity.—This enlightened minister raised nearly *sixty thousand pounds* by the influence of his sermons alone: a single discourse has frequently been followed by a collection of one thousand pounds. In pleading the cause of the wretched he spoke as with the tongue

* For an account of the death of this distinguished preacher, see M. Repos. vol. i. p. 61.

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of inspiration. Frequent were the instances of his hearers emptying their purses and borrowing more from those who sat near them for the purpose of enlarging their donation. Reserving himself for charity sermons alone (which were, from good policy, rare,) unfortunately I did not hear him; but I was informed that his tone and manner were singularly impressive and commanding. His sermons, which were extemporaneous, are not published, and with infinite difficulty I procured some sentences which were taken in short-hand, and for which precious fragments I am indebted to the ardent zeal of a reverend admirer of his: they will enable the reader to judge of the superior eloquence of his style.

Human Vanity.—"Insects of the day that we are! hurried along the stream of time that flows at the base of God's immutability, we look up and think in *our* schemes and *our* pursuits to emulate his eternity."

Influence of Example.—"It is the unenvied privilege of pre-eminence, that when the great fall, they fall not by themselves, but bring thousands along with them, like the beast in the Apocalypse bringing the stars with it."

Religious Liberty.—"I will now more immediately call your attention to the institution for which I have undertaken to plead. The principle which forms its ground-work is, I am glad to inform you, of the most liberal and expanded nature. Children of all religious persuasions may be educated without any attempt on the part of their governors to instil sentiments contrary to the judgment and choice of their parents: such perfect religious liberty must ever recommend similar establishments to men of enlarged ideas, who (be their own mode of worship what it may) will always unite in their support upon the broad and generous ground of philanthropy alone. Philanthropy, my friends, is of no particular sect; it is confined by no paltry form of rule; it knows no distinction but that of the happy and unhappy; it is older than the gospel, eternal as that great source from whence it springs, and often beats higher in the heathen's breast, than in those of many who are called Christians; who, though under the influence of the most benevolent of all possible systems, yet not unfrequently refuse both relief and compassion to the petitions of the wretched, and the entreaty of the unhappy. God forbid that the genuine feelings of the heart were confined to this or that mode of faith! God forbid that any ridiculous prejudice should hinder me from reverencing the man (however we may differ in speculative notions) whose gentle spirit flies out to soothe the mourner; whose ear is attentive to the voice of sorrow; whose pittance is shared with those who are not the world's friends; whose bountiful hand scatters food to the hungry, and raiment to the naked; and whose peaceful steps, as he journeyeth on his way, are blessed, and blessed again by the uplifted eye of thankful indigence, and the sounds of honest gratitude from the lips of wretchedness. Should such a man be ill-fated here, or hereafter, may his fate be light! Should he transgress, may his transgressions be unrecorded! Or, if the page of his great account be stained with the weaknesses of human nature, or the misfortune of error, may the tears of the widow and the orphan, the tears of the wretched he has relieved, efface the too rigid and unfriendly characters, and blot out the guilt and remembrance of them for ever!"

Want of Humanity.—"The individual, whose life is dedicated to a constant warfare with his passions, whose life is a scene of temperance, sobriety, assiduous prayer, and unremitting attendance on divine worship, such an individual is certainly entitled to all the merit justly due to such Christian works; but, my friends, if, under so fair and plausible a surface, there be a dark and frightful void; if, under the shew of virtue, the stream of sensibility does not flow; if such a character, pure and evangelical as it may appear, has never been marked by one solitary act of humanity, by any instance of that brotherly affection and mutual love which hourly breaks out into offices of mercy and useful beneficence, who will hesitate to avow that so specious an exterior is a mockery on true virtue, an imposition on the good sense of the world, and an insult on the life of Christ and the morality of his gospel? Who will hesitate to admit that such a man may be aptly com-

pared to a mountain remarkable for sterility and elevation, which encumbers the earth with its pressure, while it chills all around with its shade?"

Liberality.—"Liberality is one of the most amiable features of the human mind; a sacred tie which unites all jarring systems, promotes mutual affection, and among men inspires respect for the honest intentions and well-meaning opinions of all mankind, fervently wishes, but perhaps feels the impossibility, to unite all modes of religion upon one broad and rational basis. True liberality is more; it is expanded as the earth, stimulates the bosom to promiscuous benevolence, urges it to feel and to relieve the distresses of Turk or Jew, as readily and with as much warmth as those of the indigent who raise their hands within those walls; it wafts the mind over the waste of oceans into distant hemispheres, to let fall a tear at the couch of the afflicted infidel, as well as at the bed of a sufferer of our own communion: these are the operations of this beautiful and angelic virtue, and are the pride and glory of every great soul. Thank God that in the age and land we live, religion is at length becoming free and natural, and that all zealous contentions about particular systems are now clearly discovered to be unfriendly to the true interests of the community, as well as the peace and happiness of the world. Thank God! the day is rapidly advancing (and it is a day we should all look forward to with rapture and delight) when every citizen may think as he pleases upon subjects of religion, and quietly offer sacrifice in whatever temple his inclination and opinions point to:—the day, and I will call it the glorious day, when all religious societies, all ranks and degrees of men, will be connected together by one common and endearing tie of Christian benevolence and love; when the rancour of parties will cease, the altars of uncharitableness cease to smoke; the illiberal, narrow and sophisticated reasonings of bigotry be drowned in the vast and public cry of an enlarged philanthropy; the hoary and venerable tyrant, superstition, plucked from his throne; when the frivolous and ridiculous contest about primogeniture will be no more, and the God of benevolence, of humanity, of mutual forbearance and ardent charity, appear in the threshold of every sanctuary, and obtain an undisputed empire in every heart. Thank God! that day is advancing—I know it. I feel it, I can assert it, a period devoutly to be wished for; and, perhaps, the first opening since the Christian era of human happiness. If there is yet some prejudice it is giving way; it must give way to liberal inquiry; it must retreat to the dark uncultivated corners of the earth, and of course perish where it cannot grow; the tears of a few fanatics may accompany its fall, but I believe that every man who wishes to see the glorious restoration of reason, its dignity unfettered, and the dominion of real vital religion established; every man who has at heart the enlargement of human nature, and wishes to see the peace of society established upon a secure and permanent basis, will joyfully sing its requiem, and manfully exert himself to oppose its second appearance in the world!"

The Vanity of Wealth.—"If they who lie there (pointing from the pulpit to the church-yard) whose places you now occupy, and, whose riches you possess (God only knows how possess); if they, I say, were at this moment to appear amongst you (don't tremble), it would not be to *reclaim* their wealth, but to bear testimony to *its vanity*."

Pride.—"How often have we seen the column of pride erected upon the base of infamy, and just when it hath begun to attract the gape and stare of the adulatory multitude, death, like a rocky fragment rolling from the mountain, crumbles into nothing the imaginary colossus."

Dean Kirwan made the celebrated Bossuet and Massillon the models of his style and action. Voltaire selected the sermon of the latter upon "The small number of 'the Elect,'" as an example of devotional eloquence under that head in the Encyclopædia, which oration, I was informed, resembles the Dean's best manner in many parts. The action of the Dean was too vehement for his constitution; after having astonished his auditors with his sublimity, or affected them by his pathos, he was frequently obliged to pause, and sit down before he proceeded again; and this respite from the effect of feelings highly

wrought upon was equally necessary to his hearers. On the day when he preached, every avenue used to be crowded long before he ascended the pulpit. Grattan finely said of this eloquent divine, that "In feeding the lamp of charity, he had exhausted the lamp of life."

The family of this most bountiful patron of the poor and friendless is left in very restricted circumstances, "Non sibi sed aliis," most justly belonged to him. The gratitude, the taste, the spirit of the country are charged with their protection.

Stamford,
May 26, 1815.

SIR,

YOUR last number (pp. 246—250) contains a review of Mr Foster's "Narrative of his Excommunication from the Society of Friends, commonly called *Quakers*," exhibiting one of the most odious instances of *priestly tyranny* and *religious persecution*, that has perhaps ever occurred in modern days. I was so shocked at reading the article in question, that I resolved to procure the book, to see if "those things really were so." Though rather voluminous, I have got through the principal matter, and though I freely acquit you of having misrepresented the case, yet candour obliges me to confess, that Mr. Foster's adversaries (who appear to have assailed him both privately and openly with a most merciless spirit) did adduce on his trial, many passages from the Quakers' early writers, that seem to militate strongly against Mr. Foster's tenets; but on the other hand, Mr. Foster was always ready with paragraphs from the same writers, equally strong in favour of his side of the question. There is so much quaintness and want of method in the style and reasoning of writers in general belonging to this Society, that it is extremely difficult to get at their real meaning. Hence we find them falling into continual contradictions, and even absurdities; but surely if this be the case, a man should not be excommunicated for not clearly comprehending their meaning. I have asked among my acquaintance, if the Quakers have ever published a creed, and I find they have not, but direct their members to be guided by the light within, in their interpreting the scriptures: how absurd, how unjust, then, to disown a member for a speculative point! It is a pity Mr. Foster's book is so large and so expensive, as it cannot get into general circulation; for the document called "the Appeal to the Quarterly Meeting," is an excellent and short paper, and should be universally read. As to myself, Mr. Editor, this recent instance of persecution, by such a body has confirmed me in the opinion, that *all sects are by their very nature intolerant.*

Your constant Reader,
JOHN REED.

Plymouth-Dock,
May 8, 1815.

SIR,

A NOTE at the foot of page 241 of the present volume, by Mr. D. W. Jones, in reference to Rev. xvi. 8, which seems to countenance the doctrine of brutes possessing an *immaterial* principle, brought to my recollection the opinion entertained by Mr. Toplady on this subject. In the third volume of his works, pp. 463—470, is recorded a speech which he delivered before a club that used to hold their meetings at the Queen's Arms, Newgate-Street, on the question — "Whether unnecessary cruelty to the brute creation is not criminal," wherein he advocates the *immortality* of brutes. As his manner of treating the question is curious, and may, perhaps, afford some entertainment to those of your readers who are unacquainted with that gentleman's productions, I shall, with your leave, take the trouble to transcribe the speech at length, for insertion in the Repository. It appears that Mr. Toplady had paid some attention to the subjects in dispute between *materialists* and *immaterialists*; and, agreeably to his biographer, it was his intention to enter the lists against Dr. Priestley; but he died within a few months after the Doctor's Disquisitions were first published. The paragraph in his Memoirs to which I allude, stands as follows: "It was his intention, had health been permitted, to employ his pen in endeavouring to refute opinions advanced by Dr. Priestley, in his book entitled 'Disquisitions on Matter and Spirit.' Though the Doctor's theological principles and his, were as opposite as it were possible to conceive, we cannot help anticipating, that if such an intellectual feast had taken place, from the specimen of

their correspondence, we should have seen the truest respect given, by Mr. Toplady, to a *great genius*, and the *moral integrity* of the man." Without detaining you with any farther preliminary observations, I beg to subscribe myself most sincerely,

Your's, &c.

S. G.

The Speech.

Mr. President,

The humane tendency of the question reflects great honour on the benevolence of the gentleman who proposed it; and the manner in which it has been discussed, since I came into the room, does equal credit to the gentlemen who have spoken to it. However, I must own my dissent, in some particulars, from the very worthy gentleman who gave his sentiments last: and, as he thought proper to make very free with the gentleman who spoke before him, I hope he will excuse me, if I make modestly free with him. And though the observation I intend to animadvert upon, was rather a deviation from the question, yet I shall follow him in the deviation, for a while; and the more willingly, as it may conduce, indirectly, to throw some light on the subject now under debate.

That gentleman asserted peremptorily and absolutely, that "All things whatever, in and upon the terraqueous globe, were created purely and solely for the service of man." Such an opinion may serve to gratify our vanity and soothe our pride; but how far it is founded on reality, will appear from examining into matter of fact.

We will suppose that a ship, on a foreign voyage, drops anchor on a foreign coast. A poor sailor takes the opportunity of bathing in the sea. An hungry shark either scents or descries him; darts forward to the unhappy victim, snaps him in two, and swallows him in a couple of mouthfuls. I would ask—was the shark made for the use of that man? or was that man made for the use of the shark? So long, therefore, as there are not only useless creatures in the world, (useless as to us, though they doubtless answer some valuable purpose in the great scheme of creation) but creatures apparently noxious, and fatal, sometimes, to our very lives; so long, I think, if demonstration carries any conviction, we must grant that there are some creatures not made for the service of man. But, to omit sharks, rattlesnakes and crocodiles, let us descend to creatures of a much lower class. Will that gentleman seriously say, for instance, that London bugs, fleas and some other reptiles I could mention, are made for human benefit? Ask any mendicant in the streets, what he thinks: he will tell you, that they seem rather made to tire our patience, and to mortify our pride, I allow, indeed, that man is the centre in which the generality of created good may be said to terminate: for which we ought to be thankful to the most wise and gracious Creator of all things. But then it is, to me, equally evident, that the same adorable Being consulted, and does consult, *the happiness of every individual creature* to which he has given life: else why such various and so admirably-adapted accommodations for their respective provision and welfare.

I come now, directly to the question; and, without hesitation or limitation, deliver it as my steadfast belief, that all wanton exercise of power over, and all unnecessary cruelty to, the brute creation, is truly and properly criminal. Several good reasons have been urged in proof of this, by some gentlemen who spoke before me: but, I own, there is one argument which has more weight with me than all that have yet been offered, and which I wonder no gentleman has hitherto mentioned. *I firmly believe that beasts have* souls; *souls, truly and properly so called:* which, if true, entitles them, not only to all due tenderness, but even to a higher degree of respect than is usually shewn to them.

I lay down two things, Mr. President, as *data:* 1. that mere matter is incapable of thinking; and, 2, that there is no medium between matter and spirit.

That brutes think, can hardly, I imagine, be questioned by any thinking man. Their not being able to carry their speculations so high as we do, is no objection to their cogitability. Even among men, some are more able reasoners than others. And we might, perhaps, reason no better than the meanest animal that breathes, if our souls were shut up in bodies no better organized than their's. Nay, brutes not only think when they are

awake, and their senses are in full exercise; but they frequently think even in their sleep. A dog, as he lies extended by a fire-side, will sometimes shew, by the whining noise he makes, and by the catching motion of his feet, that he is enjoying an imaginary chase in a dream. A cat, dissolved in sleep, will often, by various starts and agitation, convince any unprejudiced observer, that she fancies her prey full in view, and is preparing to seize it. I remember a cat of my own, who one evening enjoyed, for five or eight minutes, this pleasing illusion; until, at last, her eagerness, agitation of spirits, and a spring she endeavoured to make, awoke her from her golden dream; upon which she shewed as much concern and disappointment as she could discover by disconsolate mewing. Now there can be no imagination without thought: nay, these two are, perhaps, in fact, things synonimous; nor can there be thought without some degree of reason, and that which reasons must be something superior to matter, however modified, and essentially different from it. I have not time to enter deep into this subject. I cannot, however help giving it as my judgment, that, before a man can coolly and deliberately deny rationality to brutes, he must have renounced his own. And why that noble faculty which, *pro gradu*, produces similar effects in us and them, should be called by a different name in them and us, I own myself quite at a loss to determine. If I can at all account for it, the pride of man is the only reason I am able to assign. We are, right or wrong, for monopolizing every excellence to ourselves, and for allowing little or none to other animals, which is forgetting that inferior animals are not only our fellow-creatures, but (if it may be said without offence), our elder brethren; for their creation was previous to our's. If, then, brutes reason, that in them which does reason must be *spirit*, or an *immaterial* principle; which principle being immaterial, must be *perfectly simple and uncompounded;* if perfectly simple, it must be, in its own nature, *incorruptible;* and if incorruptible, *immortal*. And I will honestly confess, that I never yet heard one single argument urged against the immortality of brutes, which, if admitted, would not, *mutatis mutandis*, be equally conclusive against the immortality of man.

What I have offered may seem strange and surprising to those who have not viewed the subject on both sides of it. It would have seemed strange to myself a few years ago.

I accounted for all the internal and external operations of brutes upon the principles of mechanism. But I was soon driven from this absurdity, by dint of evidence. Was a cat a mere machine, she could not distinguish a mouse from a kitten; but would be equally indifferent to both. Was a dog a mere machine, he would not distinguish his master from a rabbit; much less would he pursue the latter and caress the former; any more than a clock can know its owner, or one statue can hunt another. I next had recourse to *instinct*. But I soon found, upon careful examination, that this is a mere term without an idea; a name for we know not what: and he that would distinguish between *instinct* and *reason*, (for if instinct has any meaning at all, it must signify reason) must find a medium between *matter* and *spirit*. But I am rather for expunging the word quite, as a term which, in its present application at least, signifies just nothing: and like all such unmeaning terms, either conduces to no end, or, at least, to a very bad one; as only tending to confuse and embarrass, and "darken counsel by words without knowledge." By the way, this is not the only word which, were I to write an expurgatory index to our language, I would utterly proscribe. But whatever I retain, *chance, fortune, luck* and *instinct*, should have no quarter, because they are "wells without water," terms without ideas; and words are only so far valuable as they are the vehicles of meaning.

I cannot wholly dismiss the subject without observing another particular in favour of the spirituality of brutes; namely, what is commonly the *facultas locomotiva*, or power of voluntary motion from place to place. Motion itself, simply considered, is not always an indication of an intelligent agent within; but voluntary motion is, and must be such in the very nature of things. An inanimate body, set in motion by some exterior cause, would, as it is universally allowed, go on in a strait line *ad infinitum*, if

not obstructed in its course by the air or some other intervening body. All involuntary motion, therefore, being necessarily and in its own nature rectilinear, and the motions of beasts not being rectilinear, but in all directions and in any direction, as occasion requires (for they, in their way, act as much *pro re natâ* as we can do); it follows, that every beast has something within which judges, consults and directs; which, as it cannot possibly be *material*, must be *spiritual*. If a dog were running from this end of the room to the other, and one of the gentlemen by the opposite chimney-piece was to stand up in a menacing posture, the animal would immediately cease to proceed in a right line, because he would know that would be the wrong for his safety; he would turn back and, if possible, escape at the door. What is this but practical reason? An excellence, by the bye, in which many of those creatures surpass the generality of mankind. The language of such conduct is apparently this. "If I go forward, danger is before me; if I return or go another way, I may probably escape that danger; *ergo*, I will do the latter." Could we ourselves, in similar circumstances, argue more justly or act more wisely? From which I conclude, that as there is evidently something in every living creature which discerns what is good and puts him upon pursuing it; which likewise points out what is pernicious and puts him upon avoiding it; this discerning, reasoning, inclining principle, must be essentially different from the mechanic system it actuates, and can be no other, in plain English, than an *intelligent soul*. Should it be objected, that "this intelligent principle does not always produce these beneficial effects, witness the case of a dog who swallowed poison under the apprehension of a dainty;" I answer, man himself is liable to deceptions of a similar kind. Yet he would be a disgrace to the name of man who should, upon this account, question either the immateriality or immortality of his own soul.

I pay, likewise, great attention to another consideration. That beasts are possessed of the five senses we value ourselves upon, (though, perhaps, after all, every one of those senses may, in reality, be reducible to one, viz. *feeling*), in as great, and sometimes much greater perfection than we, is a principle which I look upon as incontestible. Brutes are, if experience (which is practical demonstration) carries any authority, as sensible of pain and pleasure as men. Rub a cat's head, and she will purr; pinch her tail, and she will spit. Now I would ask, what is it that feels? The body, the flesh, the blood, the nerves? No: for a dead animal has all these, and yet feels not. It is the *soul*, Mr. President, that feels and perceives through the medium of the senses: for what are senses but channels of conveyance, and a sort of mediators between outward objects and the mind? In what way matter acts upon spirit is unknown; but that it does so, every day's experience proves.

Memory likewise belongs to brutes. Memory is the power of recalling past ideas, and of recollecting past events. The person who denies that beasts remember, must either be a man of no observation, or have a very bad memory himself. Now there can be no memory without ideas; no ideas without thinking (for the forming, the comparison and the combination of ideas, are thought): no thinking without some degree of reasoning, and no reasoning without a *reasonable soul*. There may be thought without memory, but memory there can be none, without thought. And the passions likewise are as strong in them as in us.

On the whole, needless cruelty to beasts, is highly criminal; especially if we take in these two observations: 1. That the same Deity who made them what they are, might have made us what they are; *i. e.* he might have imprisoned our spirits in their bodies, had it been his pleasure. And though I look upon the Pythagorean doctrine of transmigration to be in itself both groundless and absurd, yet its tendency was certainly a very good one; as it necessarily induced men to be tender of the lives and happiness, the being and well-being of the animal creation. 2. As another very cogent motive to this benevolence of disposition and behaviour, let us never forget that all the miseries and hardships under which the brute creation labour, together with mortality itself to which they are liable, are, primarily, owing to the sin of man; which reflection must influence every con-

siderate and truly ingenuous mind, to treat them with the greatest lenity upon that account. Nor can I omit just mentioning an argument which may be deduced from the care of Providence. If God hath respect to the meanest of his creatures, and despises not the workmanship of his own hands, let us, whose supreme glory it is to resemble Deity, imitate him in these amiable and gracious views. As Dr. Young truly and nobly observes—"There is not a fly, but infinite wisdom is concerned both in its structure and its destination." How dare we, then, to be destroyers of their ease, which we ought to promote; or wantonly deprive them of that life which we cannot restore?

I would not enter on my list of friends
(Though graced with polished manners and fine sense,
Yet wanting sensibility) the man
Who needlessly sets foot upon a worm.
An inadvertent step may crush the snail,
That crawls at evening in the public path;
But he that has humanity, forwarned,
Will tread aside, and let the reptile live.
* * * * * * *
——— If man's convenience, health,
Or safety, interferes, his rights and claims
Are paramount, and must extinguish theirs.
Else they are all—the meanest things that are,—
As free to live, and to enjoy that life,
As God was free to form them at the first,
Who in his sovereign wisdom made them all.

COWPER. TASK, BOOK vi.

Wareham,
May 15, 1815.

SIR, ABOUT a year ago I made a few extracts in my common-place book, from a speech which appeared, (and, I think, appeared only in this country) in the Statesman newspaper.

The editor of that paper prefaced it by stating that the speaker was Mr. Phillips, a young Irish barrister; that the speech was pronounced at an Aggregate Meeting of the Catholics, then lately held in Dublin, on the resolution recommending the immediate discussion of the Catholic question; and further, that it was not much surpassed in the best specimens of Grecian, Roman or English oratory. In this opinion many better judges than myself have concurred. I know not whether you will consider it of too political a complexion for the Monthly Repository, if not, you will much oblige me, and, I doubt not, gratify many of your readers, by inserting the extracts I send you underneath. At any rate, I am sure you will agree with me, that they deserve a more durable station than the columns of a daily journal.

Two or three other speeches of this gentleman appeared in previous numbers of the Statesman. I regret I have them not, to refer to, but if any of your readers have that paper for 1813 and the early part of 1814, they will not, I am convinced, if they search and succeed, find their labour thrown away. I am, Sir,

Your constant Reader,
J. M.

"The orator, on presenting himself, was received (it is said) by the Meeting, with the loudest acclamations. He was much agitated by the enthusiasm of his reception, and said he looked upon it as an instance of the most generous credulity.—What! (says he) and has not time effaced, and disappointment withered, or treachery destroyed, this glowing, this characteristic national sensibility! Are you *still* determined to trust and be betrayed—to believe, and to be deceived—to love, and to be deserted!—May not *I* be one of those who, in the name of patriotism and for the purposes of plunder, have swindled away your heart, that they might gamble with it afterwards at the political hazard table! May *I* not pretend a youth of virtue that I may purchase with its fame an age of rich apostacy!

"Oh, my country! duped, desolate, degraded—but still my country; hear every precept—trust no man's professions. Ardent as I am, honest through every fibre, as I feel myself, I repel your confidence; though, perhaps, unnecessarily; for I am humble, and below corruption; I am valueless, and not worth temptation; I am poor, and cannot afford to part with all I have—my character. Such are my sensations now: what they may be hereafter, I pretend not: but should I ever hazard descending into the sycophant or slave, I beseech thee, heaven, that the first hour of my crime may be the last of my life; and that the worm may batten on the bloom of my youth, before my friends (if I have any) shall have cause to curse the mention of my memory."

Speaking of *Mr. Grattan*, he says—

"I do not forget how associated with that man (pointing to Mr. Curran), when the screech-owl of intolerance was yelling, and the night of bigotry was brooding on the land, he came forth, with the heart of a hero and the tongue of an angel, till, at his bidding, the spectre vanished—the colour of our fields revived, and Ireland, poor Ireland, glittered for a moment in the light of his eloquence, and gloried in the prowess of his victory. Do you not remember, in 1782, how his heart toiled, and his eye flamed, and his tongue thundered, till our whole horizon became enriched with his splendour, and every peasant on our mountains shouted liberty! Do not you remember, in that dreadful death-day of our hopes, when power weilded the thunder-bolt to affright, and treason emptied the treasury to corrupt; how, with the ardour of youth and the wisdom of age, he rushed like Chatham from the couch of sickness, awing, animating, exhorting, convincing; till our very sorrows were mitigated by the sweetness of his advocacy; and even the extent of our loss was for a season forgotten in the splendours of the conflagration! No, Grattan; we never can forget that those things were, and "were most dear to us." We love you much, but it is because you taught us to love Ireland more. We give you our esteem, we give you our respect, we give you our love, our gratitude, our admiration—we give you every thing and any thing, except our country."

Charles Fox.

"As he was a great man, I respect him—as he was a good man, I love him. He had as wise a head as ever paused to deliberate: he had as sweet a tongue as ever gave the words of wisdom utterance: and he had a heart so stamped with the immediate patent of the Divinity, that its very errors might be traced to the excess of its benevolence. He was a man of genius, of course, he was poor. Poverty is a reproach to no man; to such a man as Fox, I think it was a pride; for, if he chose to traffic with his principles—if he chose to gamble with his conscience, how easily might he have been rich?"

Truth.

"Truth is omnipotent, and must prevail! It forces its way with the fire and precision of the morning sunbeam. Vapours may surround, prejudices may impede the infancy of its progress; but the very resistance that would check, only condenses and concentrates it; until at length it goes forth in the fulness of its meridian, all life and light and lustre: the whole amphitheatre of nature glowing in its smile, and her minutest objects gilt and glittering in the grandeur of its eternity!"

Bigotry.

"She has no head, and cannot think—she has no heart, and cannot feel—when she moves, it is in wrath—when she pauses, it is amid ruin—her prayers are curses—her god is a demon—her communion is death—her vengeance is eternity!—her decalogue is written in the blood of her victims!—and, if she stoops a moment from her infernal flight, it is upon some kindred rock, to whet her vulture fang for keener rapine, and replume her wing for a more sanguinary desolation!"

Sir, *June 3, 1815.*

As I think your pages can scarcely be occupied with a subject of more importance than the rights of conscience, the right of every individual to publish his religious opinions, I shall be glad to take up some more room in your Repository on a question of such moment; particularly as I have regretted not having been more explicit in my last communication (p. 220), which, if I had, perhaps Mr. Flower would not have answered it (pp. 299—301) with quite so much haughtiness and contempt; but it was owing to my desire of compressing what I had to say into as short a space as possible.

I have suffered, Sir, a good deal of persecution myself, for joining the sect to which Mr. Flower belongs, and when a minister of that persuasion appeared to me to make light of fine, imprisonment and pillory, and in part to justify it by saying they were only the worst cases, and happened but seldom, to two or three miserable individuals, I thought it my duty to protest against any palliation of such proceedings, as well as the

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terming the abhorrence that was expressed at it, "lamentable wailing." If an individual had been thrown into prison for his Unitarian writings, before the late repeal of the Act against Unitarians, I believe Mr. F. would have been the first to have poured forth his "lamentable wailings," and we should all have joined in, so as to have made the whole kingdom resound with them, and with good reason.

I do very much regret that I did not quote the whole of Mr. F.'s paragraph, as it has subjected me to the charge of disingenuousness, which I wholly disclaim; for it did not once occur to me to quote the whole, as I could not but suppose and desire that any person who read my remarks, would refer to Mr. F's letter which was written the month before.

I certainly was fully aware of the many professions of liberality and dislike of persecution, which were contained in that letter; but as actions speak louder than words, so the general tenor and spirit of a letter speak much plainer than any professions which it contains; and when, instead of the spirit of liberality and conciliation, I see that of reproach and hostility, they pass with me as mere words of course; as some of the ministers of the crown, when they wish to reject a petition, or to oppose a bill to protect the liberty of the subject, always preface their remarks with their respect for the right of petitioning, and their regard for liberty.

Mr. Flower's answer respecting his use of the term "Infidel," is, to me, very unsatisfactory, as is also his remark, that the quotation as a motto to my first letter had nothing to do with the subject in controversy, because it only related to the differences amongst Christians, who, it seems, are not to make use of hard names to each other, whilst those who do not believe in Christianity may be *reprobated* and called names at pleasure; but as he is so kind as to recommend to me the use of a dictionary, I have looked in Johnson's 8vo. for his own term, "reprobation," and I find only two explanations, 1st, *The act of abandoning, or state of being abandoned to eternal destruction;* and, *A condemnatory sentence.* If Unitarian ministers in general could make use of such arguments and such terms (but which I do not believe to be the case), I certainly have been very much mistaken in the sect I have joined. I thought it was the duty of Christians not to revile or condemn, nor to make use of any other language than that of sober argument and friendly persuasion, and that in the real spirit of conciliation, and to leave the rest. I happen to have been acquainted with several conscientious unbelievers in Christianity as a special divine revelation; two in particular, whose lives were devoted to the improvement and happiness of mankind; one of them is now dead, and though he would have been *reprobated* by Mr. Flower as an "Infidel," I have no doubt he will meet with a very different lot from that I have quoted from the dictionary, to which I am referred by Mr. F. for the meaning of his terms.

Mr. F. is displeased that I say he lays a claim to infallibility; but, Sir, I certainly do repeat the charge, and refer to the first part of his second letter (p. 299), where he speaks about "light and darkness, truth and falsehood,"* for my justification; and with respect to his use of the word "sure" (p. 95), I reply, that I cannot well conceive any thing more contrary to justice and reason, than to attempt to bring forward a text of scripture as a *knock-down* argument to those who do not believe in scripture, and where the very point under discussion is the divine authority of scripture; if any thing so *forced* was attempted on any political subject, Mr. Flower would be the first to inveigh violently against it.

I am glad of an opportunity of expressing the disgust I felt on reading what appeared to me, the very uncalled-for and ungentlemanly mention of Mr. Smith's attending two different places of worship (p. 94): on that gentleman's public conduct as a member of parliament, we have a right to make what observations we please, but if he choose to attend ten different places of worship, nobody has the least to do with it, but himself; and the publishing such things with a design certainly, so far as it goes, to

* I wish to refer your readers to Locke's Essay on Enthusiasm, sec. 13. which is too long to quote here.

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detract from his character, is intolerance. There are some excellent remarks on this subject in "Systematic Education," vol. ii. p. 373, beginning with "Justice forbids all injury to the *reputation* of others."

As my discussion with Mr. Flower has been much more of a personal nature than I could wish (but which it seems impossible to avoid in such cases), I am glad it does not relate to any difference in our own religious or political sentiments; our dispute is, in what manner we are to treat those who differ from us; but I can truly say, I feel not the least enmity against him and am pleased that there is one part of his letter respecting "all civil establishments of religion" in which I most cordially unite and am glad that it is recorded in the Monthly Repository as the sentiment of a Unitarian minister, and I think he has given full proof by the style of his letters, that it would be very dangerous to place power in the hands even of those who profess the greatest regard for religious liberty in its most unrestricted sense.

I have been surprised and concerned to see how much the worthy minister of Essex-Street Chapel has conceded on the subject of state religions, in his Letters to the Bishop of London, for which, as he was brought up a Dissenter, I can only account, by supposing it to arise from his long acquaintance with and reverence for the opinions of his venerable predecessor, Mr. Lindsey, who seems never to have lost his attachment to hierarchical establishments.

I am, Sir, your and Mr. Flower's sincere well-wisher, and your constant reader,

CANDIDUS.

Dean Kipling's Letter to Mr. Lingard.

[We preserve the following letter as a curiosity. Our readers will, we have no doubt, feel the same sentiments for the writer with ourselves, and agree in opinion, that this is the *worst blunder* which the learned Dean ever made. ED.]

"*Copy of a Letter sent lately by the Dean of Peterborough to the Rev. John Lingard, a Papist.*

'REVEREND SIR,

'IN your Strictures on Professor Marsh's Comparative View, occur these words once, 'the new Church of England,' and these oftener, 'the modern Church of England.' That for both these expressions you are amenable to a court of justice, I infer from this extract: 'Seditious words, in derogation of the established religion, are indictable, as tending to a breach of the peace; as where a person said, 'Your religion is but a new religion; preaching is but prating; and prayer once a day is more edifying.' 1 Haw. 7. Besides, the Church by law established in this country, is so inseparably interwoven with the British constitution, that whatever is calumny upon the former must be calumny upon the latter.

'If, however, you shall assure me, in the course of a few days, that within a reasonable time you will publish a vindication of this defamatory language, I will defer to prosecute you, not only till sufficient time has been granted for that purpose, but also till an opportunity has been allowed the public to peruse my reply to it. By a vindication is here meant complete proof of the position—That the structure of the Church of England, and the materials of which it is composed are new and modern. Should it appear to be the general opinion, when the reasonings of both shall have been maturely considered, that your vindication is complete, I will then make a recantation and cease to be a member of the Established Church. If, by the generality of your readers, it shall be thought defective, you will be summoned to answer for your offensive demeanour in Westminster-Hall.

'It may justly be presumed, that, before you ventured to issue forth your detractions, arguments to establish the position above mentioned had been prepared with sedulity and judiciously arranged. I therefore shall add, that by a 'reasonable time' you must understand a few months only.

'T. KIPLING.'

"We have thus complied with the desire that the above letter should be published. But we trust the dean, for whom we have the highest respect, will re-consider the subject. Our Church is a Church of mildness, of long-suffering, of forbearance for conscience' sake. We are quite sure the dean will be able, in his reply, to refute the position "that the structure of the Church of England and the ma-

of which it is composed are
d modern." But we venture
est, that the refutation will be
ient triumph to that Church,
sufficient punishment to Mr.
d, without calling in aid the
arm of the law."
rier, Wednesday, May 31, 1815.

I not surprised at the embar-
ment felt by Mr. Belsham on
se which he has fixed to the
Unitarian;" but I do own that
de of defending it is not what I
have expected from a person
well-known penetration and
ss. Let us suppose that the
of London had replied in a
manner: I use the term (we
ppose his lordship to have said)
same manner as my Lord
of ——, Dr. —— and the
Ir. ——, have done before me,
l an Act of Parliament is passed
contrary, I shall, in spite of
monstrances to the contrary,
ie to speak of the Unitarians in
ne manner. Is this argument?
propriety? Mr. Belsham would
eplied to his Lordship.

rolo; sic jubeo; stat pro ratione
itas."

se are words, my Lord, that
e used indeed by an individual,
must not hereafter pretend to
to reason in any discussion.

Belsham states, that he uses
rm "Unitarian" in the same
r as it was done by Dr. Lard-
Ir. Lindsey and Dr. Priestley.
s statement I must beg leave to
being convinced that it will
ld with respect to two out of
ree, and as to the third, I have
ubts, whether even Dr. Priest-
s the term Unitarian according
Belsham's plan. To settle this
might lead to a discussion as
us and as useless as that into
inions of the early fathers re-
ig the person and character of
viour: and, if it were true that
was the opinion of the three
mentioned and much-esteemed
, I am sufficiently well ac-
ed with the body of Unitarians,
rm that they would not bow
o such authority.

came an Unitarian, as did se-
f my friends, without being in
the least indebted to either of these excellent characters for any information upon the subject. Indeed I was scarcely acquainted with their names or writings, till I had left the Church established by law. But I consider it as one of the advantages of my life, that the change of my religious sentiments led me to an intimate connexion with Mr. Lindsey, and to a considerable degree of intercourse with Dr. Priestley. My knowledge, however, of them must excuse me from approving the use that Mr. Belsham has made of their names; and though I cannot speak so positively of both as I can of one, I really think myself justified in asserting, that they would be among the first to reprobate the argument derived merely from their supposed authority.

But, Sir, the subject that has been brought before you, insignificant as it is, as far as Mr. Belsham and myself are concerned, becomes of great importance in another point of view; and we must be upon our guard against the admission of a precedent, which may hereafter be attended with very dangerous consequences. Mr. Belsham has, with a stroke of his pen, driven out of the body of Unitarians, a large number of persons, among whom are myself and several of my friends, who have given decisive proofs of their adherence to the great doctrine, that to us there is only one God, the Father, and one Lord, Jesus Christ. This simple faith Mr. Belsham does not think sufficient, and he has assigned other marks by which Unitarians, according to his decision, are to be distinguished. Next year, perhaps, another Unitarian may have found out some point in theology which he thinks equally necessary or unnecessary to the faith of an Unitarian. He may think it necessary that our children should be sprinkled by way of baptism; and that adults should have his peculiar notions of liberty and necessity. Another may insist upon the annihilation of the devil. A third blot out the history of the creation and of the fall, as unworthy of these enlightened times. A fourth treat the Book of Revelations as a mere rhapsody of human invention, and insist upon our doing the same; and thus we, who declare that we make the scriptures the rules of our faith, may find our-

selves by degrees, involved in discussions as voluminous as those on the synod at Dort or the Council of Trent. No! the Unitarians I am acquainted with will not consent to this. They will set their faces against such dictation, and maintain the right of private judgment.

I cannot conclude without observing, that I know a gentleman who calls himself a Calvinistic Unitarian, and I believe there are many of his opinion. By this I understand that he interprets scripture according to the principles of Monsieur Chauvin, except in what relates to the unity of God; and for my own part, I conceive that he has as full a right to the title of Unitarian as Mr. Belsham or myself, this right not being abrogated by his opinions on other subjects. Indeed it would be very hard upon Unitarians, if they were to be judged by the opinions which some of the body may choose to promulgate. I agree with Mr. Belsham as far as the divine unity is concerned; but beyond that, our views of scripture are in many respects widely different; and if to be a Unitarian it is necessary to adopt my good friend's opinions on these points, I am very willing, and I am in this respect not singular, to give up my pretensions to be enrolled among his Unitarians.

Ever, Sir, your's,
W. FREND.

Sir,

I HAVE no wish to interfere with the question at issue between Mr. Frend and Mr. Belsham, respecting the term "Unitarian," but their letters on this subject have revived in my mind, that surprise which the common application of the word has, I believe, often produced in the minds of thousands. Some time ago, I was struck with Mr. Aspland's explanation and defence of that application, in his Reply to Mr. Norris, on the Bible Society. It did not appear to me to comport with that gentleman's known discernment and frankness. I have not his pamphlet in my possession at present, therefore I cannot quote his words. But, if I am not mistaken, he considered the term as justly *descriptive* of the sect, of which he is so active a member and so bright an ornament. And he defended, I think, the usual appropriation of it, on the ground that the word is not opposed to the belief of three Gods, but to the belief of three persons in the Godhead. In this last statement I perfectly concur with the respectable author, and it might serve to justify his view of the matter, if there were no Christians in the world but such as believe the doctrine of three persons and those who are in the habit of styling themselves Unitarians. But as this is far from being the case, the appropriation of the term to one *particular class* only, of those who dissent from the Athanasian hypothesis, cannot reasonably be considered as descriptive or proper.

Were not such men as Chandler, Price, Towgood and Worthington, Unitarians, precisely according to Mr. Aspland's accurate definition of the term? But it would be extremely incorrect to represent these men as forming a part of that class of Christians who are usually called by that name. And where shall we place such men as Doddridge, Orton, Palmer, *cum multis aliis*, who never contended for that scheme to which Mr. Aspland says the term is opposed, and yet were decidedly hostile to the distinguishing sentiments of those whom it is employed to designate? All who are not Trinitarians have an equal right to be considered and designated as Unitarians; but as many of this description, both of high renown and inferior name, do not belong to those who claim to be so called, I cannot, in justice and truth, acquiesce in their claim. There is a most obvious and palpable inaccuracy in it.

It appears, therefore, to me, that Mr. Aspland has totally failed in his attempt to justify the prevailing use of the term; and indeed, that it cannot be justified at all,—not as opposed to three gods, because there are none who hold that sentiment,—not as opposed to three persons in the Godhead, because many who dissent from that tenet, still agree with the majority of Christians on other points, and differ most of all from those who would be denominated Unitarians.

PASTOR.

Book-Worm. No. XXII.

Sir, *June* 11, 1815.

IN the XVth number of these papers (M. Repos. ix. 295.) I alluded to

the then recent fall of Napoleon. It could scarcely have been expected that the revolution of a few months would restore to the imperial throne that uncommon man, upon whose character the potentates of Europe, with all their affectation of superiority, have united to stamp the seal of greatness in the world's estimate, by representing his existence as incompatible with their security. The emperor seems, however, to have returned with a corrected, or, at least, a controuled ambition. For no one can suspect that the Abbé Gregoire would lend his name and influence to any political project which did not design the freedom and happiness of mankind. Nor would that military genius, the democratic Carnot, defend his country against foreign foes, to give her up at length to the will of a despot, instead of the protection of a free government. To establish such a government was the professed object of the late extraordinary assemblage at Paris, designated as *the Field of May*. This event, the revival of a very ancient custom, as I shall shew in the course of this paper, may remind us that France, so long the vassal of a *Grand Monarque*, was, for ages before, one of the freest countries in Europe, as appears by the following work.

"Franco-Gallia, or an Account of the ancient free State of France and most other parts of Europe, before the loss of their liberties. Written originally in Latin by the famous Civilian, Francis Hotoman, in the year 1574, and translated into English by the author of the 'Account of Denmark.' 8vo. Pp. 144. London: printed for Tim Goodwin, at the Queen's Head, against St. Dunstan's Church, Fleet-Street, 1711."

Francis Hotoman, according to Bayle, was born Aug. 23, 1524, at Paris, of a family originally from Silesia. At fifteen he studied the civil law at Orleans, and was qualified in three years for a doctor's degree. His father, on his return home, entered him at the bar, but he preferred the study of the Roman law and polite learning, and is said to have read public lectures in the schools of Paris at the age of twenty-three. He relished the new opinions, and finding he could not profess them at Paris, he removed to Lyons in 1547. Afterwards, being disinherited by his father for having become a Protestant, he lived some time with Calvin at Geneva, and became professor of philology at Berne, where he married a French lady, who had fled her country on the score of religion. At Strasburg, Valence and Bourges, successively, he was chosen professor of civil law. At the latter place, he narrowly escaped from the massacre of St. Bartholomew, in 1572, and retired to Geneva. He there read lectures in civil law, and published some books, with that strength against the persecutors, that he had great promises made him if he would write no more in that strain. But he hearkened not to those proposals, saying, the truth should never be betrayed or forsaken by him. Some time after, he removed to Basle, where he taught the civil law, and where he died the 12th Feb. 1590. Such is the substance of Bayle's article.

The translator of Franco-Gallia says of Hotoman, that "he joined a most exemplary piety and probity to an eminent degree of knowledge and learning;" and that "no day passed over his head wherein he employed not several hours in the exercise of prayer and reading the scriptures." Thuanus describes him as, "without dispute, one of the ablest civilians that France ever produced;" though, according to Bayle, that historian censures him for maintaining "that the kingdom is not successive, as the inheritance of private persons, but that anciently the power and authority of electing and deposing kings, belonged to the states of the kingdom and to all the nation assembled in a body." Such, it will be recollected, was, in the view of Mr. Burke, the horrible political heresy of Dr. Price, who maintained that, on the principle of our Revolution, the people had a right to cashier a king for misconduct, and to supply his place by their election.

In a prefatory dedication to "Frederic Count Palatine of the Rhine," the author says, "I have perused all the old French and German historians that treat of our Franco-Gallia, and collected out of their works a true state of our commonwealth, in the condition wherein they agree it flourished for above a thousand years; and indeed the great wisdom of our an-

cestors in the first framing of our constitution, is almost incredible." The overthrow of that constitution he attributes to "that great blow it received a hundred years before, from Louis XI., who, it is manifest, first of all broke in upon the noble and solid institutions of his ancestors." To allay the "civil dissensions" which had driven the author from his country, he recommends a recurrence to the original free principles of their government, adding, "as our natural bodies, when put out of joint by violence, can never be recovered but by restoring every member to its true position, so neither can we reasonably hope our commonwealth should be restored to health, till, through divine assistance, it shall be put into its true and natural state again."

On the "state of Gaul" before it became a Roman province, which is the subject of his first chapter, the author maintains from Cæsar, that its kingdoms "were not hereditary, but conferred by the people upon such as had the reputation of being just men. That these had no arbitrary or unlimited authority, but were bound and circumscribed by laws; so that they were no less accountable to, and subject to the power of the people, than the people was to theirs; insomuch that those kingdoms seemed nothing else but *magistracies for life*."

The second chapter contains "Probable conjectures concerning the ancient language of the Gauls." These were adopted by our learned countryman, Brerewood, in his "Inquiries," published in 1614. In the following chapters, my author brings the Franks into Gallia, and in the sixth inquires "whether the kingdom of Franco-Gallia was hereditary or elective?" Here he remarks (p. 44), "I think it is plainly proved, from all our annals, that the highest power of abdicating their kings was lodged with the people. The very first that was created king of Franco-Gallia, is a remarkable instance of this power; for when the people had found him out to be *a profligate lewd person, wasting his time in adulteries and whoredoms*, they removed him from his dignity by universal consent, and constrained him to depart out of the territories of France."

But I hasten to the tenth chapter on the form and constitution of the Franco-Gallican government." The author thus describes the origin and design of the Champ de Mai.

"Our ancestors, following the method of a just mixture of all the three kinds, in the constituting their commonwealth, most wisely ordained, that every year, on the calends of May, a public council of the whole nation should be held: at which council the great affairs of the nation should be transacted by the common consent and advice of all the estates. The wisdom and advantage of which institution, appear chiefly in these three things. First, that in the multitude of prudent counsellors, the weight and excellency of counsel shews itself more apparently. Secondly, because it is an essential part of liberty, that the same persons, at whose cost and peril any thing is done, should have it done likewise by their authority and advice; for, it is a common saying, what concerns all ought to be approved by all. Lastly, that such ministers of state as have great power with the prince, and are in high employments, may be kept within the bounds of their duty, through the awe they stand in of this great council, in which all the demands and grievances of the subject are freely laid open."

Hotoman soon after makes the following just remarks, suited to all countries and all times. "Whereas it may be objected that most kings have a constant privy council to advise them in the administration of public affairs, we answer, that there is a great deal of difference between a counsellor of the *king* and a counsellor of the *kingdom*. This last takes care of the safety and profit of the whole commonwealth; the other serves the humour and studies the conveniencies of one man only. And besides, those kings' counsellors, being debauched by the luxury of a court-life, are easily depraved, and acquire a lawless appetite of domineering; are wholly intent upon their own ambitious and covetous designs, so that at last they are no longer to be considered as counsellors for the good of the kingdom and commonwealth, but flatterers of a single person, and slaves to their own and their prince's lusts."

Hotoman thus describes an ancient

king of France going in state to the "solemn general council," held "once every year," and "called a Parliament of the three Estates."

"The king was conducted to the parliament-house with a sort of pomp and ceremony, more adapted to popular moderation, than to regal magnificence, which I shall not scruple to give a just account of out of our own public records; it being a sort of piety to be pleased with the wisdom of our ancestors; though in these most profligate times, I doubt not but it would appear ridiculous to our flattering courtiers. The king then was seated in a *waggon* and drawn by *oxen*, which a *waggoner* drove with his *goad* to the place of assembly. But as soon as he was arrived at the court, or rather, indeed, the venerable palace of the republic, the nobles conducted the king to the golden throne, and the rest took their places according to their degrees. This state and in this place was what was called *Regia Majestas*. And indeed, in that place only it can be said that *Royal Majesty* does truly and properly reside, where the great affairs of the commonwealth are transacted; and not as the unskilful vulgar use to profane the word; and whether the king plays or dances, or prattles with his women, always to stile him YOUR MAJESTY." (P. 73.) Then follow the authorities from different writers, beginning with Œginhart, who says of Charlemagne, that "wherever he went about the public affairs, he was drawn in a waggon by a pair of oxen, which an ordinary waggoner drove after his rustical manner."

Having proved that "the people of France were wont to be bound by such laws *only*, as they had publicly agreed to in their parliaments," the author, in his concluding chapter, shews how "whatever power or authority had anciently been lodged in the general council of the nation, during so many years, was at length usurped by that counterfeit council, the *Juridical Parliament*, which the kings took care to fill with such persons as would be most subservient to their ends."

Neither my leisure nor your limits will allow me to send you more of Franco-Gallia; a work whose subjects are at this moment peculiarly seasonable. The translator was Lord Molesworth, the friend of Locke and the correspondent of Shaftesbury.

VERMICULUS.

SIR, *May* 24, 1815.

DURING the royal and imperial visit to Oxford, last year, I was puzzled to guess how the University would contrive to make that hardy veteran, Prince Blucher, a member of their learned and religious body. I knew there was a *royal road* which had been unknown to an ancient philosopher, but discovered by the moderns, *a primrose path*, leading, without any consumption of midnight oil, immediately to academical distinction. But Prince Blucher had no claim to travel this *royal* road.

I lately, however, discovered a solution of the difficulty, which is at your service. Conversing on the subject with a clergyman of Oxford, long resident in the University, and acquainted with all its forms, my friend assured me, that Prince Blucher was created neither a *Theologian*, nor a *Civilian*, but, with *verbal*, if not *literal* propriety, a doctor of *Canon* Law.

BREVIS.

SIR, *May* 3, 1815.

IN common, no doubt, with many if not all the readers of the Monthly Repository, I feel great obligation to Mr. Cogan, for two excellent papers in vindication of the character of the benevolent Father and Ruler of mankind, from the libellous aspersions cast upon it, not, I believe, intentionally, by the late Dr. Williams and the Reviewer in the Evangelical Magazine. [Pp. 76 and 143.] In common also, no doubt, with all who have attentively perused those papers, I feel considerable regret at the intimation which he has given, that he means not to resume his pen upon such subjects. Similar communications from so able a writer, would greatly enhance the value of your very useful miscellany, and tend to the credit and the diffusion of rational, that is, of scriptural religion. I sincerely hope, therefore, that Mr. C. will be induced to alter his purpose, and not think it necessary for a learned minister of the gospel to offer an apology for appearing as the advocate of sacred truth, and a defender of the justice and benevolence of God; nor indulge the groundless fear that he is

"committing an error in wandering from verbal criticism." No one can esteem more highly than I do, such attainments as Mr. Cogan's in classical learning, or be more fully sensible of the valuable and extensive benefits that result from his daily labours in this department of literature; yet I would not have such a man deem his time and talents improperly occupied in illustrating and maintaining the great principles of pure and undefiled religion.

Mr. Cogan will, I trust pardon the freedom of these remarks, and in return for the gratification he has afforded me, accept some information respecting the use which has been already made of the passages he has cited from Heliodorus, as illustrative of Phil. ii. 6. He is not aware that they have ever been produced for this purpose. But as I am confident that he is an utter stranger to the vanity of little minds upon having discovered, as they imagine, what has escaped the notice of others, he will be pleased to learn that he has been anticipated by some of the ablest scriptural critics. My time is too much occupied to allow me to do more than consult a few works which happen to be at hand: it will add greatly to the pleasure which I have enjoyed during the inquiry, if the result should furnish a few moments' entertainment to any of the readers of the Monthly Repository.

The critic by whom these passages in Heliodorus were first cited in reference to the language of Paul, was *G. Enjedin*, an eminent Unitarian, and superintendant of the churches of Transylvania, at the end of the sixteenth century. In a very valuable work entitled "Explicationes Locorum Vet. et Nov. Test. &c." which has extorted something like praise even from Pere Simon (Histoire Crit. des principaux Commentateurs du N. T. p. 864), he has commented at considerable length, and with great learning and ingenuity, upon the beginning of the 2nd ch. of the Ep. to the Philippians, and quoted the passages in Heliodorus transcribed by Mr. Cogan, and another from the 4th Book of the Æthiopics, "ουχ ἁρπαγμα το πραγμα, ουδε ἑυωγον, καὶ τῶν εν μεσῳ βουλομενω προκειμενον." Upon all of which he observes: "Quorum locorum sensu diligentius considerato, deprehendemus *rapinam ducere* seu *arbitrari* esse, rei vehementer desideratæ et amatæ potiundæ occasionem oblatam, avidissimè arripere, neque pati, ut ullo modo ea elabatur, nullam moram interponere, sed statim rem optatam persequi et eam studiosissimè cum summâ lætitiâ et gaudio occupare, ea que perfrui." The "*res vehementer expetenda*," in the case of our Lord, he supposes to have been *regal power*, as the temporal Messiah; which he might have seized, without incurring blame; but which, under the influence of piety, humility and benevolence he resolutely refused to assume.

Erasmus Schmid, in his "Versio Nov. Test. nova, cum notis, &c." a posthumous work, published in the year 1658, borrowed the greater part of the remarks of Enjedin on the passages from Heliodorus, and approved of his explication of the term ἁρπαγμα, but would not admit his application of it to the case and conduct of Christ. "Hos textus Heliodori rectè quidem explicat . . . . sed non justè ad textum Paulinum ad Phil. ii. 6. applicat. Sensus proinde erit: '*Qui quum esset in formâ Dei non rapinam arbitratus est*, i. e. non avidè arripuit aut sine morâ ad tempus aliquod differre noluit usurpationem plenariam Deitatis cum Deo patre æqualis, sed ea aliquandiu seipsum exinanivit, expectato justo tempore, quo pater ipsum exaltavit."

Lambert Bos is the next writer, I believe, who availed himself of the assistance of Heliodorus in his examination of the language of Paul in this passage. In his "Exercitationes Philologicæ," the first edition of which was published in 1700, he cites two of the passages in the Æthiopics, and deduces from them the following explanation of the phrase ἁρπαγμα ηγεισθαι: "putare aliquid sibi expositum et sine labore ac temerè à se obtineri posse et auferri debere;" and thinks that the apostle designed to assert that our Lord did not imagine that the power which he was to exercise over his church was to be obtained without labour and difficulty, but, on the contrary, sought and acquired it by voluntary submission to a previous state of humiliation and suffering. Le Clerc, in his Bibliotheque Choisée, Tom. xv. p. 348,

has an article upon this work of Lamb. Bos, from which it appears that Bos had not been aware that the passages he had found in Heliodorus had been noticed by any one before him. The remarks of Le Clerc upon this circumstance are so just, and so applicable to the case which has occasioned this letter, that I cannot refrain from transcribing them. "Il est arrivé ici apparemment a notre auteur ce qui arrive a tous ceux qui etudient l'antiquité; c'est qu'il a rencontré dans ses lecteurs la meme chose que d'autres avoient trouvée avant lui sans le savoir. Schmidius avoit déja cité ces passages d'Heliodore, dans ses notes sur cet endroit de S. Paul et avoit dit que G. Enjedin les avoit rapportez dans son Explication de quelques passages du Vieux et du Nouv. Testament. J'avois aussi cité dans mes additions sur Hammond le passage de Ciceron qu'on cite ici, et encore un autre sans savoir que Christofle Sandius en avoit cité un dans ses 'Interpretations Paradoxes.' C'est ainsi que l'on se rencontre souvent, sans le savoir.—Il y a des gens chagrins et malicieux qui ne manquent pas de se recrier que ceux qui disent apres un autre quelque chose de semblable le lui ont volé; mais ces gens la n'ont guere etudié, s'il ne leur est jamais arrive de trouver, dans leurs lecteurs, ce que d'autres avoient déja remarqué sans qu'ils le sussent.—Il ne faut pas dire en cette occasion '*pereant qui ante nos nostra dixerunt*,' comme disoit Donat, au rapport de St. Jerome; il faut etre bien aise que la meme pensée soit venue a un autre parce que c'est un prejuge favorable pour cette pensée."

None of those who had hitherto pressed these passages from Heliodorus into the service of scripture-criticism, had imagined any difference in the signification of the terms *αρπαγμα* and *αρπαγμος*. A difference was first, I believe, asserted to exist by our learned countryman, *Ellys*, in a very elaborate dissertation, upon Phil. ii. forming a part of his "*Portuita Sacra*," published in the year 1727. "Aliud est *αρπαγμα* propriè dictum, ut norunt etiam pueri, aliud *αρπαγμος*, hoc *rapiendi actionem*, *μετα βιας αφαιρεσιν*, ut exponunt Græci magistri, illud *quod rapitur* significat." He takes particular notice of the interpretation of Enjedin, and is indignant at the attempt to elucidate the language of Paul by quotations from a work so "frivolous" as the Ethiopics. "Animum, fateor, nunquam inducere potui, nec adhuc possum, ut crederem, Pauli hæc ex frivolo hoc scripto explicanda esse."

I might here quote several other commentators, whose attention the passages in Heliodorus have not escaped, as, Whitby, Wetstein, Raphel, Elsner, Bengel, Wolff, Peirce, Wakefield, &c. &c.;* but this would lead me still further beyond the limits within which I ought to keep, and require more time than I have to spare. I therefore hasten to notice the last critic, but in my apprehension not the least, in respect either of talents or of learning, by whom the phraseology of Heliodorus has been examined in reference to the passage in the Epistle to the Philippians. I must, however, first premise that the late Dr. Lardner, in his sermons on Phil. ii. 5—9, preached in the year 1747, but not published till after his death, had explained the phrase *αφπ. γγ.* &c., as referring to the humility of Christ, and as conveying this sentiment, viz. "that Jesus did not earnestly covet divine honour from men, or seek to be equal to God." This opinion concerning the meaning of the phrase had appeared in various places in the "Credibility," on occasion of the author's citing the testimonies of several fathers to the Epistles of Paul; and in support of it, the authority of Heliodorus, of the Epistle of the Churches of Vienne and Lyons, of Origen, of Novatus and others, were produced. With this view of the apostle's language and doctrine, the late learned and reverend Newcome Cappe, the critic to whom I have just now alluded, could not coincide; and with a direct and particular reference to what was scattered through Lardner's works concerning this passage in the writings of Paul, he composed a long, and to my mind, an interesting and satisfactory dissertation, published, with several other very valuable pieces, since his death. It appeared to him, and I can hardly

* Vide etiam Schleusn. in v. *αρπαγμος*.

conceive that it can fail to be apparent to others who will impartially examine what he has said, that the apostle did not by these terms describe the humility but the dignity of Christ, and that he meant to assert that our Lord did not think it an injury or an usurpation to be like God, in the authority with which he spake to his disciples, and in the whole of what he said and did, as Lord over all things, to his church. In vindication of his opinion, he enters upon an elaborate investigation of all the authorities cited by Lardner, amongst which that of Heliodorus holds a conspicuous place; and, as it appears to me, he is successful in his attempt "to transfer some of these from Dr. L.'s side to his own."

Much as I may have trespassed upon the time and patience of your readers, Sir, I cannot lay down my pen without expressing my regret, that the critical labours to which I have just referred, have obtained so little, I do not say of favour, but even of notice, from those who might have been expected to take a peculiar interest in the subjects on which they are employed. We are told by the excellent editor that "they were the result of much serious inquiry, deep study and laborious investigation;" and every page affords sufficient evidence that they were so. Though not personally known to many of his contemporaries, the author was generally esteemed while living, as a man of profound learning; when dead he was honoured by one who knew him well, as a man who had been "mighty in the scriptures." His works, with all the imperfections of a posthumous publication, prepared for the press under the most disadvantageous circumstances, are a proof that, to such honour and esteem he was fully entitled. I have no hesitation in adding, though I well know how it will be received by some, that these volumes contain the principles upon which alone Unitarianism can be rendered a consistent system, the Christian scriptures satisfactorily explained, and the Christian doctrine successfully vindicated from the objections of the unbeliever:

"Tarda venit dictis difficilisque fides.
At certè credemur."

I am, Sir, your's, &c.

W. D.

Natural Theology. No. VI.

On the Senses of Smelling, Tasting and Feeling.

THE sense of *smelling* is performed by the nose, which is constructed of bones, cartilages, small muscles and the external covering or skin. The internal part of this organ, which is the seat of smelling, has an extensive surface formed by the convolutions of four small bones, two in each nostril. A soft pulpy membrane covers them through all their windings, and it is upon this that the branches of the olfactory nerve are distributed, by means of which the sense of smelling is supposed to be effected in the following manner. The effluvia of bodies, consisting of volatile particles, being carried, with the air in which they float, through the nostrils in inspiration, strike against the olfactory nerves, and produce in them a kind of feeling which we call smelling.

The nerves of the nose being almost naked, require a defence from the air, which is continually inspired and expired through the nostrils for the purposes of respiration. There is, therefore, a thin mucus formed for the purposes of respiration, but which, by exposure to the air, becomes condensed into a sort of thick crust. This mucus is poured out from the very numerous small arteries of the nostrils, and covers over the surface of the whole olfactory membrane. The mucus accumulated in the night-time, in too great quantity, is expelled during the day by compressing the nostrils and forcing the breath through them; or by its dryness and acrimony it irritates its very sensible nerves, and is then expelled by the sneezing thus excited. But the sinuses, which abound with mucus, evacuate it according to the different postures of the body, some of them being always at liberty to discharge it, whether the head be erect or any ways inclined. The tears also descend through a proper duct into the nostrils, as well to keep them moist, as to dilate the mucus.

It has been observed, that the all-wise Creator has made abundant provision for the reception of scents by the apertures of the nostrils, formed not of flesh or bone, but cartilage, the better to be kept open, and likewise to be dilated or contracted, as

occasion requires, for which purpose the nose has several proper and very curious muscles. "Had not," says Dr. Derham, "the Contriver of animal bodies been minded that his work should have all the signatures of accuracy, this sense might have been performed with a bare aperture of the nose; but that nothing might go imperfect out of his hand, he hath made a part of the nose moveable, and given a set of muscles to lift up, and open and shut the nostrils, and to adjust them to every occasion of this sense." And since it is by the act of breathing that the odoriferous particles are drawn in and conveyed to the sensory; therefore there is an admirable provision made in the laminæ with which the upper part of the nose is barricaded, which serve two excellent purposes, partly to prevent any noxious substances from entering the breathing-passages in our sleep, or when we are otherwise unawares, and partly to receive the devarications of the olfactory nerves, which are here thickly spread, and which, by these means, meet the scents entering with the air, and striking upon them. As a farther guard against the admittance of noxious substances, the vibrissi, or small hairs placed at the entrance of the nostrils serve, which in some measure stop the entrance of things improper, or at least give warning of them; while at the same time they allow an easy passage to the breath and odours.

This sense, besides adding to the sum of our pleasurable feelings, seems intended to direct us to the proper choice of our food, warning us to avoid that which is putrid or otherwise deleterious, and also for admonishing us to fly from such exhalations and vapours as vitiate the air, and render it injurious to life. Where we wish to take in much of the effluvia of any thing, we naturally close the mouth that all the air which we inspire may pass through the nostrils, and at the same time, by means of the muscles of the nose, the nostrils are dilated and a greater quantity of air drawn into them.

Scent differs from smell, as the thing perceived differs from the percipient organ, though in common conversation we are apt to confound the terms, the term smell being sometimes used for the effluent body as well as for the sense discerning it. Scent, properly speaking, is the effluvium continually arising from the small particles that issue from all bodies in a greater or less degree, and which occasion the vast variety of perceptions cognizable by the olfactory nerves, which differ very much in various animals. The sense of smell is much more excellent in many brute animals than in man; for by it alone they distinguish with certainty the qualities of herbs and other substances with which they were before unacquainted, and hunt out their food wherever it is concealed. That man is not endowed with the same sagacity of the nose, is to be ascribed to an inherent defect in the organ, for man having reason and understanding to direct him, has no occasion for that acuteness of smell to distinguish his food. Hence we understand the reason why one animal differs from another in his sense of smell: the difference depends entirely upon the greater or less degree of perfection manifested in the olfactory nerves; in hounds and other animals they are much larger and more perfect than in man: hence a dog will trace his master many miles, to the particular house in which he is, although in the midst of a town or city which may contain hundreds or thousands of other houses. Hence we perceive how a pack of hounds are enabled to pursue their game, that is, the particular animal they are trained to hunt, amidst the society of others of the same species, without being diverted from the pursuit of that self-same animal they had first on foot; and hence we learn how it is possible for birds or beasts of prey to be directed to their food at such vast distances, for the very small particles issuing from putrid bodies and floating in the air, are carried by the wind to different quarters, where striking the olfactory nerves of the animals which they meet in the way, and whose olfactory nerves are susceptible of the impression, immediately conducts them to the spot. We cannot help, from the circumstances thus enumerated, being struck with the wonderful provision which the Creator has made for the advantage of those creatures, the chief acts of whose lives are performed by the ministry of this sense.

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Of the Sense of Taste.—Another sense which the all-wise Creator has given to assist us in the proper choice of food, and also for combining pleasure with the necessity of taking in fresh nourishment, is the sense of taste, which resides in the nervous extremity and sides of the tongue, and is excited by the contact of those bodies whose properties are calculated to act upon these nerves. And it is by making different kinds of impressions, owing to their various qualities, some substances being mild, others acrid and pungent, that the different tastes of sour, sweet, bitter, &c. are produced: but it is well ascertained that the particular state of these nervous papillæ of the tongue, with respect to their moisture, their figure and their covering, will excite a considerable difference in the exercise of this sense; hence it varies in different people, and admits of great changes even in the same person, in sickness and in health.

The capacity of the tongue to feel a difference of tastes, has been wisely and kindly implanted, that we may distinguish such kinds of food as are most salutary, for, in general, those which are so, are found to be pleasant, and those which are ill-tasted are rarely fit for nourishment. In this manner nature invites us to take necessary food, as well by the pain called hunger, as by the pleasure arising from the sense of taste. But brute animals who have not, like ourselves, the advantage of learning from each other by instruction, have the faculty of distinguishing flavours more accurately, by which they are admonished to abstain cautiously from food that would be found mischievous to their well-being: hence herbiverous animals, to which a great diversity of noxious plants is offered among their food, are furnished with long and large papillæ in the tongue, which are not necessary to man.

Of the Sense of Feeling.—The sense of touch is that faculty by which we distinguish certain properties of bodies by the feel, and it may be said to exist in all parts of the body possessed of sensibility. It is by this sense that we obtain the ideas of solid, hard, soft, rough, hot, cold, wet, dry and other tangible qualities. This sense is said to be the coarsest, but, at the same time, it is the surest of all others, and the most universal. We *see* and *hear* with small portions of our body, but we feel with all. Nature has bestowed that general sensation wherever there are nerves, and they are in every part in which there is life. Were it otherwise, the parts divested of feeling might be destroyed without our knowledge. The parts of the skin which possess this sense more perfectly for the examination of substances, is that covering the points of the fingers, which, from the peculiar disposition of its nervous papillæ, and also the convex shape of the part on which they lie, is admirably calculated for inquiring into the nature of bodies by the feel. It has been ascertained, from the most careful observations, that there are the same sort of papillæ on the tongue, by which the sense of taste is excited, as there are in the nervous and cuticular substance, where they are covered with a reticular or netted substance, and these have their termination in the outward cuticle. Any person, says an able anatomist, may, with the help of a microscope, perceive upon the back of the hands certain orifices for giving vent to the perspiration, distributed in the most wonderful order, around which there arise many small heads or points. These are the extremities of the papillæ rising from the cutis above the reticular substance and the outward cuticle, whence it is inferred, that as the sense of feeling arises from the papillæ in the tongue, so the sense of feeling is produced from the same papillæ in those organs where the touch is most acute and sensible. So very acute has the sense of touch been found in some blind persons, that we have heard of those in that state who could, by the feel, distinguish the different colours in an uniformly-woven silk veil.

The senses of taste and smell are nearly allied to the sense of feeling. They are, however, as we have seen, distinguished from it, because they have each a peculiar organ, and are each affected by peculiar properties of bodies. The chief organ of taste is the tongue, and it is fitted for its office by the numerous extremities of nerves which are lodged along its surface, and particularly at the top and sides. Dr. Hartley contends that this sense extends to the other parts of the mouth, down the throat, the stomach.

and the other parts of the channel for food; admitting this to be the case, the sense of taste conveys to the mind sensations not only of flavours, but of hunger and thirst. In order to produce the sense of taste, the nerveus extremities of the tongue must be moistened, and the action of eating generally produces an effusion of a fluid from different parts of the mouth, which answers the double purpose of exciting taste and of assisting digestion. The pleasures derived from taste are very considerable, and the power of yielding pleasureable sensations accompanies the taste through life. Hence it has been inferred, that the pleasures of taste constitute one source of the mental pleasures, that is, those which can be felt without the direct intervention of sensation. They leave their relicts in the mind, and these combining together with other pleasures, form feelings which often connect themselves with objects which have no immediate connexion with the objects of taste. To this source Hartley traces the principal origin of the social pleasures, and certainly the pleasures of the taste are the chief original sources of filial affection. One end, probably, of the long continuance of the pleasures of taste is to supply accessions of vividness to the mental pleasures, but doubtless, the principal object is to make that a source of pleasure which is necessary for self-preservation. The pains of taste are much less numerous than those of feeling, and they seem chiefly to consist of those that are nenessary to prompt us to avoid excessive abstinence or gratification, and to prevent the employment of improper food; and therefore depend much more on causes which man usually has under his own controul.

We have now finished our description of the five senses and their organs; in each of the latter we have seen that the nerve is the seat of impression, and the organ itself a kind of apparatus for conveying to the nerve a particular influence from the impressing object. "Thus," says a good writer on the subject, "the transparent parts of the eye are calculated to transmit the rays of light to the nerve which is spread behind them: the ear to collect, concentrate, and propagate the vibrations of sound, till they strike against the nerves distributed in the labyrinth: and the nose, tongue and fingers, are so constructed, as that the nerves which are spread upon those parts receive different kinds of impressions by contact, owing partly to the difference of the medium through which the nerves are acted upon: the membrane which covers them being in some organs of a different structure, and sometimes denser than in others. Hence we see that there is a common seat for impression in all the organs; that the difference of sense is created by the organ itself, whose peculiar construction is calculated to receive only a particular influence from the impressing body. What admirable simplicity! and yet how astonishing are the operations of these beautiful parts of our mechanism!"

Thus, in the five senses we have a manifest economy worthy of the Creator, whose power, wisdom and goodness, are evidently set forth by them. For whether we consider the mechanism of the organs, or the use and convenience of each separate sense, we find it noble, grand, curious and artificial, and in every respect demanding of us the admiration of, and gratitude to the divine Author.

Some Account of Cheynell's "Rise, Growth and Danger of Socinianisme."

(Continued from p. 166.)

THE title of Chap. IV. is 'Whether England hath been, or still is in danger to be farther infected with Socinianisme,' and Cheynell thus begins,—'Farther infected, I say, for it is too evident that it hath been in some measure already infected with this pestilent heresie. I know the Archbishop of Canterbury did pretend to crush this cockatrice of Socinianisme, but all things being considered, it is to be feared that his Canon was ordained for concealing, rather than suppressing of Socinianisme; for he desired that none but his own party should be admitted to the reading of Socinian books; it was made almost impossible for any that were not of his party, to take the degree of Batchelour of Divinity (I can say more in that point then *(than)* another) or at least improbable they should have means to pay a groat a sheet for *Socinian* books.'

Cheynell here refers to the "Con-

stitutions and Canons Ecclesiasticall," published professedly by the two convocations, but really we suppose by Laud, in the year 1640. They are before us in a pamphlet issued by Royal Authority, with a Proclamation of Charles's prefixed, bearing date in that year. As this is a rare and curious document, we shall extract the IVth *Constitution* or *Canon, against Socinianisme.*

"Whereas much mischiefe is already done in the Church of God by the spreading of the damnable and cursed heresie of Socinianisme, as being a complication of many ancient heresies condemned by the foure first generall councels, and contrarient to the articles of religion now established in the Church of England: And whereas it is too apparent that the said wicked and blasphemous errors are unhappily dilated by the frequent divulgation and dispersion of dangerous books written in favour and furtherance of the same, whereby many, especially of the younger, or unsettled sort of people, may be poisoned and infected: It is therefore decreed by this present synod, That no Stationer, Printer, or Importer of the said books, or any other person whatsoever, shall print, buy, sell, or disperse any booke, broaching or maintaining of the said abominable doctrine or positions, upon pain of excommunication *ipso facto* to be thereupon incurred: And wee require all ordinaries upon paine of the censures of the Church, that beside the excommunication aforesaid, they doe certifie their names and offences under their Episcopal Seale to the metropolitane, by him to be delivered to his Majesties Attorney Generall for the time being, to be proceeded withall according to the late decree, in the Honourable Court of Star-chamber, against spreaders of prohibited books. And that no preacher shall presume to vent any such doctrine in any sermon, under paine of excommunication for the first offence, and deprivation for the second, and that no student in either of the Universities of this land, nor any person in holy orders, (excepting graduates in divinity, or such as have episcopall or archidiaconall jurisdiction, or doctors of law in holy orders) shall be suffered to have or reade any such Socinian booke or discourse, under paine (if the offender live in the University) that he shall be punished according to the strictest statutes provided there against the publishing, reading or maintaining of false doctrine; or if he live in the city or country abroad, of a suspension for the first offence, and excommunication for the second, and deprivation for the third, unlesse he will absolutely and *in terminis* abjure the same. And if any layman shall be seduced into this opinion, and be convicted of it, he shall be excommunicated, and not absolved but upon due repentance and abjuration, and that before the metropolitane, or his own bishop at the least. And wee likewise enjoyne, that such bookes if they be found in any prohibited hand, shall be immediately burned, and that there be a diligent search made by the appointment of the ordinary after all such books, in what hands soever, except they be now in the hands of any graduate in divinity and such as have episcopall or archidiaconall jurisdiction, or any doctor of laws in holy orders, as aforesaid; and that all who now have them, except before excepted, be strictly commanded to bring in the said books, in the Universities to the Vice-chancellors, and out of the Universities to the Bishops, who shall return them to such whom they dare trust with the reading of the said books, and shall cause the rest to be burned. And we further enjoyne, that diligent inquiry be made after all such that shall maintaine and defend the aforesaid Socinianisme, and when any such shall be detected, that they be complained of to the severall Bishops respectively, who are required by this synode to represse them from any such propagation of the aforesaid wicked and detestable opinions."

GLEANINGS; OR, SELECTIONS AND REFLECTIONS MADE IN A COURSE OF GENERAL READING.

No. CCXXV.

Sir W. Temple, on Private Judgment.

Now the way to our future happiness, has been perpetually disputed throughout the world, and must be left at last to the impressions made upon every man's belief and conscience, either by natural or supernatural arguments and means; which impressions men may disguise or dissemble, but no man can resist. For belief is

no more in a man's power, than his stature or his feature; and he that tells me I must change my opinion for his, because 'tis the truer and the better, without other arguments that have to me the force of conviction, may as well tell me I must change my grey eyes for others like his that are black, because these are lovelier or more in esteem. He that tells me I must inform myself, has reason, if I do it not. But if I endeavour it all that I can, and perhaps more than he ever did, and yet still differ from him; and he that, it may be, is idle, will have me study on and inform myself better, and so to the end of my life; then I easily understand what he means by informing, which is, in short, that I must do it till I am of his opinion.

If he that, perhaps, pursues his pleasures or interests as much or more than I do, and allows me to have as good sense as he has in all other matters, tells me I should be of his opinion, but that passion or interest blinds me; unless he can convince me how or where this lies, he is but where he was, only pretends to know me better than I do myself, who cannot imagine why I should not have as much care of my soul as he has of his.

A man that tells me my opinions are absurd or ridiculous, impertinent or unreasonable, because they differ from his, seems to intend a quarrel instead of a dispute, and calls me fool or madman with a little more circumstance; though perhaps I pass for one as well in my senses as he, as pertinent in talk, and as prudent in life. Yet these are the common civilities in religious argument of sufficient and conceited men, who talk much of right reason, and mean always their own; and make their private imagination the measures of general truth. But such language determines all between us, and the dispute comes to end in three words at last, which it might as well have ended in at first—That he is in the right, and I am in the wrong.

Observations on Unit. Prov. 8vo, *7th ed.* 1705, *pp.* 191—193.

No. CCXXVI.

The Fathers.

Some have thought nothing too much to be said in their praise; others have denied them a share of common sense. The present cry is against them, and if it continue a few years, they must be a prey to moths and worms, to the great detriment of young students in divinity, not to say to the public in general. I think they have not had a fair trial. Their works are locked up in the learned languages; many pieces have been ascribed to them, which, were they alive, they would disown and be ashamed of. Hence they are swollen to an enormous bulk. Then comes an enemy, and culls out of these spurious pieces exceptionable passages, produces them before a packed jury, the laugh goes round, and they are condemned in the lump.

Dr. Knowles, 1766, *in Nichols's Lit. Anec.* ii. 130.

No. CCXXVII.

Divine Right.

Lord Molesworth, in the Preface to his "Account of Denmark," relates that, "In January, 1683, 35 Car. II. there was a call of 16 serjeants at law, who gave rings with this motto, *A Deo Rex, à Rege Lex*, wherein the divine right of the impious will of a tyrant is as strongly asserted, as it could be in the compass of a ring."

No. CCXXVIII.

Krumbultz, the Hamburgh Divine.

I am told that the famous combustion raised some years ago at Hamburgh by one *Krumbultz*, a divine, and in which that free city had like to have perished, was occasioned by this momentous question, namely, whether in the Lord's Prayer we should say, *Our Father*, or *Father our*.

Will the world never learn, that one man's corn grows not the worse because another man uses different words in his devotion? That pride and anger, wealth and power, are of no religion? And that religion is inseparable from charity and peace?

Cato's Letters, No. 48. II. 106.

No. CCXXIX.

Band of Robbers.

A single robber, or a few associates, are branded with their genuine name; but the exploits of a numerous band assume the character of a *lawful and honourable war.*

Gibbon, IX. 237.

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REVIEW.

"Still pleas'd to praise, yet not afraid to blame."—POPE.

The Report of the Stourbridge Auxiliary Bible Society. 1814. *Printed by Henry, High Street, Stourbridge.*

ONE of the best comments on the *tendency*, &c. of the British and Foreign Bible Society, is a REPORT like that before us: and if *facts* can satisfy persons who ask for *demonstration*, some are disclosed here which, it might well be supposed, should remove the doubts of the scrupulous and excite the joy of the benevolent and pious. While this highly valuable institution is opposed at home, on principles which it seems impossible to reconcile with those of our dissent from the see of Rome, we hail the numerous testimonies to its beneficial effects throughout the world, and not least in our own country. At present, we shall call the attention of our readers to one happy result of it, which has not perhaps been sufficiently regarded, but which the little pamphlet in our hands will serve to illustrate—we mean, *the more extensive diffusion of the blessings of education.*

The Committee of the Stourbridge Auxiliary Bible Society, "beg leave to notice (pp. 9, 10) the state of the Charity and Sunday Schools within the parish of Old Swinford,* especially as before the formation of the society, these institutions constituted the principal resource for supplying the vicinity with Bibles and Testaments: for on a survey of the neighbourhood being made to ascertain the number of Bibles in the possession of the poorer classes of the community, it appeared that those which had been distributed to the children on leaving their respective schools, had furnished a considerable supply.—In 1810 there were ten charity-schools, containing 344 scholars, being 1-twenty-third of the population;† twelve Sunday-schools, consisting of 450 children, or 1-eighteenth of the population; and the total number of charity and Sunday-schools gives an amount of 794 scholars, being one to ten of the population. Since that time they have rather increased than diminished, exclusively of the schools for adult persons, described in a former report. Those institutions [the schools for adults] derived their origin from the Stourbridge Auxiliary Bible Society. The average number of individuals instructed weekly from May 1st, 1813, to Oct. 5th, 1814, is 189; and 54 have left these seminaries, who have made considerable proficiency in reading."

We learn from the former part of this extract that Charity and Sunday-schools have contributed to the diffusion of the scriptures. In the concluding sentences we are presented with a proof that the zeal exerted for the circulation of the Bible, has been the means of engaging a number of adult persons to seek instruction in the art of reading. As reference is made to a foregoing report of the Stourbridge Auxiliary Society, for a description of the origin and success of the measures employed in their behalf, we transcribe from that document the following paragraph [Report, &c. 1813. pp. 13, 14, 15]:

"The individuals who were deputed to visit the cottages of the poor in the district of the Lye Waste,‡ discovered a considerable number of persons grown to maturity who were totally ignorant of letters. Some of these had never enjoyed any opportunity of learning to read: and others had neglected to avail themselves of the opportunities which had been presented to them during the period of youth. Several of these persons acknowledged and lamented their ignorance, in plaintive accent, and with tears, and *most* of them expressed an earnest desire to be instructed. It was deemed expedient, and highly important, that some plan should be adopted to furnish them with the means of improvement. An application was made to a generous individual, requesting that he would permit those who were desirous of learning to read, to be instructed by the teachers of the schools which he had previously established at the Lye Waste. He cordially assented to the proposal, became a liberal contributor to the institution, and on the 26th of April his schools were

* In which *Stourbridge* is situated.

† This population, according to the Census of 1811, is 9,755.

‡ In the parish of Old Swinford. Mon. Repos. Vol. I. 52.

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opened for the reception of adults. Persons were admitted from the age of thirteen to thirty-eight; who are taught by the masters, assisted by their elder scholars, during the intervals of labour. It appears, from an accurate calculation, that the number of persons attending these schools, is one hundred and thirty-seven, though some weeks it has greatly exceeded, and at other times fallen considerably short, of this statement. Some of these have made great improvement and rapid progress. Several individuals have been constant and exemplary in their attendance upon public worship, who had previously lived in the total neglect of the ordinances of religion. And, through the blessing of heaven, the most interesting and important results may yet be expected."

With this modest and pleasing narrative we beg our readers to compare the sentences which we shall next transcribe from Gilpin's Life of Cranmer (62): the biographer, speaking of a copy of the Bible which, "through the means of the Lord Essex, was licensed by the king [Henry VIII.], and fixed to a desk in all parochial churches," says,

"The ardour, with which, we are informed, men flocked to read it is incredible. They who could, purchased it;* and they who could not, crowded to read it, or to hear it read in churches; where it was common to see little assemblies of mechanics meeting together for that purpose after the labour of the day. *Many even learned to read in their old age*, that they might have the pleasure of instructing themselves from the scriptures."

In like manner, one of Wesley's biographers † records, among the benefits arising from the services of that eminent person, the desire of numbers of the poor to be taught the art of reading; a desire prompted by their attachment to religion, and suggesting and executing measures proper for its own gratification.

Surely these facts authorize the hope that the Bible will not be extensively circulated without considerable advantage to the mind of man! Hence his intellect will be improved and cultivated: and he will not sink below his just level in the scale of being. When religion once engages the judgment and the affections, it is a motive of resistless force to some degree of *mental* exertion: nor could we be unthankful for the success of the Bible Society, even were it instrumental to no other blessing.

Before we dismiss the report (for 1814) of the Stourbridge Association, we shall inform our readers that the Committee (p. 11) speak of "a considerable number" of Bibles and Testaments as having been "*sold to the poor* at *reduced prices*, since the last general meeting." This we are, from experience, persuaded is the most unexceptionable and effectual method of supplying the bulk of the labouring classes with the copies of the scriptures. They place a higher value on what they purchase than on what they receive gratuitously: and, having thus *acquired a property* in this part of their humble library, they are more likely to use it with faithfulness and wisdom.

The British and Foreign Bible Society has been denied the support of three classes of persons; from two of which indeed it has met with a strong hostility. There are certain literary men who sneer at it: there are churchmen who view it as fraught with danger to the ecclesiastical establishment; and a few of the enlightened friends of truth, liberty and virtue are of opinion that its proceedings do not strictly correspond with its professions. We shall avail ourselves of the opportunity which the present article affords us of considering the language and the arguments of these several objectors.

In a late number of the ablest of the *critical journals*‡ which are circulated among us, we find a remark which, in our judgment, is unworthy of the character of the writer and the reputation of the work.

—"surely," says this reviewer, "an age that gave credit to the miracles of animal magnetism and metallic tractors; an age in which infallible and universal remedies are swallowed by all ranks with implicit faith; an age that listened to the doctrines of the sage Lavater, and is now learning how to judge of a man's character from the shape of his skull; an age in which great statesmen have preached, and wondering senates believed, the magical powers of compound interest, to extinguish debt with *borrowed* money; an age in

* [Evidently meaning *some* printed copy of the Bible.]

† Hampson.

‡ Edinburgh Review, Vol. XXIV. 454, 455.

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which philosophers have taught, and philosophers have believed, the indefinite perfectibility of the human species; an age in which the Baptist missions, and the distribution of the Bible, have been announced as the preludes of universal and perpetual peace:—Such an age, we verily think, was worthy of the Revelations of Joanna."

It may indeed be honestly and safely conceded that some of the friends of the religious institutions at which the critic aims his ridicule, have spoken of their tendency in exaggerated and too sanguine terms. But, in the eye of candour and justice, this excess of a generous zeal cannot lessen the value of the institutions themselves; the objects, the plans and the measures of which are so truly laudable that even the Edinburgh Review will fail of bringing them into contempt by its mention of "the Baptist Missions and the distribution of the Bible," in the same sentence with animal magnetism and the metallic tractors and the Revelations of Joanna. For the simple question, after all, is, whether the inhabitants of a Christian and Protestant country can be irrationally employed in circulating the scriptures with a view to the dissemination of religious knowledge? All true philosophers will agree that this is a wise and honourable employment; since philosophy selects the best ends and pursues them by the best means. Nor can there be a reasonable doubt whether the acquaintance of man with God and duty and the connexion between the present and a future life, will advance the interests of civilization and of peace. Men who look no further than this world—men who admit not the claims of revealed religion or who are strangers to its influence—may with some consistency laugh at all attempts to render our race better and happier. Such persons speak their natural language when they represent the patrons of Missions and of Bible Societies as weak and visionary. This, however, is not the natural language of a believer in Christianity, under any of its denominations. We lament to add, that it is much more in the flippant style which, on these subjects, has long distinguished the French school of *literati* than in the manly tone which characterizes, for the most part, the critical discussions of our countrymen. It has reminded us, in truth, of the worst manner of Voltaire, who never appeared to so little advantage, so feeble in reasoning, so deficient in information, as when he directed his pen against religion.

If the distribution of the Bible is ridiculed, either covertly or openly, by any persons of eminence in the literary world, we might oppose to *their authority* far greater names; names at which the ablest and most accomplished men of the present age must be content to veil themselves. The fathers of natural and of intellectual philosophy in Great Britain, cherished a supreme attachment to the scriptures! Nor would Newton or Locke have branded those with enthusiasm who distribute them in the hope of thus accelerating the progress of human virtue. In what other way can that progress be so powerfully aided? It is true, the effect may not be rapid or immediate. We entertain no such expectation. But the result is not, on this account, the less sure, nor the duty less commanding. Would the Edinburgh Reviewer discourage all speculations and efforts which regard—we must not say the *perfectibility* but—the improvement of the human species? We envy not that state of the understanding and the feelings from which such an attempt to paralyze benevolence proceeds. A profound and elegant writer,* whom even the Edinburgh Reviewer will acknowledge for a philosopher, considers those views which respect the probable improvement of the world as being "so conducive to the comfort of those who entertain them, that even, although they were founded in delusion, a wise man would be disposed to cherish them."—He subjoins,

"Whatever may be thought of their truth, their practical tendency is surely favourable to human happiness; nor can that temper of mind, which disposes a man to give them a welcome reception, be candidly suspected of designs hostile to the interests of humanity. One thing is certain, that the greatest of all obstacles to the improvement of the world, is that prevailing belief of its improbability, which damps the exertions of so many individuals; and that, in proportion as the

* Dugald Stewart. Elements of Philos. of Mind. (2nd ed.) 272.

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contrary opinion becomes general, it realizes the event which it leads us to anticipate. Surely, if any thing can have a tendency to call forth in the public service the exertions of individuals, it must be an idea of the magnitude of that work in which they are conspiring, and a belief of the permanence of those benefits, which they confer on mankind by every attempt to inform and to enlighten them."

It appears difficult, if not impossible, to conceive how any *Protestant* church can be endangered by the union of its members and ministers with Christians of other societies in the dissemination of the scriptures. This panic however has been avowed and zealously communicated; though it receives no support from sound argument or well established facts. The church of Scotland countenances the Institution whose cause we are pleading: and we have never heard of that church being injured by such an exercise of its patronage. Some twenty years since, the dignitaries, the clergy, &c. of the Church of Ireland associated with the dissidents of that country for the circulation of the Bible.* Has the Church of England more to dread from an association for this object than her sister church? We surmise that the clamour raised against the Bible Society by one description of the Anglican clergy proceeds, unconsciously, it may be, from their reluctance to act together with their *evangelical* brethren. Yet, were there just cause of apprehension, to either the hierarchy or the state, from the body who are so entitled, the mixture of the rest of the clerical members of the establishment with them in schemes of public usefulness, would, assuredly, prevent their having an undue ascendancy. The future historian of that establishment, will be supplied with ample materials for a narrative of the *schism* thus existing within its pale: he will enlarge on the origin, the progress, the *tendency*, the effects, of this division; and, not improbably, he will feel himself called to remark that it might have been long since checked by one measure, which was urged indeed with earnestness and ability but resisted with success—we mean, a compliance with the prayer of the petitioning clergy in the year 1772.

We have sometimes put the question to ourselves, would *Dr. S. Johnson* have suffered his name to be enrolled among the friends of the Bible Society, had he lived to witness such an institution? And we are disposed to answer this inquiry in the affirmative. Dr. Johnson, no doubt, was one of the highest of high churchmen. But he appears to have been sensible that, as a Christian and a Protestant, he was brought under obligations which could not be superseded by his affection for the religious communion in which he was educated. From Bowell's Life of this extraordinary man we copy a passage, not a little to our purpose:*

"It seems, some of the members of the Society in Scotland for propagating Christian knowledge, had opposed the scheme of translating the Holy Scriptures into the Erse or Gaelic language, from *political considerations* of the disadvantage of keeping up the distinction between the Highlanders and the other inhabitants of North Britain. Dr. Johnson being informed of this, I suppose by Mr. Drummond, wrote with a generous indignation as follows:

"'*To Mr. William Drummond.*

"'SIR,

"'I did not expect to hear that it could be, in an assembly convened for the propagation of Christian knowledge, a question whether any nation instructed in religion should receive instruction; or whether that instruction should be imparted to them by a translation of the holy books into their own language. If obedience to the will of God be necessary to happiness, and knowledge of his will be necessary to obedience, I know not how he that withholds this knowledge, or delays it, can be said to love his neighbour as himself. He that voluntarily continues ignorance, is guilty of all the crimes which ignorance produces; as to him that should extinguish the tapers of a light-house, might justly be imputed the calamities of shipwrecks. Christianity is the highest perfection of humanity; and as no man is good but as he wishes the good of others, no man can be good in the highest degree, who wishes not to others the largest measures of the greatest good. To omit for a year, or for a day, the most efficacious method of advancing Christianity, in compliance with any purposes that terminate on this side of the grave, is a crime of which I know not that the world has yet had an example, except in the practice of the planters of America, a race of mortals whom, I suppose, no other man wishes to resemble.'"

This energetic reasoning, this eloquent appeal, was successful. Were the author of it still among the living,

* Appendix to Dr. Magee's Sermon, at Dublin, May 5th, 1796.

* Vol. iii. (ed. 3.) 27, &c.

can we imagine that he would frown on the British and Foreign Bible Society? Doubtless, he would lament that it has some injudicious friends: and what society is without such? His correctness and severity of taste, moreover, would be not a little offended at the style of certain speeches delivered, by one class of persons, at its Anniversary Meetings. Yet no considerations of this kind would repel him, if his recorded sentiments may guide our judgment, from joining the ranks of those who associate solely for the purpose of diffusing the holy scriptures.

Thus far, the objections against the Bible Society do not indicate any particular zeal, on the side of those who make them, for the supremacy and honour of the sacred volume. There is a class of persons, however, exceedingly respectable for their talents, virtues and public spirit, whose attachment to this volume prevents them from becoming members of a Society, which, as they allege, really circulates the scriptures *with notes and comments*, a corrupted text and an erroneous translation. As the allegations proceed from some of our much-esteemed correspondents, we shall give them an attentive hearing.

"We have frequently observed," says our *Christian Surveyor of the Political world*,* "that the Bible Society does not follow its own rule, inasmuch as it circulates King James's, or the vulgar English Bible, *in which are many annotations*." By *annotations* we understand him to mean those tables of contents which are placed at the head of every chapter, &c. in the larger copies of the public version, and which another valuable contributor† to our pages holds in the same light. We assuredly wish that all such *tables* were removed: nor shall we shrink from admitting that the fact of their existence deserves the serious notice and immediate interference of the acting members of the Society. In an undertaking of such magnitude and usefulness, every cause of offence should, if possible, be done away. Judging, however, from our own experience, we are of opinion that the notes and comments to which our friends refer, have little influence on the readers of the Bible. We doubt whether, in the course of our lives, we have deliberately perused even six of them: and we can sincerely add, that we had almost forgotten that there are any such *notes*, &c. when this objection was presented to our eyes. The practical effect of these appendages we believe to be very inconsiderable. They who are most anxious to gain an acquaintance with the scriptures, look, in the first instance, at *the text*; and hence, although we are earnestly desirous that the sacred volume be disseminated by the Bible Society, and by some other religious bodies, without *even the semblance of notes and comments*, we must own that we cannot regard the plea before us as a solid argument for withdrawing our support from the institution.

But "the text of the public version is occasionally spurious, often incorrect; and the translation itself contains numerous errors!" We admit, substantially, the truth of this statement. At the same time, we appeal to the discrimination, the justice, the candour of the objectors, whether the public version, with all its faults, be not sufficient to instruct men in the pure faith and morals of the gospel? When we cannot do good to the utmost extent of our wishes, let us do as much as is within our power; provided we do not violate our integrity. Of what *text* or what *version* of the Bible can we pronounce that it is free from blemishes? The difficulty of editing and of making such an one, far exceeds what persons unacquainted with these studies can imagine. And, in the mean time, shall we put forth no efforts for supplying men with copies of the records of Revelation? Is it of no importance that we publicly express our attachment to scripture as the rule of our faith and practice, and co-operate with all the professors of Christianity in perhaps the only religious design where an almost universal co-operation is admissible? Brotherly love will be a gainer by the union: nor will the progress of biblical and scriptural criticism be retarded. We must circulate the sacred volume, in order that men may have a desire of being better acquainted with its contents. Never was it so widely disseminated among us as during the present reign: and it is a memorable fact that, within the same

* Vol. viii. 451. † Vol. ix. 669.

period, an unprecedented number of translations of it, from the pens of individuals, have made their appearance. The Bible Society confines itself to a diffusion of the records of revealed religion: a revisal of the public version of them, must have the authority of the state!

N.

ART. II.—*Thoughts on Persecution and Anabaptism:* suggested by certain Passages which have recently appeared in a popular Periodical Publication. Pp. 36. 8vo. 1815. Gale, Curtis and Fenner, Paternoster-Row.

THE occasion of this anonymous tract is, that the editor of "the Evangelical Magazine," by an article in the department of it assigned to the review of books, not only announced, but gave a stamp and sanction to a piece entitled "the History of the Baptists, by William Roberston, D. D. Principal of the University of Edinburgh, &c." This title excited attention and awakened curiosity. "All ears were erect, all eye-lids," says the author before us, "were extended to the greatest possible degree, and the general cry was, 'Where can he have found it? How was it concealed so long?'—*silent, arrectisque auribus astant.*" When it turns out, that this piece is, "in truth, only an extract from that part of Robertson's History of the Reign of Charles V., in which, with a brevity consistent with his main design, he describes the rise, excesses and extinction of the insurrectionists of Munster. The *design* avowed by the publisher of this tract is to deduce the origin of the English Baptists from that body of fanatics, and its evident *tendency* is to fix upon the Baptists the stigma of those excesses, or as they are called by the person who reviewed this publication in the Evangelical Magazine, "vices and extravagancies."

It is justly observed by our author, "There is nothing novel in this design, or in these accusations; they have been urged again and again, and as often repelled. Readers on this controversy have been whirled round and round this miserable circle of charges and expostulations, till their heads are almost giddy and their hearts are almost sick. It seems, that it is vain to disavow these imputations time after time, and to place the truth of each disavowal in the light of noon-day; for, in the nineteenth century, it is thought safe from the charge of absurdity, to reiterate these calumnious aspersions. It is thought feasible even now, to injure the reputation of the Baptists, by imputing to them "the vices and extravagancies of a sect which ages ago, glared like the passing meteor, and then became extinguished in eternal darkness. There are, at this moment, men who are not ashamed to revive a calumny that was detected and exploded, long ere they themselves were born."

As Dr. Robertson in fact never pretended to write a "History of the Baptists," and as there is no such thing in existence, the author of the tract under our examination, censures "the paper which bears that title as a literary fraud, an attempted imposition on the public, perpetrated by the person who published the tract, and to which the reviewer in the Evangelical Magazine for September, 1814, by affirming its genuineness, and the editor of that work, by giving it currency, are accessaries after the fact."

The leading design of the present piece is "to unveil the imposture and repel the charge" insinuated and even advanced, in the tract, which it is attempted to pass on the public as Dr. Robertson's "History of the Baptists." This design is executed with vivacity and ability; by candid reasoning, spirited but not harsh remonstrances, and fair historical details. "The Baptists," he says, "so far from resembling the Anabaptists of Munster, have scarcely one opinion in common with them." As it has been much the fashion to reproach this denomination of Christians under the term Anabaptists, and to cry out Anabaptism! Anabaptism! some pages are spent in shewing that this conduct is uncandid, and the calumny intimated in the cry unfounded. "Anabaptism," he argues, "is no where to be found. Like the apparitions with which nurses are wont to terrify children, it is a mere fiction, a bugbear, a chimera, a non-entity. It is a term of reproach, which was employed to vilify the practice of others, but was never assumed by any sect. In former days the name was rung as the tocsin of persecution,

much in the same way as the cry of 'The Church is in danger!' and 'No popery!' of more recent times. Where any in the opinion of others are re-baptized, it is because the party so re-baptizing denies the validity of the rite as previously administered. No sect has ever professed to repeat valid baptism. Christians at different periods and in different places have had different views of the *essence* of baptism; and where the *essence* was not, they did not think the name enough. If the essence were wanting, they, of course thought no baptism had taken place; and therefore, while others charged them with *re-baptizing*, they considered themselves as *baptizing* for the *first* and *only* time." This the author shews by various facts, and that Anabaptism, thus understood, existed long before the Reformation.

We would add, that this tract opens with "Thoughts on Persecution." The writer exhibits this demon in its most terrific form, "as living in 'an element composed of the sufferings of humanity;' these," he says, "constitute the air he breathes, the sphere of his enjoyment. For music this Moloch desires passionate exclamations, shrieks and groans; from splendid pageants and the fair face of nature, his eyes turn with eagerness to gloomy and crowded prisons, to insidious and sanguinary tribunals: the richest and most luxurious feasts present to him no viands so exquisite as pallid countenances, quivering limbs and bloody executions. Thus is it, when the spirit of persecution operates uncontroulled, when the power of the persecutor is commensurate with his rage. Where power enough exists, there first the characters are maligned, and then corporal and capital punishments are inflicted. Where power for the last is wanting, persecutors are constrained to confine themselves to the first. Recent events have rendered it indubitable, that the spirit of persecution is not yet laid: but that, associated with the ghost of its old companion, bigotry, whose obsequies have been celebrated, sometimes solemnly, sometimes ludicrously, it still walks, and stares, and menaces, in spite of all the exorcisms with which it has been assailed. Unjust and unprovoked attacks upon the reputation of a class of Christians which has not deserved ill of the Church, shew, that some persons are either ignorant of the spirit by which they are actuated, or wittingly follow that which the scripture forbids."

Thus is introduced the mention of the tract, the review of which in the Evangelical Magazine, has called forth these animadversions. The reviewer, it seems, avers that it is not designed to *degrade* the Baptists by exposing "the vices and extravagancies of those who bore that name at Munster." To which our author replies: "It is probably, then, done to their honour. One man addresses another, 'Sir, your ancestors were robbers and murderers; they perished by the hand of the hangman, at such a period.' Turning to a numerous company, before whom this takes place, he facetiously says, 'I do not mean to degrade the gentleman, but merely to ascertain the period at which his family became notorious.' If the person thus insulted, were calmly to reply, 'Certain criminals were undoubtedly executed at that time you mention, but they were not at all of my family,' he would offer exactly the answer of the Baptists to their calumniators."

The author concludes his sensible and spirited Strictures with these concessions. "He does not wish to disguise, that his feelings have been strongly excited, and that he has sought for strong expressions: but he trusts his feelings have been those of regret, and a disposition to complain, rather than of bitterness. He knows that he had infinitely rather be chargeable with tameness than with rancour: and fain would he adopt the dying prayer of the Saviour, 'Father, forgive them, they know not what they do.'"

ART. III.—*A Letter to the Bishop of St. David's*, on some extraordinary Passages in a Charge delivered to the Clergy of his Diocese, on September, 1813. By a Lay Seceder. Johnson, 1814. Pp. 24. 8vo.

IT is well known, that the repeal of the penal laws against the impugners of the doctrine of the Trinity, has disturbed the mind and incurred the censure of the amiable and learned prelate who fills the see of St. David's, an effect not consistent with this character, under which he is spoken of

by those who know him; and surprising in a day, when the principles of religious liberty are so justly appreciated, widely disseminated, and avowed from the episcopal bench. His lordship is, however, a dissenter from his brethren, and laments the measure which they supported and advocated. This he has done in "A Brief Memorial on the Repeal of the 9th and 10th William III. &c.," and in "A Charge to his Clergy," to which the title of the above tract refers. His lordship's "Memorial" has received a most ample and able review from the pen of Mr. Belsham. The Lay Seceder, who, we understand has separated from the Establishment on Unitarian principles, and has gained deserved praise as a biographical writer, here animadverts with candour on the "Charge to the Clergy," in which Dr. Burgess laments the repeal of those penal statutes as "the loss of guards intended for the protection of our common Christianity."

"The repeal of such laws, enacted to stop the progress of free inquiry, and to silence those enlightened advocates for the sole deity and supremacy of Jehovah, whose arguments it was not otherwise found easy to refute, if not called for by any recent instances of persecution, was surely," says our author, "no less demanded by the improving spirit of the age. It was time, that, in pursuing the path of free inquiry into the language and meaning of scripture, our countrymen should be released, not only from the actual dread of persecution, but even from the *stigma* which such statutes were intended to affix."

On these principles the piece before us is a candid, respectful and forcible remonstrance with the Bishop of St. David's, on the strong, not to say illiberal disapprobation with which he expresses himself; and on the fears and alarm which he testifies on the repeal of those statutes.

"Admitting," says the author, "that the truth of Christianity consists in its essential doctrines; and the belief of it in the admission of all that are founded on the authority of scripture, let us consider what may be fairly deemed *essential doctrines*, and what proof you have adduced in their support. 'The *existence* and divinity of *three persons in one God*,' which you contend for, being no where explicitly revealed, I suspect can only be supported by opposition to the clear and decisive testimony of scripture, by the forced interpretation of a few passages, wrested from their context, or by others whose authority is liable to dispute. It is in vain, my lord, that you decry the authority of reason in these matters; the fact is no less clearly against you: in the same scriptures, which teach us there is only *one God*, the sole creator and ruler of the universe, no distinct traces of your three omnipresent persons can be found."

In a subsequent paragraph, the author appeals to the bishop on the nature of tenets maintained by those against whom the severe penalties of those statutes have been hitherto in force. "Let us consider, my lord, what are the *opinions* which, under the name of *blasphemy*, you arraign so vehemently; and who are the supposed *enthusiasts* and *levellers*, so long amenable to the penal law. The existence of one God, by whom all things were created; the divine mission, death, and resurrection of Christ; the divine authority of his precepts, revealed in the gospel; and the hope of immortality in the resurrection of the dead, are the leading tenets maintained by Unitarians; the essential doctrines which they deduce from scripture, as clearly and explicitly revealed. Such was the avowed faith of Lardner, the more than suspected creed of Newton and Locke; such were the strictly-scriptural conclusions for which Lindsey, Jebb and Disney resigned their preferment in the Church of England; and which were embraced among Dissenters, by Simpson, by Priestley, and by Cappe. And such, my lord, if any additional authorities should still be wanting, were the doctrines openly espoused by the late Duke of Grafton, Sir George Saville, and Attorney-General Lee. In these opinions where does your lordship find any appearance of blasphemy; among such men where would you have selected a proper subject for the penal law? Away, then, with all idle lamentation about the repeal of statutes, so totally inapplicable and absurd: which, although at times, they might give sanction to an unjust, illiberal stigma, affording 'no proof of the tolerant spirit,' could have conferred neither credit nor security on the Established Church. Your lordship may declaim against what you deem 'the insidious arts of Socinian and Infidel innovation;' but the progress of free inquiry can no longer be impeded in this country;

the sacred rights of conscience can no longer be openly infringed. It is in vain you invoke the aid of penal laws, to check the necessary consequence of those principles, on which you vindicate your own secession from the Church of Rome. Your first principle, that 'the *Bible*, and *the Bible only*, is the *religion of Protestants*,' has been too extensively diffused, to allow a co-ordinate authority to any human articles or creeds. Our ancestors, at the Reformation, accomplished a great, though necessarily an imperfect work: but the importance of their services must be estimated, rather by the example set us, than by any of the dogmas which they rashly ventured to prescribe."

The author, through several pages, with pertinence and force of application, contrasts the sentiments and spirit of Dr. Peckard, the Dean of Peterborough, of Bishop Lowth, of the Bishop of Carlisle, Dr. Edmund Law, and Dr. John Law, Bishop of Elphin, with those expressed by his Lordship of St. David's, on the subject of religious liberty and free inquiry.

Towards the close he declares his confidence that "the time is fast approaching, when every remnant of intolerance shall be expunged, not only from our penal, but our civil code: when the only competition between Protestants and Papists, between Dissenters and Churchmen, may be, who shall best inculcate the genuine benevolence of the gospel, and advance the welfare of the human race." He then adds, "In their zeal for the promotion of these essential duties, Unitarians have not yielded to any of their Christian brethren: in virtue and knowledge they are at least equal: in candour and liberality perhaps superior to the most." A free admonitory address to the bishop finishes this sensible and liberal tract. "Be more just and generous, then, my lord, in your conclusions, and, tempering your zeal with discretion, admit the benevolent spirit of the gospel among the essentials of the Christian scheme. Ceasing to arraign Unitarians as *apostates* and *blasphemers*, endeavour to emulate their conduct in inculcating the moral precepts of religion, as the firmest barriers of the Church and state. And leaving their supposed errors to the mercy of the SUPREME BEING, direct your chief attention to encourage the practice of virtue, to check the progress of corruption, and to discountenance every description of profligacy and vice."

In a short Postscript, the author notices the Bishop of St. David's "Brief Memorial," published after the Charge: which he considers as a renewal of his lordship's very singular attack on the Unitarians, with even greater violence: and as completely failing, in every other respect, than in "rescuing himself from any claim to the approbation bestowed on his episcopal brethren, for withholding their opposition to the Unitarian Bill:" unless it was his real purpose, by provoking a full and fair discussion of the nature and objects of the Christian Revelation, to stimulate the advocates of free inquiry to new exertions, and eventually to promote the cause of truth. "That this, at least, will be the effect of your recent publications," addressing the bishop, he adds, "I cannot entertain a moment's doubt. Your professional rank, your learning and reputation, must of course excite attention, whilst your pretended demonstrations are feeble and inconclusive, and your arguments far better adapted to the state of Christendom in the tenth century, or to the meridian of Spain at the present moment, than to the enlightened age and country in which we live."

The author waves enlarging in animadversions on the "Brief Memorial," because "it had already received a full and satisfactory Reply from Mr. Belsham," of which we had prepared a full account, which the growth of our pages warns us that we must delay till the next Number.

ART. IV.—*The Divinity of Christ and the Necessity of his Atonement*, vindicated from the Cavils of Mr. Thomas Prout and his Associates. By Samuel Drew, St. Austell, Cornwall. 8vo. pp. 84. Cock, Penryn. 1814.

ART. V.—*A Sequel to the Unitarians' Serious Appeal to the Great Body of Christian Worshipers:* containing Observations on Mr. Samuel Drew's Pamphlet, entitled "The Divinity of Christ," &c. By Thomas Prout, Flushing, Cornwall. 8vo. pp. 84. Bowring, Exeter; Eaton, High Holborn. 1815.

ART. VI.—*A Comparative View of some of Mr. Drew's Scriptural and Philosophical Arguments to prove the Divinity of Christ and the Necessity of his Atonement;* in a Letter to that Gentleman. 8vo. pp. 24. Gale and Co. 1815.

WE exhibited these two combatants in our last volume, [ix. 497—500.] and assigned the victory to Mr. Prout. Our judgment is supported by Mr. Drew's present pamphlet; for he writes with the soreness of one who is mightily discomfited. Not satisfied with his arguments, and herein we give him credit for discernment and taste, he falls into a strain of abuse, and in reading his pamphlet it sometimes appears doubtful whether his object be to prove the divinity of Christ, or to shew that Mr. Prout is, if not the same person, yet, almost the same writer as Thomas Paine. It is quite amusing to perceive how the Methodist preacher of St. Austell tries to feel and shew contempt for the unpretending writer of Flushing; but the most pleasant thing of all is, that Mr. Drew ventures beyond his depth, and flounders into gross literary errors: he is witty (p. 24) upon "the spectacles which *Socinius* has mounted," attributing a singular species of handicraft to the noble Pole, whom by a natural blunder, he presents to the reader with two *i*'s instead of one, and he makes free, even to calumny, with "the editors of the Unitarian New Testament," if he means the *Improved Version*, when he says (p. 57) that they have "*denied the first chapter of St. John altogether!*" Has Mr. Drew no friend in his own connexion who reads the authors on whom he himself animadverts without having read them, to save him from these disgraceful errors?

Mr. Prout, apparently feeling that he stands on safe ground, preserves his good humour, and calmly meets his antagonist upon his own arguments. The following passages are a fair sample of the Sequel:—

"In p. 6, you have introduced a quotation from Pliny, in order to prove that it was the practice of the primitive Christians to render divine honour to Christ. Surely, Sir, you must have discovered a very great scarcity of proof, or you would not have been under the necessity of having recourse to the testimony of this *Pagan* writer, who professes (in his Letter to the Emperor of Rome) to have received his information from a set of infidels, who had recently abandoned the Christian religion. We freely give you this Pagan; his testimony is lighter than dust in the balance. To the scriptures we make our appeal, which is the only proper standard of decision in religious controversy." Pp. 11, 12.

"In Matt. ii. 11, you say, 'we read that the wise men 'fell down and worshiped him.' The first clause of the verse reads thus: 'And when they were come into the house, they *saw* the *young child* with Mary *his mother*, and fell down and worshiped him.' I will not affirm that you intentionally curtailed this passage to give it a Trinitarian turn, but I am of opinion that if you had quoted the whole, ninety-nine out of a hundred of your readers would have discovered that it was a *child* which they worshiped, and therefore it must have been by some marks of civil respect. Can you really think, Sir, that those philosophers who saw the *young child* with *his mother*, could conceive the idea that he was the omnipotent Creator of the Universe, and consequently 'the proper object of religious worship?' If you did not think so, for what reason did you make the quotation? Mr. John Wesley, the founder of Methodism, intimates in the Preface to his Notes on the New Testament, that it was his opinion that the Greek copies from which our English Translation was made, are not the *most correct*, and that it is capable of being brought, in several places, *nearer to the original;* and if you refer to Matt. ii. 11, you will find that he has translated it thus: 'For we have seen his star in the East, and are come to do him *homage;*' and he explains it by saying, that they paid that respect by 'bowing to the earth before him, which the eastern nations used to pay to their monarchs.' I have no objection to adopt Mr. Wesley's translation in preference to the public version; to me it appears more reasonable; and you are at liberty, Sir, to overthrow it, if you are able." Pp. 47, 48.

The third article is a short but complete refutation of Mr. Drew's main arguments. From his own statements, the author of the "Comparative View," by a successful example of the *Reductio ad absurdum*, proves that the deity of Christ and the doctrine of atonement cannot both be true. This author has considerable controversial acuteness: should his pamphlet come to a second edition, we would recommend him to amplify the argument, and to give more point to the application.

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POETRY.

The Art of Preaching, &c. in imitation of Horaces's Art of Poetry. By R. Dodsley.

[From a copy, reprinted at Philadelphia, by B. Franklin, 1739.]

SHOULD some strange poet, in his piece affect
Pope's nervous style, with Ward's low puns bedeck'd;
Print Milton's true sublime, with Swift's true wit;
And Blackmore's Gravity with Gay's conceit;
Would you not laugh? Trust me that priest's as bad,
Who in a style now grave, now raving mad,
Doth the wild whims of dreaming schoolmen vent,
Whilst drowsy congregations nod assent.
The priests 'tis true, have always been allow'd
To teach religion, and 'tis fit they shou'd;
But in that sacred name, when they dispense
Flat contradictions to all common sense;
Tho' fools and bigots wonder and believe,
The wise 'tis not so easy to deceive.
Some take a text sublime and fraught with sense,
But quickly fall into impertinence,
On trifles eloquent, with great delight
They flourish out on some strange mystic rite;
Clear up the darkness of some useless text,
Or make some crabbed passage more perplext;
But to subdue the passions, or direct,
And all life's moral duties they neglect.
Most preachers err (except the wiser few)
Thinking establish'd doctrines, *therefore* true:
Others too fond of novelty and schemes,
Amuse the world with airy idle dreams:
Thus too much faith, or too presuming wit,
Are rocks, where bigots, or free-thinkers split:
The very meanest dabbler at Whitehall
Can rail at Papists, or poor Quakers maul;
But when of some great truth he aims to preach,
Alas, he finds it far beyond his reach.
Young deacons try your strength, and strive to find
A subject suited to your turn of mind;
Method and words are easily your own,
Or should they fail you—steal from Tillotson.
Much of its beauty, usefulness and force,
Depends on rightly timing a discourse.
Before the L—ds or C—m—ns far from nice,
Say boldly—*Bribery's a dirty vice*—
But quickly check yourself—and with a sneer—
Of which this Honourable House is clear.
Great is the work, and worthy of the gown,
To bring forth hidden truths and make them known.
Yet in all new opinions have a care,
Truth is too strong for some weak minds to bear.
And are new doctrines taught, or old reviv'd,
Let them from scripture plainly be deriv'd.
Barclay or Baxter, wherefore do we blame
For innovations, yet approve the same
In Wickliffe and in Calvin? Why are these
Call'd wise Reformers? Those mad sectaries?
'Tis most unjust. Men always had a right,
And ever will, to think, to speak, to write
Their various minds; yet sacred ought to be
The public peace as private liberty.
Opinions are like leaves, which every year
Now flourish green, now fall and disappear.
Once the Pope's bulls could terrify his foes,
And kneeling princes kiss'd his sacred toes;
Now he may damn, or curse, or what he will,
There's not a prince in Christendom will kneel.
Reason now reigns, and by her aid we hope
Truth may revive and sickening Error droop:
She the sole Judge, the Rule, the gracious Light
Kind Heaven has lent to guide our minds aright.
States to embroil and Faction to display,
In wild harangues, Sacheverell shew'd the way.
The fun'ral sermon, when it first began,
Was us'd to weep the loss of some good man:
Now any wretch, for one small piece of gold,
Shall have fine praises from the pulpit sold:
But whence this custom rose, who can decide?
From priestly av'rice? or from human pride?
Truth, moral Virtue, Piety and Peace
Are noble subjects, and the pulpit's grace:
But zeal for trifles arm'd imperious Laud,
His power and cruelty the nation aw'd.
Why was he honour'd with the name of priest,
And greatest made, unworthy to be least,
Whose zeal was fury, whose devotion pride,
Power his great God, and Interest his sole Guide?

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To touch the passions let your style be plain;
The praise of Virtue asks a higher strain:
Yet sometimes the pathetic may receive
The utmost force that eloquence can give;
As sometimes, in eulogiums, 'tis the art,
With plain simplicity to win the heart.
'Tis not enough that what you say is true,
To make *us* feel it, you must feel it too.
Shew your *self* warm'd, and that will warmth impart
To every hearer's sympathizing heart.
When honest Foster, Virtue does enforce,
All give attention to the warm discourse;
But who a cold, dull, lifeless drawling keeps,
One half his audience laughs, the other sleeps.
In censuring Vice be earnest and severe,
In stating dubious points concise and clear;
Anger requires stern looks and threatning style,
But paint the charms of Virtue with a smile.
These different changes common sense will teach,
And we expect them from you, if you preach;
For should your manner differ from your theme,
Or on quite different subjects be the same,
Despis'd and laugh'd at, you must travel down,
And hide such talents in some country town.
It much concerns a preacher first to learn
The genius of his audience, and their turn.
Amongst the citizens be grave and slow;
Before the nobles let fine periods flow;
The Temple Church asks Sherlock's sense and skill;
Beyond the Tow'r—no matter—what you will.
In facts or notions fetch'd from sacred writ
Be orthodox, nor cavil to shew wit:
Or if your daring genius is so bold
To teach new doctrines, or to censure old,
With care proceed; you tread a dangerous path;
Error establish'd, grows establish'd faith.
'Tis easier much, and much the safer rule,
To teach in pulpit what you learnt at school;
With zeal defend whate'er the Church believes,
If you expect to thrive, or wear lawn sleeves.
Some loudly bluster, and consign to hell
All who dare doubt one word or syllable
Of what they call the faith; and which extends
To whims and trifles without use or ends:
Sure 'tis much nobler, and more like divine,
T'enlarge the path to heaven, than to confine.
Insist alone on useful points or plain;
And know, God cannot hate a virtuous Man.
If you expect or hope that we should stay
Your whole discourse, nor strive to slink away;
Some venial faults there are you must avoid
To every age and circumstance allied.
A pert young Student just from college brought,
With many little pedantries is fraught:
Reasons with syllogism, persuades with wit,
Quotes scraps of Greek instead of sacred writ;
Or deep immers'd in politic debate,
Reforms the Church, and guides the *tot*tering State.
Those trifles with maturer age forgot,
Now some good benefice employs his thought;
He seeks a Patron, and will soon incline
To all his notions civil or divine;
Studies his principles both night and day,
And as that scripture guides, must preach and pray.
Av'rice and age creep on: his rev'rend mind
Begins to grow Right-reverendly inclin'd;
Power and preferment still so sweetly call,
The voice of Heaven is never heard at all:
Set but a tempting bishopric in view,
He's strictly orthodox and loyal too;
With equal zeal defends the Church and State,
And infidels and rebels share his hate.
Some things are plain, we can't misunderstand;
Some still obscure, tho' thousands have explain'd:
Those influence more which reason can conceive,
Than such as we thro' faith alone believe:
In those we judge, in these you *may* deceive:
But what too deep in mystery is thrown,
The wisest preachers choose to let alone,
How Adam's fault affects all human kind;
How Three is One, and One is Three combin'd;
How certain Prescience checks not future will;
And why Almighty Goodness suffers ill;
Such points as these lie far too deep for man,
Were never well explain'd nor ever can.
If pastors more than thrice five minutes preach,
Their sleepy flocks begin to yawn and stretch.
Never presume the name of God to bring
As sacred sanction to a trifling thing.
Before, or after sermon, hymns of praise
Exalt the soul, and true devotion raise,

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In songs of wonder celebrate his name,
Who spread the skies, and built the starry frame;
Or thence descending view this globe below,
And praise the Source of every bliss we know.
In ancient times, when heaven was to be prais'd
Our humble ancestors their voices rais'd,
And hymns of thanks from grateful bosoms flowed,
For ills prevented, or for good bestow'd:
But as the Church increas'd in power and pride,
The pomp of sound the want of sense supply'd;
Majestic organs then were taught to blow,
And plain religion grew a raree-show:
Strange ceremonious whims, a numerous race,
Were introduc'd, in Truth's and Virtue's place,
Mysterious turnpikes block up heaven's highway,
And for a ticket, we our reason pay.
These superstitions quickly introduce
Contempt, neglect, wild satire, and abuse;
Religion and its priests by every fool
Were thought a jest and turn'd to ridicule;
Some few indeed found where the medium lay,
And kept the coat,* but tore the fringe away.
Of preaching well if you expect the fame,
Let Truth and Virtue be your first great aim.
Your sacred function often call to mind,
And think how great the trust, to teach mankind!
'Tis yours in useful sermons to explain,
Both what we owe to God, and what to man;
'Tis yours the charms of Liberty to paint,
His country's love in every breast to plant;
Yours every social virtue to improve,
Justice, Forbearance, Charity, and Love;
Yours too the private virtues to augment,
Of Prudence, Temperance, Modesty, Content.
When such the man how amiable the priest!
Of all mankind the worthiest, and the best.
Ticklish the point, I grant, and hard to find,
To please the various tempers of mankind.
Some love you should the crabbed points explain,
When texts with texts a dreadful war maintain:
Some love a new, and some the beaten path;
Morals please some, and others points of faith;
But he's the man, he's the admir'd divine,
In whose discourses Truth and Virtue join:
These are the sermons which will ever live,
By these our Tonsons† and our Knaptons† thrive;
How such are read, and prais'd, and how they sell,
Let Barrow's, Clarke's and Butler's Sermons tell.
Preachers should make us either good or wise,
Him that does neither, who but must despise?
If all your rules are useful, short and plain,
We soon shall learn them, and shall long retain:
But if on trifles you harangue, away
We turn our heads, and laugh at all you say.
But priests are men, and men are prone to err,
On common failings none should be severe;
All are not masters of the same good sense,
Nor blest with equal powers of eloquence.
'Tis true, and errors with an honest mind
Will meet with easy pardon from mankind;
But who persists in wrong with haughty pride,
Him all must censure, many will deride.
Yet few are judges of a fine discourse,
Can see its beauties, or can feel its force;
With like indulgence some attentive sit,
To sober reasoning, and to shallow wit.
What then? because your audience most are fools,
Will you neglect all method, and all rules?
Or since the pulpit is a sacred place,
Where none dare contradict you to your face,
Will you presume to tell a thousand lies?
If so, we may forgive, but must despise.
In jingling Bev'ridge if I chance to see
One word of sense, I prize the rarity:
But if in Hooker, Sprat or Tillotson,
A thought unworthy of themselves is shewn,
I grieve to see it, but 'tis no surprise,
The greatest men are not at all times wise.
Sermons, like plays, some please us at the ear,
But never will a serious reading bear:
Some in the closet edify enough,
That from the pulpit seem'd but sorry stuff.
'Tis thus: There are who by ill preaching spoil
Young's pointed sense, or Atterbury's style;
Whilst others by the force of eloquence,
Make that seem fine, which scarce is common sense.

* Vide Martin in the Tale of a Tub.

† Two noted booksellers in London.

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In every science, they that hope to rise,
Set great examples still before their eyes,
Young lawyers copy Murray where they can;
Physicians Mead, and surgeons Cheselden:
But all will preach, without the least pretence
To virtue, learning, art, or eloquence.
Why not? you cry; they plainly see, no doubt,
A priest may grow right reverend without.
Preachers and preaching were at first design'd,
For common benefit to all mankind.
Public and private virtues they explain'd,
To goodness courted, and from vice restrain'd:
Love, peace and union breath'd in each discourse,
And their examples gave their precepts force.
From these good men, the priests and all their line,
Were honour'd with the title of *Divine*.
But soon their proud successors left this path,
Forsook plain morals for dark points of faith;
'Till creeds on creeds the warring world inflam'd,
And all mankind, by different priests, were damn'd.
Some ask which is th' essential of a priest,
Virtue or learning? What they ask's a jest:
We daily see dull loads of reverend fat,
Without pretence to either this or that,
But who like Hough or Hoadly hopes to shine,
Must with great learning real virtue join.
He who by preaching hopes to raise a name,
To no small excellence directs his aim.
On every noted preacher he must wait,
The voice, the look, the action imitate:
And when complete in style and eloquence,
Must then crown all with learning and good sense.
But some with lazy pride disgrace the gown,
And never preach one sermon of their own;
'Tis easier to transcribe than to compose,
So all the week they eat, and drink, and doze.
As quacks with lying puffs the papers fill,
Or hand their own praise in a * * bill,
Where empty boasts of much superior sense,
Draw from the cheated crowd their idle pence.
So the great H——ley hires for half a crown,
A quack advertisement to tell the town
Of some strange point to be disputed on:
Where all who love the science of debate,
May hear themselves or other coxcombs prate.
When Dukes or noble Lords a Chaplain hire,
They first of his capacities inquire,
If stoutly qualify'd to drink and smoke,
If not too nice to bear an impious joke,
If tame enough to be the common jest,
This is a Chaplain to his Lordship's taste.
If bards to Pope indifferent verses shew,
He is too honest not to tell them so.
This is obscure, he cries, and this too rough,
These trifling, or superfluous, strike them off.
How useful every word from such a friend!
But parsons are too proud their works to mend,
And ev'ry fault with arrogance defend:
Think them too sacred to be criticis'd,
And rather choose to let them be despis'd.
He that is wise will not presume to laugh
At priests, or church affairs, it is not safe.
Think there exists, and let it check your sport,
That dreadful monster call'd a Spiritual Court,
Into whose cruel jaws if once you fall,
In vain, alas! in vain for aid you call:
Clerks, Proctors, Priests, voracious round you ply,
Like leeches sticking, till they've suck'd you dry.

Sir, *May* 15, 1815.

The following couplet, by Sannazarius, of which I have attempted a free translation, is quoted by Boyle in his Leo X. note (I). I have also found it in a "History of Popery," 1735, 4to. i. 185, with the following introduction:

"The proceedings of Pope Leo, as to indulgences, were very offensive to some of the wiser Papists, and it occasioned the following virulent sarcasm of the noble poet Sannazaro, lib. 3. Epis. 5. of M. V. Laming's edit. (Amst. 1728.), for by order of the Inquisition it is left out in all editions published in Popish countries."

Sacra sub extremâ si fortè requiritis horâ
Cur Leo non potuit sumere? vendiderat.

Ask you why Leo, in his *dying* hour,
To seek the aids of Holy Church forbore?
To aid, he knew he had no longer pow'r:
Living, he'd barter'd all the sacred store.

J. G. R.

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OBITUARY.

BY the death of Wm. Price, Esq. at Gloucester, on the 26th of April, 1815, the cause of civil and religious liberty and of rational Christianity have lost a staunch and zealous friend. Mr. Price, without great advantages of education, had acquired considerable information on most important subjects, and particularly had made himself well acquainted with the history and principles of the Dissenters. He had adopted those views of Christianity, which are entertained by Unitarians. He was at all times most liberal in giving pecuniary support to the measures that were used for promoting what he deemed to be the truth. He was peculiarly open, frank and fearless in avowing the convictions of his mind. His conduct was ever manly and consistent with his principles. And during his whole life, he served the interests of rational religion, in that way which some enlightened and liberal-minded men are too apt to neglect, by an attendance, exemplarily regular and constant, upon public worship. In the affairs of the world Mr. Price was also an intelligent and useful man, a man of business, whose countenance, whose counsels, and whose labours were always looked for, and always ready, in schemes of public charity or usefulness. By spirit and enterprise, by liberality, punctuality, integrity and honour in commerce, he attained to considerable affluence, and provided handsomely for his family. In his family, before disease had shattered his bodily frame and enfeebled his mind, he was, in an eminent degree, an affectionate husband to a beloved wife who died nearly three years before him, and a tender and indulgent father to three sorrowing children, who survive him. And in the circle of his acquaintance, he was a most sociable and cheerful companion, and a judicious and active friend. He, who pays this imperfect tribute to his memory, has had much to be thankful for in the enjoyment of his intimate society and friendship, during a considerable portion of his life; and though at length separated from him, and deprived of the melancholy satisfaction of paying the last respect to him at his death, has never ceased to feel for him all the affection that is due to a faithful and cordial friend, and, during many years, a fellow-worshiper of congenial sentiments and views. And may he never lose the consoling hope of being joined with him again, in the nobler worship of heaven! A——Y.

June 10, at his house, Lisson Grove, Paddington, the Rev. Dr. Calder, aged 82.

Lately, at Charlestown, America, in advanced age, Dr. David Ramsay, the biographer of Washington, and author of various literary works. He died in consequence of a wound from a gun, fired at him by a lunatic as he was passing along the streets.

Died on Saturday, June 3d, at his house at Braw Bridge, near Halifax, Joseph Cartledge, M. D. aged 67.

INTELLIGENCE.

Abolition of the Slave Trade.—The question of the abolition of the Slave Trade, in respect of profit, is set at rest by the following returns:—The whole annual importation of African commodities before the abolition did not much exceed 70,000*l.* In 1808, the first year of the abolition, it rose to 374,306*l.*; and in 1810, to 535,577*l.* exclusive in both years, of gold dust, which pays no duty at the Custom-house. The increase in the exports to Africa is still more astonishing. During the existence of the Slave trade, these do not appear to have exceeded 50,000*l.* whereas in the year 1808, they were 820,194*l.* and in 1810, 693,911*l.*

Joanna Southcott.—A neat stone has been placed over the remains of the prophetess, in the new burial ground, adjoining the Regent's Park, with the following mystic inscription:—

In memory of Joanna Southcott, who departed this life, December 27, 1814, aged 65 years.

While through all thy wondrous days,
Heaven and earth enraptur'd gaze;
While vain sages think they know
Secrets thou alone canst shew,
Time alone will tell what hour
Thou'lt appear in greater power.

Sir Isaac Newton.—At Woolstrope, (Woolsthorpe) in Lincolnshire, the birth-place of Sir Isaac Newton, it is said, there have been lately discovered several original MSS. written by that illustrious character.

Morn. Chron. June 9.

Small Pox.—In the Court of King's Bench, Wednesday June 7, Gilbert Burnet, an apothecary residing in Great Mary-le-bone Street, who had suffered judgement to go by default on an indictment for causing children whom he had inoculated for the small pox, to be exposed improperly in the public streets and highways to the imminent danger of communicating the infection, received the judgment of the Court,—which (pronounced by Mr. J. Le Blanc), was, that the defendant be committed to the custody of the Marshal of the Court for six calendar months.

Bishop of Lincoln's Charge.—Dr. G. Tomline, Bishop of Lincoln, in his charge to the clergy, at the Triennial Visitation at Bedford, on Monday, *denounced the* BIBLE SOCIETIES *as dangerous to the Established Religion, and to the orthodox principles of those who attended them*—he considered the Society for promoting Christian Knowledge as capable of fulfilling every object of the Bible Society. His lordship stated, that though it be our duty to shew forbearance and charity towards all our Christian brethren; yet that we are not authorized to give *the right hand of fellowship* or co-operation to those *who cause divisions;* but on the contrary we are taught (Rom. xvi. 7.) to *avoid* them: and he seemed to think it most absurd and unaccountable, that they who prayed in their liturgy to be delivered from *false doctrine, heresy* and *schism*, should unite in religious associations with those who publicly avow the falsest doctrines, the most notorious heresies and the most determined schism. His lordship intimated that the laws respecting the residence of the clergy and the stipends of curates are undergoing a complete revision, and will be consolidated into one clear perspicuous act; tending equally to secure the incumbent from the persecution of the common informer, and to increase the number of resident clergymen. The Committee for making this revision, consists of the Lords Bishops of London, Lincoln and Peterborough.

Champion, June 11.

Protestant Society for the Protection of Religious Liberty.

THE Fourth Anniversary Meeting of this Institution was held at the New London Tavern, Cheapside, on Saturday, May 13. The attendance was numerous; Dissenting ministers, of every denomination, from all parts of England and from the mountains of Wales, associated with laymen of great respectability, to express their gratitude for the past labours, and their interest in the future prosperity of a Society, whose birth they had witnessed, but whose rapid growth and early usefulness had surpassed their hopes. SAMUEL MILLS, Esq. was unanimously requested again to preside upon this occasion.

Mr. THOMAS PELLATT, one of the Secretaries, then read the minutes of the proceedings of the Committee during the past year. He was followed by Mr. JOHN WILKS, the other Secretary, who analyzed those proceedings, and explained their nature and results in a long but interesting address. During that address he referred—

1. TO THE CONTINUED REFUSALS of some CLERGYMEN to read the BURIAL SERVICE of the Established Church over the bodies of those who had not received Episcopal Baptism. The law upon that subject was ascertained, by the decision of Sir John Nicholl, in the case of Kemp against the Rev. Mr. Wickes: and it was now known, that it is the duty of every minister of the Church of England to bury in the manner prescribed by the Book of Common Prayer the corpse of any person who had been baptized, even by a laymen, *with an invocation of the Trinity*, and who died in, or was a parishioner of the parish, in which such minister officiates, on reasonable, previous warning being given, and reasonable proof being afforded of such baptism, if such proof be required. The law, as so declared by the Ecclesiastical Courts, was also admitted and explained by the bishops, to whom it had been necessary for the Society to apply. In all the cases to which their attention had been directed, they had obtained from the clergymen, acknowledgments of their error; and as these cases, during the past year, had generally occurred in the principality of Wales, whose inhabitants, retaining the characteristics of ancient Britons, in their love of liberty and their assertion of their rights, would not submit to such refusals, he hoped that all those clergymen would speedily understand and obey the law—and that this source of vexation would therefore disappear.

2. *To the demand of* TOLLS at TURNPIKE GATES on SUNDAYS from persons attending their places of divine worship. As no general exemption existed under any general statute, the right of exemption depended on each particular act, and was limited or extended according to the precise words

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which each Act might contain. In many Acts the expressions adopted were, that no tolls should be required "from any persons going to, or returning from their *parochial* church, chapel, or other place of divine worship." Those words, toll-collectors and trustees, had often attempted to restrict to meeting-houses situate within the parishes wherein any persons claiming such exemption should reside. But a case decided at the Suffolk assizes, had refuted that exposition, and had declared, that the persons were entitled to the exemption, on attending at any other places of worship, although situate without the limits of their respective parishes. A case at *Melford*, in Northamptonshire, introduced by the Rev. Benjamin Hobson, had required the interposition of the Committee, and that interposition had obtained for the deacon of the congregation at that place speedy and satisfactory relief.

3. To the DISTURBANCES OF PUBLIC WORSHIP and riotous and violent procedures. That those disturbances appeared to increase in number and degree would excite astonishment, but for the perception that all the augmented efforts made to promote universal instruction, to diffuse the Holy Scriptures, and to evangelize neglected hamlets, peopled by the prejudiced and by the poor, would naturally generate augmented opposition. Encouragement afforded or discountenance withheld by clerical magistrates and other persons "dressed in a little brief authority," promoted these results which the Committee had endeavoured to repel. At MORTLAKE and WOODFORD, villages in the vicinity of the metropolis, where meeting-houses had been erected and were supplied by the useful, invaluable, and persevering labours of "The London Itinerant Society," depredations had been committed in the chapels, and insults offered to the congregations, which had required the advice of the Society, and which they understood had subsequently ceased. At the populous and opulent Borough of WINDSOR, where the theatre had been converted into a chapel, alarming interruptions had occurred.—In January last, *Thomas Smith*, the door-keeper of the chapel, was assaulted, knocked down, and ill-treated; detonating balls were thrown into the chapel, mobs were collected around the doors, and much alarm prevailed. A letter written by the Secretaries, had aided the applications of the Rev. Mr. Redford, the excellent minister of that place, had stimulated the mayor and magistrates decidedly to interfere and to afford protection, and had thereby extinguished the sparks of evil which might otherwise have occasioned great inconvenience and expense. At CANEWDON, amidst the wealds of Essex, a small BAPTIST congregation had been collected by the gratuitous exertions of the Rev. Mr. Austen, and a determinate spirit of opposition had appeared. Mild remonstrances and cautionary expositions had been tried in vain. On September 11th, *William Whitwell* and thirty other persons, collected without the meeting-house, interrupted the devotions of the people by horrid noises and more horrid imprecations. On October 30th, this ring-leader increased in boldness, and entered the place, insulted the minister, assaulted the people, and compelled them to discontinue the religious service in which they were engaged. He was apprehended, but found bail; boasted of his property, and defied all punishment. On the eve of the sessions, however, when he found that indictments were prepared, and that witnesses were collected to attend—his resolution disappeared, he acknowledged his guilt, supplicated pardon, paid £5 to be distributed by Mr. Austen to the poor of the parish, and £10 towards the charges incurred, and signed an apology, dictated by the secretaries, which was inserted in two county papers for the encouragement of other ministers and for the terror of other offenders. In the same county, and in the populous town of BRAINTREE, a disturbance had been made at the chapel of the Rev. John Carter—whose intelligence and zeal, although the windows of his house had been broken, it was proper to notice and applaud. *Samuel Smee*, on November 6, 1814, threw a black cat from the gallery, on the heads of some respectable females in a pew beneath.—The interruptions which had previously occurred, the contumacy with which the offender treated several applications, and the decided support which he derived, actually, even if unintentionally, from the justice, being the rector of the parish, induced the Committee to interpose.—They had indicted the offender at Chelmsford Sessions for an assault; the bill had been found contrary to the expectations and predictions of the magistrate; the case had been removed to a higher court, and remained until the next assizes to be tried; and although the final result was, therefore, unascertained, it was satisfactory to state that, since those proceedings have been adopted, the congregation has enjoyed more freedom from noise and disturbance than they had known during several preceding years. *The* BAPTIST *congregation* at PRINCES RISBOROUGH, in the county of *Bucks*, under the pastoral care of the Rev. J. Hester, had also been compelled to apply for aid. The church and minister have provided meeting-houses in several contiguous villages. At Longwick, on Sunday evening, November 20, 1814, the congregation was repeatedly alarmed, by bricks and stones thrown against the door and windows of the meeting-house, and by external shouts and clamour inter-

rupting, vehement and tumultuous. *George Stevens*, the principal offender, was apprehended. After that apprehension, the windows of two other meeting-houses in that parish were destroyed. From respect to a suggestion from Lord Carrington, who manifested that just indignation at such conduct, which his known benevolence and liberality would ensure, and from information of the poverty of the supporters of religion in that district, the Committee had also undertaken that prosecution. An indictment had in that case been preferred and found, and remained for trial at the next sessions for that county. The Rev. William Seaton, and the friends of piety at ANDOVER, in the county of Hants, had also justly complained of riots at ABBOTTS ANN, a village on the great western road, within three miles of that place, even more systematic, outrageous, and alarming than had occurred during many years, and which required proportionate and energetic resistance.—On March 2d, 1815, thirty persons, headed by the bailiff and the clergyman of the parish, and a magistrate for the county, assembled before the meeting-house with horns, fifes, kettles, tambourines, and pieces of iron, disturbed the congregation, and followed the minister and people after the conclusion of the service for two miles, not only insulting but assaulting them with stones and dirt. These offences and assaults were renewed with augmented violence on March 9th, 1815. A supper for some of the rioters was provided at the house of the clergyman: a lanthorn was knocked from the hands of one of the congregation, and kicked to pieces; an effigy of Mr. Seaton was exhibited, rotten eggs and stones were thrown into the place and at the people, and the coat of Mr. Seaton was torn, and his head beaten with a stick. Encouraged and emboldened by impunity, on March 17th, the violence of the party was increased. Mr. Seaton was so much beaten and kicked as to be unable to preach on the ensuing sabbath-day. The assaults on some of the people endangered their lives, and inflicted wounds from which they have not yet recovered, and scenes were exhibited for several miles in the public turnpike-road, which it was not possible to describe. To such complaints the Committee had afforded the most prompt and anxious attention. Three indictments have been preferred at the last sessions for the county of Southampton; one against ten persons, another against sixteen persons, and the third against twelve persons, who had been engaged in these atrocious proceedings. All the indictments were found and removed by certiorari. Notwithstanding the apathy and opposition of the magistrates, all the offenders have been apprehended; and although the expenses of the prosecutions will amount to several hundred pounds, the Committee had determined to persevere, until the most complete justice shall be procured, and the most perfect security and tranquillity shall be obtained. From events so distressful, Mr. Wilks referred, with satisfaction,

4. To the *efforts* of the Committee to obtain an ACT *for exempting places exclusively appropriated to Religious* WORSHIP from assessment to the Rates for the Poor. The evils resulting from such assessments had been repeatedly stated by their correspondents, and declared by the Society. The Committee had manifested great anxiety upon that subject: to various congregations, as well Methodist, Baptist, as Independent, they had given advice and assistance. They had incurred the expense of successfully resisting three attempts to assess Surry Chapel to those rates; but as the law was uncertain, and such proceedings were expensive and vexatious, they had, during the last session of parliament, procured the insertion of clauses of exemption in several local acts, and by the advice of government had also introduced a general clause of exemption into a bill for amending the Poor Laws, submitted to parliament by Sir Egerton Brydges. That bill, however, did not succeed; and even to a clause so just and equitable, great opposition appeared.—They became convinced that the avowed interposition of government would most effectually promote their success. They had prevailed upon the present administration kindly to introduce the bill which he read and explained, and had also prevailed upon the principal members of the opposition in parliament, also, and with equal kindness, to promise their support. With such sanction, that bill had been on the preceding Wednesday, read in the House of Commons, and as persons of the greatest influence with all parties had expressed their approbation, a successful result, notwithstanding individual opposition, was confidently hoped. As those hopes might, however, be disappointed, no exultation should be displayed, and even success ought only to excite additional gratitude to that Divine Protector who had so conspicuously prospered the past endeavours of the Committee, and crowned them with his benediction.

5. To the EXERTIONS of the *Committee* to prevent *the insertion of clauses* prejudicial to dissenters, to ministers, and to public worship, in Turnpike and Local Acts, by watching their progress, at great expense; whereby they had in many instances not only averted meditated injuries, but established precedents calculated for future utility.

6. To their INTERFERENCE to prevent the MISAPPROPRIATION OF PROPERTY held in TRUST for congregations, which in several

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cases, and especially at Alverston in Derbyshire, had been happily successful, and had been gratefully acknowledged; but although in such cases the Committee had interfered, under particular circumstances, they disclaimed every intention to interpose in congregational and doctrinal disputes, as such interposition was incompatible with the objects of an institution, established not to usurp party and internal authority, but to afford protection to all Religious Societies, and to open to them an universal asylum from external oppression.

Having thus analyzed the labours of the Committee for the past year, he alluded to the consideration afforded by them to the great measure of promoting at the Congress at Vienna, the general religious liberty of all British subjects in all those parts of the world which had so long occupied the attention of that Congress; and to the satisfaction which must be felt amidst the gloom which overspread Europe and the world, and which the proceedings of that assembly had rather tended to deepen than to disperse, that a general regard to the rights of conscience had been professed, and that assurances had been given, that in all the projected transfers of territory, the religious liberties of all people should obtain inviolable respect. The importance of that liberty he then illustrated, as well as the essentiality of universal instruction, to the attainment and maintenance of freedom. To deficiency of knowledge be attributed the want of influential and commanding public opinion, and those violations of liberty which, during the past year, all the friends of human happiness and of genuine religion must have observed with regret. To that cause he ascribed the alarm which, during the short peace, began to pervade the Protestants of France, the outrages which superstition had dictated in Flanders against Protestant travellers, the attempted re-establishment of the Jesuits, and the absurd and oppressive edicts which had been issued by the Papal Government at Rome, and the revivification of the execrable Inquisition in that Spain for whose deliverance England and Ireland had shed the best blood of their bravest sons. By the progress of instruction throughout the world, he hoped the degrading fetters which even in England continued to be imposed on Dissenters, would be finally broken; that the empire of truth, freedom and piety would universally prevail; and that then they might chant the requiem of that institution without reluctance, and notice its dissolution amidst universal joy.

But until that period arrived, the past advantage and continued utility of the Society, which the experience of the past year had additionally confirmed, must pronounced its eulogy; and principle and interest, gratitude and hope, must unite to perpetuate and promote its existence and energy. The comprehensive and Catholic principles which were the foundation of the edifice, required that it should be maintained by a benevolence equally extensive, and as Dissenters and Methodists, Pædo-baptists as well as Baptists, from whom the most numerous applications were received, participated its protection, irrespective of all doctrinal distinctions, and as gentleman of all religious denominations were associated in its committee, it deserved and should indubitably obtain unanimous and increasing support.

The state of the finances of the Society were then explained. It appeared that they possessed a funded capital of £3,500. This capital, as a security against future emergencies, it was thought indispensable to preserve, and to appropriate the interest only towards the payment of the current expense: but it also appeared, that the expenditure of the two last years had considerably exceeded the whole income, as well arising from the annual congregational subscriptions, as from such interest of the stock.

Resolved,

"1st. That the statement made to this meeting of the proceedings of the committee of this society during the past year cannot but excite both regret and satisfaction:—*Regret* that at this period, and in so many places, violent opposition should continue to be manifested to religious freedom, and to the progress of instruction and piety; and *satisfaction* that such acts of persecution have been resisted by the Committee with that promptitude and energy which the violence and increase of those acts obviously required.

"2nd. That this meeting particularly approve the undeviating attention manifested by the Committee to the principles of this institution, by affording protection to Baptist and to Pædo-baptist congregations, and to all persons of all denominations whose religious liberties have been infringed, and that such liberality of principle should be encouraged and perpetuated by equally liberal, and by universal support.

"3rd. That this meeting also applaud the firmness with which the Committee have withheld their interference from all internal congregational disputes, and express their hopes that applications for such interference will never recur.

"4th. That convinced of the numerous and great evils which would result from the continuance of the present state of the law as to the assessment of places of religious worship to the parochial rates for the relief of the poor, and which this Society have repeatedly expressed, this meeting receive with pleasure the information that his majesty's government have kindly

complied with the applications of the Committee, and have introduced to Parliament a bill for exempting places of worship from such future assessment; and that they record with satisfaction the gratitude they feel to the administration who have originated the measure, and to all the members of the legislature who have already expressed their concurrence, or promised that future assistance which they hope will ensure its success.

"5th. That the utility and importance of this Society having been this year additionally demonstrated, this meeting learn with surprise and sorrow that any congregations should withhold the small annual sum which by the plan they were expected to transmit; and that all ministers present and throughout England and Wales be requested to commence, or continue their annual subscriptions; and that at all county associations the propriety of such assistance shall be carefully explained and constantly enforced.

"6th. That the successful exertions of the Committee of this Society to resist Lord Sidmouth's bill; to diminish our causes of complaint by the repeal of the Conventicle Act, and by the new act which they obtained to promote the facilities of sending missionaries to India, to liberate congregations from the new burdens of poor-rates, as well as to afford effective and constant protection to the persecuted and oppressed, entitle them to the renewed and most cordial thanks of this Society.

"7th. That the following gentlemen, including fifteen ministers and fifteen laymen, of different denominations, constitute the Committee for the ensuing year:—

Rev. Messrs. BROOKSBANK,
CHAPMAN,
COLLISON,
CLOUTT,
GREIG,
HILL,
HUGHES,
HUMPHREYS,
JACKSON,
PLATT,
TOWNSEND,
TRACY,
WATERS,
MATTHEW WILKS,
MARK WILKS,

Messrs. BATEMAN,
BROOKS,
ESDAILE,
HAYTER,
MILLS,
OLDHAM,
PRITT,
POOK,
STEVEN,
WALKER,
T. WILSON,
WATSON,
WONTNER,
YOCKNEY, and
YOUNG.

"8th. That Robert Steven, Esq. the *Treasurer*, be requested to continue in that situation, and that he be assured of the unabated esteem of this Society.

"9th. That this meeting also renew with pleasure their expressions of attachment and gratitude to Thomas Pellatt, Esq. and John Wilks, Esq. the gratuitous *Secretaries* to this Society, for their indefatigable, disinterested and important exertions.

"10. That to Samuel Mills, Esq. who has presided as chairman at the present and former meetings of this Society, this meeting repeat with satisfaction the acknowledgments of his impartiality, candour, and intelligence which they have already frequently expressed."

Necessity restrains our inclination to detail the impressive and appropriate addresses by which these propositions were introduced and supported. We can only insert some imperfect hints. The *first* resolution afforded an opportunity to Mr. Kirkpatrick to express his pleasure at the progress of religion in England and in Ireland, and his satisfaction at the establishment of an institution by which, in England, the obstacles which prejudice and jealousy had opposed to that progress had hitherto been overwhelmed. The Rev. Mr. Cloutt seconded that resolution, and happily illustrated the connexion between liberty of conscience and real religion. He regarded the persecutions which the Committee had detailed as dark and lowering clouds, like the clouds that during the meeting had obscured the sun, but which truth, freedom and piety, also like the sun would finally disperse. But the aid of this Society was intermediately required; and from the fables of the bundles of sticks separately broken, but irrefrangible when united; and of the boy in the tree, inattentive to requests and apples, but obedient when stones were thrown, he demonstrated the necessity of union, and the existence of an institution, able not only to solicit, but to compel from opponents respect for religious institutions, and obedience to the law.

The reference to Ireland, by Mr. Kirkpatrick, induced the Rev. Mark Wilks pleasantly to state several interesting anecdotes which demonstrated that, amongst the population of that too-long neglected and calumniated island, liberality was manifested towards missionaries and meeting-houses which the reports of this committee unhappily evinced, that the magistracy and population of many parts of England had not yet learned to display.

The Rev. J. Cockin, who proposed the *second* resolution, expressed with great

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affect the mingled emotions of pain and pleasure which had agitated his mind as he listened to the narratives he had heard. He recollected the period when in Yorkshire, the place of his long residence, persecution also raised her horrid front. Now persecution was there unknown: but as she re-appeared in other places, this Society, which would palsy her energies and restrain her malignity, should continue to experience his recommendation and his aid. But that such assistance should be universal, and that here, as in the Bible Society, all denominations should cordially unite for the promotion of the general benefit.

The Rev. Mr. GUMMER, a General Baptist minister, by whom that resolution was supported, regarded this institution as the bulwark and surrounding protecting wall to all those other Societies whose commencement, progress, and prosperity, produced such just and general delight, and thought that it should therefore be upheld by their concurrent strength.

The Rev. ROWLAND HILL, with his usual vivacity and eloquence, proposed the fourth resolution. He congratulated the Christian world on the establishment of this Society. The liberal and comprehensive principles he approved and cherished. Lord SIDMOUTH, by inducing its establishment, had unintentionally conferred a benefit at which posterity would rejoice. He particularly acknowledged the persevering assistance which he had received in his efforts to resist the reiterated attempts made by persuasion and by force, to induce him to submit to the assessment of Surry Chapel to the poor. These attempts he had resisted, not on account of the pecuniary importance of these demands to his congregation, but because he would not permit the establishment of a precedent which less opulent congregations might deplore. The unaided labours of the Society to originate and ultimately to procure the bill depending in parliament, and thereby to remove for ever that source of vexation he could not but notice with applause: nor could he withhold from government his praises and his gratitude for the attention they had kindly manifested, and the disposition to afford relief, from just complaints, which they had so repeatedly displayed. He afterwards announced, amidst the plaudits of the meeting, that he was authorized by the ministers of the Calvinistic Methodists in North Wales to assure the Society of an ANNUAL contribution of FIFTY POUNDS; because, although their ministerial labours were gratuitous, and their congregations were poor, they could not permit an institution so useful to languish, and therefore tendered all the assistance which their scanty means would permit them to supply.

THOMAS WILSON, Esq. who seconded that resolution, also acknowledged with gratitude the effectual assistance which he had received, in procuring the remission of the poors' rates on Paddington Chapel, and expressed his delight that the judicious efforts of the Committee to procure the useful bill now depending would be probably attended with success.

The Rev. MATTHEW WILKS considered the financial deficiency of the annual income of the Society as a disgrace, which all congregations should be anxious to remove. If their ministers were unassailed by opposition, sympathy for other ministers, missionaries, and itinerants, should prevent them from withholding the annual mite they were expected to supply. Such ill-judging parsimony would indicate a forgetfulness of the past, and an insensibility to the general rights and the general welfare which could not exist. He must therefore attribute the diminished supplies to inconsideration, forgetfulness, and delay, which a hint only must terminate and prevent. He concluded by reading an impressive letter which he had received from the Rev. John Degiay, pastor of a recently established and poor congregation in Warwickshire, remitting their annual subscription, and expressing "the trials they had undergone from the threats of a magistrate, and the reproaches of persons who envied their liberty and success; but stating, that since their union to this Society had been announced, the mastiff dog had ceased to bark, and the snarling curs had retired to the lap of Lady *Prejudice* to seek their former repose."

The Rev. MR. JACKSON stated that he had discovered with astonishment, during his numerous journies, an apathy to this institution, which he had attempted to remove. To three objections he had been frequently compelled to attend. 1. That this institution had already effected so much, and so essentially extended the limits of toleration, that no objects now remained to demand exertions. To that objection the proceedings of the past year presented an irresistible reply. 2. That the funds of the Society were too ample to require addition. A mournful but decisive answer had been also this day supplied to that remark. As it now appeared that the total annual income had been inadequate to discharge scarcely half of the unavoidable expense. And 3. That the poverty of congregations and their own necessities prevented them from remitting even the small annual payment of two pounds. He admitted the inadequacy of compensation for their invaluable labours which many ministers were compelled to accept. But as he could suggest, that if *nine* persons in each congregation would subscribe only *one penny per week*, the annual sum of two pounds would

be thereby provided, and eightpence remain to pay the postage of the remittance. He hoped that the apology of poverty would disappear, and that subscriptions would be cheerfully, generally, and permanently supplied.

The Rev. WILLIAM SEATON detailed the dreadful outrages which he had witnessed and suffered at Andover, and offered his tribute of praise to the Committee, for the promptitude and decision of their advice and support. Notwithstanding popular tumults and magisterial opposition, he had thereby been enabled to persevere. To the circumstances stated in the narrative of the Committee, he added, that the owner of the place of worship at Abbotts Ann, being a smith, their opponents had introduced another smith into the village to obtain his trade, and thereby to compel his departure. But those efforts had failed. The plain poor man was neither to be terrified nor bribed; and for himself, although he had been the subject of such repeated persecutions, he should not count even his life dear in such a cause.

The Rev. J. BORDER, Mr. PARRY, and Mr. HUNT, gave their testimony to the useful results from the existence of this Society in *Gloucestershire*, in *Wales*, in *Sussex* and in *Hampshire*; and enumerated the cases in which bishops, deans and magistrates, taught by its past exertions, had referred to its influence and resources, and reluctantly abstained from evils and complied with demands, which they appeared otherwise disposed to inflict and unwilling to bestow. Mr. Hunt also assured the Society that to the county association of which he was Secretary, his convictions should be carefully, and he hoped successfully expressed.

Sanctioned by such statements and by such remarks, the resolutions were adopted, not only with unanimity, but with enthusiasm. Additional conviction of the importance of the Society, inspired those who were previously convinced. Those ministers whose zeal had become languid, felt their languor disappear. The spirits of the ancient Nonconformists and Christian confessors seemed to have revived. Their hatred to oppression, their love of liberty, their desire to remove all illegal and degrading obstacles to the evangelization of the country and of the world, reanimating the persons present at the meeting, must not only attract to this Society their personal attachment, but will impel that active exertion of their ministerial and local influence in its behalf, by which its continuance and increasing prosperity must be certainly insured.

That the indulgence of such sentiments may not be prevented by want of information, we only additionally state, that TWO POUNDS are the amount of the annual contributions expected from each congregation in England, and one pound from every congregation in Wales; that such subscriptions become due at Lady-Day, and that they and the arrears may be transmitted by friends or by the post to the Treasurer, ROBERT STEVEN, Esq. Upper Thames-Street, London; or to either of the Secretaries, THOMAS PELLATT, Esq. Ironmongers'-Hall, and JOHN WILKS, Esq. Finsbury-Place, London; to the latter of whom applications may be addressed. And that any country ministers or their friends will always be received with pleasure at the meetings of the Committee, which occur on the last Tuesday in every month, at the New London Tavern, Cheapside.

General Association of the Unitarians of Scotland.

ON Sunday and Monday, May 14th and 15th, was held at the Unitarian Chapel, Edinburgh, the Third Annual Meeting of the General Association of the Unitarians of Scotland. Delegates were present from Glasgow, Paisley, Carluke, Dundee, Crieff, Dunfermline, &c.

On Sunday, the devotional part of the morning servivice was conducted by Mr. George Harris, and a sermon was preached by the Rev. James Syme, the Missionary of the Society; the subject, the Goodness of God. In the afternoon, a discourse was delivered by the Rev. T. S. Smith, the Minister of the Chapel, on the conduct of the primitive Christians; and in the evening, the Annual Sermon was delivered by the Rev. James Yates, of Glasgow, on the Duty and Manner of Deciding the more Important Religious Controversies, from the passage 1st Kings, xviii. 21, "And Elijah came unto all the people, and said, 'How long halt ye between two opinions? If the Lord be God, follow him; but if Baal, then follow him.'" On the merits of this Discourse it is needless to dwell, as, in compliance with the unanimous request of the Society, it is already before the the public. In the morning and afternoon, the congregations were very numerous, and in the evening, the Chapel was completely crowded.

On Monday, the members of the Association met in the Chapel to transact the business of the institution. After joining in singing and prayer, Richard Davenport, Esq. was unanimously elected President of the Meeting, and the Report of the Committee for the past year was read by the Secretary. The Committee commenced their report, by relating the proceedings at the last Annual Meeting, and expressed the joy they experienced on again beholding in their country, that zealous and indefatigable labourer in the cause of pure Christianity, the Rev. Richard Wright. The report next adverted to the appointment of the Rev. James Syme to be the

Missionary of the Society, and the Minister to the congregations at Carluke and Paisley, at which places he preaches alternately. It stated, that this desirable object had been accomplished, in consequence of the aid afforded by the liberality of the Carluke and Paisley congregations, and the London Unitarian Fund. A letter from Mr. Burns, of Saltcoats, on church discipline, and the proper methods to be pursued by the Association in disseminating its principles, was here introduced, which excited considerable attention. The report then stated, that in the course of the year, the Committee had requested the Rev. John Grundy, of Manchester, to preach at the Anniversary; to which they had received a very polite and obliging answer, in which he regretted his inability to accede to their request this year, but hoped he might be able to return a more favourable answer at some future period. The report also stated, that during the year, the Committee had received from their ever-active and valuable friend, Mr. Wright, a Second Letter to the Unitarians in Scotland, of which they had printed a thousand copies, and respecting the contents of which, they felt it wholly unnecessary to speak, as the Letter was in the hands of all the members of the Society. The report likewise informed the Society, that the Committee had received valuable donations of books from an individual at present resident in Glasgow, and also from the London Unitarian Society, and the Glasgow Unitarian Association Fund. It stated, that since the last Anniversary, the Society had sold and distributed between two and three thousand tracts; and that ten corresponding members had been added to the institution, making altogether thirty-two. That besides congregations having been established at Glasgow, Edinburgh, Carluke, Paisley and Dundee, there were many friends to the cause at Aberdeen, Arbroath, Blackford, Crieff, Dalry, Falkirk, Galashiels, Greenock, Hamilton, Jedburgh, Kilwinning, Kirkaldy, Lanark, Melrose, Newburgh, Perth, Port-Glasgow, Saltcoats, Tillicoultry, &c. &c. The letters from these places were then read; the accounts from most of them were very encouraging, and gave additional motives to the friends of the institution to proceed in the good work they had begun. The funds of the Society were also represented to be much improved since last year, and the Committee warmly recommended the establishment of penny weekly Societies in every place, even where there might be only two or three brethren. The great increase to the funds that would be produced by this means, was then stated, and the Committee, anxious to see this simple plan generally adopted, earnestly desired to direct the attention of their brethren to the admonition of the apostle, "Once a week let every one of you lay by him in store as God hath prospered him."

The report having been read, the following motions were submitted to the Society, and all unanimously adopted.

"That the most cordial thanks of this Society be given to the Committee of the Association, and particularly to Mr. George Harris, the Secretary, for his zealous, able and unremitted efforts, in promoting the objects of the institution."

"That the Tenth Rule of the institution be this year suspended, and that Mr George Harris and Mr. David Potter be earnestly requested to take the office of Secretaries for the year ensuing."

"That the Office-Bearers for the ensuing year shall consist of the following gentlemen in Glasgow:

Mr. George Harris, — David Potter, } *Secretaries.*
— Thomas Moehrie, *Treasurer.*
Robert Smith, Esq.
Mr. Robert Orr,
— John M'Kenzie,
— James Lambe,
— John Gaskell,
— Gilbert M'Leod, } *Committee.*
— John Lawson,
— James H. Burn, } *Auditors.*"

"That the most cordial thanks of this Society be given to the Rev. Richard Wright, of Wisbeach, Unitarian Missionary, for his zealous, indefatigable and successful labours, during his last missionary tour in Scotland."

"That the warmest thanks of this Society be transmitted to the Committee of the London Unitarian Fund, for their very handsome and liberal vote towards the maintenance of a permanent missionary in Scotland."

"That the warmest thanks of this Society be transmitted to the Rev. Thomas Belsham, for proposing, and to the London Unitarian Society for granting, a valuable donation of books to this institution."

"That the thanks of this Society be transmitted to Mr. William Burns, of Saltcoats, for his letter; that the Association is satisfied the subject of it demands its serious consideration, and hope that if no specific regulations can be adopted, its general spirit will be borne in mind and acted on."

"That the warmest thanks of the Society be given to the Rev. James Yates, for his admirable sermon delivered before the Third Anniversary of the Association; and that he be earnestly requested to print it."

"That the Society have heard, with very great satisfaction, of the increasing improvement and acceptableness of Mr. Syme, and embrace this opportunity of expressing their hopes that he will continue to be a zealous and useful labourer in the cause of truth."

"That the Rev. T. S. Smith be request-

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ed to undertake, in the course of the ensuing summer, a mission to the North of Scotland; and that the Rev. James Yates be likewise requested to undertake a mission to the West."

"That the General Association of the Unitarians of Scotland, earnestly and respectfully repeat the request made by their Committee last year, to the Rev. John Grundy, of Manchester, to preach the next Anniversary Sermon."

The thanks of the Society were also voted to the Edinburgh, Glasgow, and Paisley Unitarian Association Funds, for their different donations, and particularly to the Glasgow Fund, for several donations of books. The next General Annual Meeting was appointed to be held at Glasgow, on Sunday and Monday, May 6th and 7th, 1816; and the thanks of the Society having been unanimously given to the Chairman, for his able conduct in the chair, the Meeting adjourned.

At five o'clock some of the friends and subscribers to the institution dined together at M'Ewen's Rooms, Royal Exchange. Forty-nine gentlemen sat down to dinner. The Honourable Douglas Gordon Hallyburton in the chair. After the dinner, one hundred and thirty-five copies of Mr. Yates's sermon were subscribed for, and the company separated at an early hour, every individual appearing to be impressed with the desire of supporting, to the utmost of his power, the objects of the institution.

In contemplating the effects already produced by this institution, we cannot but hope that by the distribution of the numerous tracts it has been the means of circulating, much information has been diffused, and much prejudice removed. It is upon the diffusion of works containing a calm, dispassionate and popular exhibition of our principles, that we must chiefly depend for their more general establishment. We hope, also, the institution has been the cause, in many places, of exciting a considerable degree of attention to the great doctrines it is labouring to promote, and of producing a much greater union than ever before existed among the friends to the pure and benevolent principles of Unitarianism in Scotland. Union is strength. Adopting the same views of the character and government of the Deity, of the proper object of religious worship, and of the ultimate destiny of man, let every lesser difference be forgotten; let it be the study of every individual to contribute what he can, at all times, and by all just means, towards the promotion of our common faith. If this be our study and aim, neither the calumnies of the bigoted and unprincipled, nor the well-meant opposition of the conscientious, will prevent the progress of the truth. With union among each other, with benevolence to our fellow-creatures in our hearts, with prudence for our guide, and research and scripture for our support, we cannot fail of ultimate success. Happy are the people who are in such a case—Happy are the people whose God is Jehovah.

G. H.

Manchester College, York.

A collection has been made at Mill-Hill Chapel, Leeds, for the benefit of this Institution, after a sermon preached by the Rev. Thos. Jervis, the amount of which was - - - - - 15 1 7

A benefaction has been received from Mrs. Meyer, of Enfield, amount - - - 10 0 0

£25 1 7

Geo. Wm. Wood, Treasurer.

Manchester, June 17, 1815.

NOTICES.

Manchester College, York.

The twenty-ninth Annual Meeting of the Trustees of this Institution will be held at Cross-Street Chapel Rooms, in Manchester, on Friday, the 4th of August, and the Anniversary Dinner will be on the same day, at the Spread Eagle Tavern, in Manchester.

Manchester, June 11, 1815.

Mrs. Cappe has printed another volume of the Discourses of the late reverend, learned and eloquent Newcome Cappe, chiefly on Practical Subjects. The work will be ready for delivery in the beginning of the present month. Mr. Cappe's Discourses on Devotional Subjects have been long out of print. We should be happy to announce a new edition of them.

Dr. Toulmin is preparing a second volume of the History of the State of Protestant Dissenters in England, on the plan of the First. This volume will embrace the period from the Accession of Queen Anne to the Death of George II. The author invites communications, remarks, hints and references. Persons willing to become subscribers are requested to send their names without delay to the author, or to the Rev. J. H. Bransby, Dudley, or to the Rev. R. Aspland, Hackney.

In the press, and soon to be published, by Messrs. Baldwin, Cradock and Joy, Paternoster Row, (in a small pocket volume, price not exceeding two shillings) "Lord's-Day Morning Meditations," by Josiah Townsend. This little book, if it meet with acceptance, will be followed by "Meditations for every Day in the Year, on different texts selected and arranged so as to comprise "a system of religious truth and duty."

Mr. Townsend has it in contemplation to draw up (if it may be admitted into the

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Monthly Repository) a History of the Seminary for the education of young persons for the ministry, first established by the late Rev. Dr. Doddridge, to be continued to the present time. With this view he earnestly solicits intelligence from every quarter; particularly from and of the past and present trustees of Mr. Coward's fund, from the venerable Mr. Tayler, of Carter-lane; Dr. Rees, of London; Mr. Halliday (formerly classical tutor at Daventry); Mr. Hunter, of Bath; Mr. Bing, of Tamworth; Mr. Tomalin, of Bucklersbury; Mr. Belsham, Mr. Carpenter, of Stourbridge; Mr. Toms, of Framlingham; Mr. Horsey, of Northampton; Dr. Warwick, of Rotherham; Dr. L. Carpenter, of Exeter; Mr. Blake, of Crewkern; the present Tutors, and any of the Students of the College as removed from Northampton, and from any other person who may be able to give him information as to the succession of Tutors and Students, distinguishing those who are dead, and noticing the present profession and situation of those of them who are living. The whole is intended to be drawn up agreeably to the excellent pattern set by V. F. in his very interesting "History of the Warrington Academy." Mr. T. will be thankful for every communication of this nature, and requests that such communications may be addressed to him (post-paid) at Yeovil, in Somersetshire, as soon as possible.

York West-Riding Dissenting Ministers' Meeting.

On Thursday the 8th instant, was held at Leeds a meeting of Dissenting Ministers, in the West-Riding of York. This meeting had, from various causes, been discontinued for some years. The most obvious cause of its interruption, will doubtless be found in the heavy losses the Association has suffered in its members, within the last few years. The Rev. Wm. Wood died April 1st, 1808, see M. Repos. for May, 1808, page 229, &c., and "Memoirs of the Life and Writings of the late Rev. W. Wood, F. L. S.; with an Address delivered at his interment, and a Sermon, on occasion of his death, by Charles Wellbeloved, 1809." The Rev. John Deane, of Bradford, died in December, 1813, at his son's (Rev. Arthur Dean,) house at Stand. The Rev. Joseph Dawson, formerly of Idle, died at Royds-Hall, December 11th, 1813. See a tribute to his memory by the Rev. T. Jervis, of Leeds, (a member of this Association,) published at Leeds, 8vo. The Rev. Josiah Marshall, of Lidget, near Huddersfield, died February 17th, 1814. See a memoir of him in M. Repos. for April, 1814, page, 245, &c. drawn up by his successor, at Lidget, the Rev. J. Donoghue, and by his friend the Rev. J. Townsend, of Elland. The Rev. John Williams removed from Halifax to Mansfield, in April, 1811. The Rev. Josiah Townsend resigned the Pastoral charge at Elland, in June, 1814, and has lately removed to Yeovil, in Somersetshire.

The necessity and desirableness of reviving the Association, will be seen from the annexed statement of some of the Churches, the former Ministers of which were amongst the earliest and most active members of this Association. *Elland*, near Halifax, vacant by the resignation of the Rev. J. Townsend, has had no settled Minister for twelve months. The sentiments of the trustees and congregation are Unitarian. *Miæenden*, near Halifax, vacant by the recent death of Mr. Bates. (Mr. Bates also officiated as a local preacher with the Wesleyan Methodists.) The sentiments of the people are Baxterian. *Eastwood*, near Halifax. The Minister and people Calvinists. *Pudsey*, near Leeds, also lost to the Association. *Idle*, near Bradford, present Minister, Mr. Vint, who conducts an academy for the education of Ministers of the Independent connexion. *Morley*, near Leeds, vacant by the recent resignation of the Rev. W. Duncan, a Calvinist. The sentiments of the trustees and people are of a mixed kind.

It is gratifying to be able to announce the revival of the Association, under circumstances which give us good reason to hope that it will not again be interrupted; but will prove a bond of cordial union amongst its members; and a mean of zealous and effective co-operation amongst both Ministers and Laymen, for the advancement of pure and uncorrupted Christianity. The religious services of the day commenced at eleven o'clock, in the Rev. Joseph Bowden's Chapel, Call-Lane. The congregation was numerous and respectable. The Rev. Richard Astley, of Halifax, conducted the devotional part of the service; and the Rev. Charles Wellbeloved, of York, delivered a highly interesting discourse from Acts xiv. 17. As the preacher kindly consented to gratify the wish of his hearers that the ser-

mon might be published, it will be unnecessary to trespass upon your pages by a detailed account of its substance. After the Service the following Ministers and Friends dined together at the White Horse Inn.

Revs. Josiah Bowden, (in the chair,) Thomas Jervis and Thomas Langdon, of Leeds; Charles Wellbeloved and Wm. Turner, jun. of York; Thomas Johnstone, of Wakefield; Nathaniel Philipps, D. D. of Sheffield; H. H. Piper, of Norton, near Sheffield; Peter Wright, of Stannington; R. Astley, of Halifax; Jeremiah Donoughue, of Lidget; Robert Wallace, Wm. Poons and W. J. Bakewell, Divinity Students, from York; Messrs. W. Walker, Killingbeck; W. Walker, jun., George Walker, Thomas Biscoff, David Stansfield, T. Tottie, T. Stansfield, —— Darnton, —— Cadman, Josias Stansfield, —— Wainhouse, —— Lupton and Charles Wellbeloved, of Leeds; —— Watson and R. Scatchard, of Morley; —— Hudson, of Gildersome; Robert Bell, of Flocton; and John Thomson, M. D. of Halifax.

After dinner, the Rev. J. Bowden, (chairman,) reported and read letters which he had received (as Secretary to the Association for the last year,) from Wm. Smith, Esq. M. P. and from the Rev. C. Wyvill, in reply to the thanks voted on a former occasion to them for their great exertions in the cause of Religious Liberty. The following amongst other Resolutions were passed unanimously.

1st. That the next meeting of this Association be at Halifax, the precise day to be fixed by Mr. Astley. 2nd. That a society for the distribution of Religious Tracts be instituted in the following congregations:—York; Mill Hill and Call-lane, Leeds; the Bradford, Wakefield, Halifax, Lidget, Elland, and such other Protestant Dissenting congregations, as may be disposed to join this union. 3rd. That the Rev. H. Turner, of Bradford, be requested to draw up the rules for this society, and to submit a copy to the Minister of each congregation in the union, previously to their being adopted by a general meeting, of which due notice shall be given. 4th. That the cordial Thanks of this meeting be given to the Rev. R. Astley, for conducting the devotional services; and to the Rev. Charles Wellbeloved, for the Sermon preached this morning; and that the latter be requested to publish his sermon at the expense of the laymen present.

RICHARD ASTLEY.
(Secretary for the year.)

Halifax, June 22nd, 1815.

Rossendale Chapel.

Donations in aid of liquidating the debt (350l.) upon the Unitarian Chapel at New Church, Rossendale, Lancashire, (an account of which is given in the last number of the Monthly Repository, (page 313) will be received by—

The Rev. Robert Aspland, Hackney-Road; Rev. Richard Astley, Halifax; Rev. William Johns, Manchester; Mr. William Walker, Rochdale, and Dr. Thomson, Halifax.

	l.	*s.*	*d.*
Amount reported in Monthly Repository	8	4	0
The Rev. John Kentish, Birmingham	1	1	0
A Parcel of Tracts from the same			
From the Thursday Evening Meeting in Mr. Astley's Congregation, Halifax	2	0	0

On Sunday, June 11th, the Rev. John Grundy, of Manchester, visited and preached twice to the Unitarian Church in Rossendale. In the morning Mr. G. preached to a very attentive congregation of about 500, an admirable sermon on bigotry, from the text, *Stand off, I am holier than thou!* In the afternoon Mr. G. preached to a congregation of more than 600 hearers, a charity sermon for the Sunday School connected with the chapel, from the words: *Simon Peter, lovest thou me? Lord, thou knowest all things, thou knowest that I love thee?* FEED MY LAMBS. The collection amounted to nearly 14l., being more than double any preceding collection. There were several hearers and brethren present from Halifax, Rochdale, Haslingdon, Burnley, Padiham, and the neighbouring country.

N. N.

Report of the British and Foreign School Society to the General Meeting.

June 3d, 1815.

ON occasions of this nature it is exceedingly gratifying to be able to report the increasing repu-

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tation and influence of the Institution; and your Committee trust, that when they have submitted to this General Meeting the progress of the Society during the last year, a conviction will universally prevail that the British and Foreign School Society is not inferior in utility, nor less deserving of public support, than any Institution which exists in the British Empire.

The Reports of the proceedings of Schools on the British System, in different parts of the kingdom, having been given in November last, the object of the present General Meeting is to receive a statement of the proceedings of the Institution, and an account of the receipts and disbursements during the past year, and to appoint new Officers for the ensuing year.

The events which have occurred during the past year have fully justified the propriety of having given to the Institution the title of British and Foreign School Society, since it at once designates the object of the Institution to be the promotion of education both at home and abroad.

The first favourable circumstance was the acquisition to the Society of the services of the Rev. Dr. Schwabe, Minister of the German Chapel in Goodman's-fields, who kindly undertook the important office of Foreign Secretary. In a journey which Dr. Schwabe took to the Continent, last summer, he found frequent opportunities to spread a knowledge of the Institution in different parts of Germany; and since his return to England he has commenced a correspondence with the celebrated Pestallozzi, at Yoerdun, in Switzerland, with a view to invite his co-operation in the success of this Society, and to ascertain what parts of his excellent system of instruction may be engrafted upon the British system. The Doctor has also corresponded with public-spirited individuals at Coblentz, Elberfeld, Potsdam and Konigsberg, concerning the introduction of the British System, and with Count de Laysterie, at Paris.

The Rev. Mr. Collman, of whom mention was made in the Report of November, having obtained a thorough knowledge of the British System of Education, has returned to Germany, intending to take the advantage of any favourable opportunity of introducing it into the schools of his native country.

The affairs of the Congress having detained the Emperor of Russia at Vienna, the measures which the Committee have every reason to believe his Imperial Majesty is disposed to adopt, for the introduction of the system into his vast empire, have been unavoidably suspended; but the Committee have received the gratifying intelligence, that the Minister of the Interior had written to the Emperor at Vienna, informing him, that after his return to Petersburgh, he would have the honour of laying Dr. Hamel's account of the New System before his Majesty.

During the late interval of peace, every suitable opportunity has been taken to disseminate a knowledge of this Society in France. Several gentlemen, who were friends to the Institution, undertook, in travelling through that country, to put the Reports and other publications of the Society into the hands of benevolent and influential persons. Thus information relative to the object of the Society, and the facilities of the system of education, were diffused through France, Flanders, Holland and Germany. The gentlemen who have in this way particularly promoted the objects of the Society are—Francis Horner, Esq. M. P. one of the Vice-Presidents; Mr. Leonard Horner; Mr. John Murray, of Edinburgh; and Mr. Rae Wilson, of Glasgow.

Complete sets of the lessons were presented to those foreigners, who, on visiting the Institution, were found to enter with eagerness into the merits of the plan of instruction, that they might be able to communicate abroad the most accurate account of the method whereby so great advantages may be attained. Amongst those were—the Abbé Gualtier, and the Cou n de L'Abord.

The publications of the Society have also been sent to the Minister of the Interior in Russia; the Abbé Montesquiou, Minister of the Interior in France; Professor Pictet, at Geneva; Mr. Pestallozzi, in Switzerland: and the Rev. Mr. Ledaboer, at Rotterdam.

At the half-yearly meeting, in November last, the Society was informed of the steps which had been taken to prepare qualified teachers to organize schools in France. It will be re-

collected, that several gentlemen from that country were present on that occasion, and took part in the business of the day. One of those gentlemen, the Count de L'Abord, was so much interested, that he instantly commenced writing a work upon the subject, which was first printed in London, and afterwards reprinted in Paris. The book was dedicated to his Royal Highness the Duke of Kent.

The Abbè Gualtier, who visited the Institution during the winter, expressed his great admiration at the order maintained among the children, the quickness with which they acquired their instruction, and the great economy in the expenditure. This Ecclesiastic, on his return to Paris, became a zealous promoter of the British System. He hung up against the wall of his apartment the lessons used in the school, and invited parties of learned men, expressly, that he might explain to them the methods used in teaching the children.

Monsieur de Bassgus, who had been appointed by Louis XVIII. Administrator of the Colonies, made arrangements for the instruction of two young men, to be qualified to form schools in the Isles of Bourbon and Martinique.

The Committee have received from Mr. Moran, who was mentioned in the last Report, very ample details of his proceedings in Paris. On his arrival he found the Duke de Rochefoucault Liancourt, and the Count de Laysterie, employed in preparing works for the press, in recommendation of the new system for the adoption of the French people.

This cause has received very important assistance from Mr. Benjamin Shaw, a Member of the Committee, who has resided in Paris with his family during several months. This gentleman, who, soon after his arrival in that city, became acquainted with the most zealous advocates of the system in France, has kindly communicated to the Committee from time to time, the most satisfactory details. Another Member of the Committee, Mr. K. Spencer, who visited France during the autumn, distributed the Reports of the Society to many distinguished persons, particularly to the Members of the Royal Family. He gave to the Duchess of Angouleme, who promised to present it to the King, a proof impression of the Viguette, representing our venerable and beloved Sovereign putting a bible into the hands of a poor boy, in memorial of his pious wish, that every poor child should be taught to read the Bible. He also presented the Reports of the Society to the Duke of Angouleme and the Duke de Berri.

Thus every thing was done in the power of the Committee, to prepare the Government and the people of France for the introduction of a system of instruction, which promised so many benefits to that great kingdom. At the juncture when the late change in the Government took place, the Count de Laysterie had a pamphlet in the press, on the New System of Education, which was intended more strongly to fix public attention to this important subject. The author of this work is one of the most distinguished Philanthropists in France, his whole life has been devoted to acts of public utility; the education of the people could not fail to excite his most ardent enthusiasm.

In the Appendix to this Report, some extracts will be given from his interesting work, which must be very gratifying to every friend to the improvement of our species.

Those gentlemen who had been so active to prepare the public mind in France, for the education of the poor, did not suffer their zeal to abate under the political changes which took place in that country, but, in the true spirit of philanthropy, which avails itself of every opportunity of doing good, and under every change of circumstances remains true to its cause, they prosecuted their exertions with unabated diligence, thereby removing, not only every cause of suspicion or jealously on the part of the existing Government, but likewise securing its encouragement, support and protection. For this new system of education a commission was appointed, consisting of the Count de Laysterie, the Count de L'Abord, the Abbé Gualtier, the Count Girando, the Count Empére and the Count de Galois, to assist the Minister in drawing up a report on the subject. In consequence of this, the Minister made his report, and a decree was issued, under date of April 27, 1815, which directs the establishment of a

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school in Paris, to serve as a model school, in which masters may be trained for the establishment of similar schools, throughout the departments.

Should this beneficent design be carried into full effect, it may justly be considered as one of the most remarkable events in the history of this Institution;—its objects, as regards France, is to provide instruction for TWO MILLIONS of poor children, who are growing up in ignorance, and progressively we may expect the establishment of similar schools in many other parts of the Continent of Europe.

On receipt of this information, Mr. Marten, from Bourdeaux, who had been under the patronage of the Society for several months, and had become well acquainted with the system, took his departure from Paris.

The Committee desire to bear public testimony to the good conduct and close attention of Mr. Marten, to the object of his visit to this country. He having composed a spelling-book, and reading-lessons in the French language, translated the lessons of arithmetic, &c., and prepared a regular and well-digested plan, to put the system into practice, as speedily as all the first arrangements can be made.

The Committee have also the pleasure to announce, that they have extended the patronage of the society to another young man from the south of France, the son of the respectable Dr. Frossard, Dean of Faculty, at the Protestant University at Montauban.

The object of Mr. Frossard is to establish schools upon the British System, at Montaban, Toulouse, Nismes, Montpelier, and Marseilles, in which populous cities the lower class of the people are almost entirely without the means of procuring instruction for their children.

By a letter to his Royal Highness the Duke of Kent, from the Count de L'Abord, we have the pleasing intelligence that already three schools have been instituted in Paris. One, under the patronage and at the expense of the government, a second, under the direction of l'Administration des Hospices, and at the charge of the city of Paris, and the third, by a Society suppofted by voluntary subscriptions, to which the Count de L'abord is Secretary. To this Institution the Society of Encouragement voted 1,200 francs, and all the principal people in France are hoped to be contributors.

On the arrival of Mr. Marten in Paris, he was introduced to the Members of the Commission who received him with much kindness.

A Meeting was held on the 16th of May, at the house of the minister who presided at the sitting, and after a long discussion, the following Resolutions were agreed to :—

1st. That a School should be formed in Paris, upon the principles of the new plan of education by Mr. Lancaster.

2d. That a building should be prepared for the said school.

3d. That twenty children should instantly be selected to learn the mechanism of the new system of education, to serve as monitors, when the school shall be opened to the public.

4th. That the children to be admitted into this school, shall amount to 500 or 600.

5th. That Mr. Marten, of Bourdeaux, shall be director of this school.

6th. That the name of these schools shall be elementary schools, according to the new system of education.

7th. That the lessons for reading, writing and arithmetic, shall be immediately prepared and printed.

8th. That Messrs. L'Abbé Gualtier and Laysterie, shall examine the spelling-book made by Mr. Marten.

9th. That Messrs. Laborde, Laysterie and d'Egerando, shall prepare the lessons for reading.

The Committee have also received into their establishment a young French lad, who is qualifying to act as a Monitor, and there is no doubt but he will be exceedingly useful in that essential department of school discipline.

The Committee have further the satisfaction to add, that very lately they have been applied to for information concerning the establishment of a school at Ghent.

The Committee cannot but congratulate the Society on the details which are now presented to them, and notwithstanding the political horizon is once more obscured, they trust that much is in progress for the welfare of the rising generation, and that by the next Anniversary Meeting, they will again be able to present details of a most consoling nature.

They are happy on the present occasion to inform the Meeting, that already a school has been established at Luneret, in France, under the direction of the Rev. M. Cadoret, a Protestant Minister, in which a number of Catholic and Protestant children receive instruction.

This feature of the British System in making the schools accessible to children of every religious denomination, received the universal approbation of all foreigners who visited the School of the Institution, and it is upon this plan that the Commission at Paris are now proceeding.

ASIA.

In addition to the means for diffusing knowledge in India, which the School at Calcutta affords, of which mention has formerly been made, the Committee have the pleasure to state that a new establishment has originated from his Royal Highness the Duke of Kent.

The Second Battalion of the Royal Scots (the Duke of Kent's regiment,) having been ordered to Hydrabad, where it will probably remain for several years, his Royal Highness gave directions for the establishment of a regimental school, under Sergeant Mullens, who had been instructed at the Royal Free School. In giving this order, his Royal Highness expressed his hope that this regimental school would be the sure means of fixing for ever the principles of the British and Foreign School Society in India, upon a basis which nothing can hereafter destroy.

The Committee, anxious to co-operate with his Royal Highness in this important design, voted the necessary requisites for the outfit of this school, in lessons, slates, &c. for 200 boys, for which, at the instance of Sir John Jackson, the Directors of the India Company granted free tonnage.

Desirous that no opportunity should be lost to extend the facilities of the system, your Committee applied, by their Foreign Secretary, to the Dutch Ambassador, for the purpose of interesting his Excellency on behalf of the schools at Amboyna, which are supported by the government, that they may be organized upon the British System, and thereby be made applicable to a larger number of children.

AFRICA

Since the departure of the African lads for Sierra Leone, under the care of Mr. and Mrs. Sutherland, the African Institution have placed on the establishment, to be instructed and qualified as teachers, three African youths, and another has been sent at the charge of Col. Maxwell, the Governor of the Colony.

An application having been made to the Committee by the Rev. Mr. Latrobe, on behalf of a Hottentot school belonging to the Moravian Mission, at Guadenthall, about 170 miles from the Cape of Good Hope, in which about 250 Hottentot children have been taught to read, write and cipher, the Committee voted a supply of lessons, slates, and all school requisites, for a school of 300 children.

The letter of Mr. Latrobe, containing much interesting information, is inserted in the Appendix.

AMERICA.

The rapidity with which schools upon the British System have been established in the New World, almost exceeds belief. Scarcely three years have elapsed since the first genuine school of this description was established by Robert Ould, in George Town. This young man states, that independent of his own school, in which, since his arrival, upwards of 2000 children have reaped the benefit of instruction, teachers have been qualified, and schools opened in nearly all of the principal towns in the United States.

Accounts have been received of the arrival of the Rev. Mr. Osgood and Robert Johnstone, sent out by this Institution, at Quebec, where they had commenced their operations by establishing a school.

A letter from the Secretary of the Society was forwarded by the Duke of Kent to Sir G. Prevost and Sir J. Sherbrooke, requesting their patronage and support to the object of Mr. Osgood's mission.

At the same time was sent a supply of lessons and requisites for the school belonging to the Royal Acadian Institution at Halifax, under the superintendance of Mr. Bromley.

A letter was lately received from Sir J. Sherbrooke, Governor of Nova Scotia, dated Halifax, February 4, acknowledging the receipt of the Secretary's letter of the 3d of September, accompanying the lessons, &c. trans-

mitted by the Committee for the use of the Royal Acadian School Establishment, in which school there are nearly six hundred children of both sexes, and of various religious denominations; of these children sixty-four are black, and several orphans. Sir John acknowledges in the warmest manner the advantages of the co-operation of his Royal Highness the Duke of Kent; and adds, that if the Rev. Mr. Osgood should be induced to visit the province in which he presides, that he shall be happy to afford him every encouragement and protection.

The account of this establishment at Halifax by Mr. Bromley, is inserted in the Appendix; it will be read with peculiar pleasure.

A gentleman of the name of Phillips, who had been very active in establishing a school at Antigua, having perfected himself in the system of the Royal Free School, the Committee voted him a supply of lessons, &c. for a school in that island.

Also, it having been reported to the Committee that a school established at Sydney, in New South Wales, was in great danger of declining on account of a want of slates in the colony, they voted a supply of lessons, slates, and requisites, for a school of 200 children.

Having taken a survey of the proceedings of the Society in foreign parts, before your attention is directed to the parent Institution, the Committee beg leave to suggest a measure, which appears to them of considerable importance; viz. that the society should associate with itself such persons residing in foreign parts, as may distinguish themselves in promoting general education, and whose correspondence would be beneficial to the great cause: with this view they prepared a resolution, which will be submitted to your consideration, for instituting a class of honorary corresponding members.

[*To be continued.*]

MONTHLY RETROSPECT OF PUBLIC AFFAIRS;

OR,

The Christian's Survey of the Political World.

THE dreadful conflict has begun. The French were the assailants, and having been foiled in their attempt must expect a similar irruption of the allies into their own territories. The Emperor left his capital, and having previously prepared his forces, began the campaign by attacking the Prussians on the Sambre near Charleroi, drove in their posts, and took this town. Some severe fighting ensued, which compelled the Prussians to retreat to Wavre; and the English in consequence, who had very bravely defended their posts to Waterloo. Buonaparte advanced with his whole army to the spot, where a dreadful battle was fought on the 18th of June, which ended by a general charge being made by Duke Wellington, and overthrowing every thing before it; and the French completely beaten fled in every direction. The English wearied by the exertions of the day, and this last effort, could not pursue far, but left this task to the Prussians, who had not been so busily engaged, and the consequence was, that they added fifty pieces of cannon to the two hundred taken by the Duke, besides a great number of prisoners. The battles were all sanguinary, as both sides fought with great determination and exasperation; and it is supposed that the loss of the French amounted to upwards of thirty thousand men. The loss on the side of the allies was also great, but this day confirmed the opinion of the decided superiority of the English over the French, when the battle depends on personal bravery and vigour.

We are now writing in the uncertainty of the impression, that has been made in France by so decisive a victory. Where Buonaparte is, is unknown, nor where, nor to what amount his scattered troops are collected. The allies will leave him little breathing time, and the Duke was preparing to march from his head-quarters at Nivelles into France. The French have taught the world to pay little regard to fortified towns, and indeed there is force sufficient to leave ample watch upon them. We may expect, therefore, that the next battle will be fought upon French ground, and probably at

no great distance from Paris. Buonaparte is retreating upon his own resources, and the allied armies will proceed with due caution against him. Having been foiled in his attempt on the low countries, he must now defend his own territories, and if he could not gain his point against a third, we may say only of the allied powers, what is he to do when the Russians and Austrians enter France with their great masses, and Spain and Italy send in their detachments to ravage the southern departments?

To add to the desperate state of affairs, it appears certain that a very large body of discontents is accumulated within his kingdom. It is not merely in the Vendée of the adjacent departments, but it extends throughout the south of France; and Bordeaux and Marseilles are combined together by a strong intervening body, which will be ready to rise as soon as sufficient force appears to second their efforts. On the army itself complete reliance cannot be placed; for Buonaparte confesses himself that a general and several officers left him to go to Ghent, the residence of the exiled sovereign. Such is his wretched condition, that it appears almost morally impossible, that he should extricate himself, and Paris will be again at the mercy of foreign powers.

The French nation torn to pieces by foreign war and domestic confusion, presents an awful picture to the world. On Buonaparte resuming his abdicated power, he found that his throne was fixed upon a very different basis from that on which he had left. It required not only the army to defend it, but the co-operation of the people to support it. Absolute power was for the present not to be thought of, and he must submit to the restraints of a representative government. Preparatory to the meeting of his parliament he had, in imitation of those assemblies of the people which were holden by our remote ancestors at Easter, a grand convention termed the Champ du Mai. Hither were convoked the representatives of departments and communes in vast numbers, and they were addressed by the Emperor with all that stage effect, for which the French nation is so distinguished.

In this assembly it was declared, that the French had agreed to the constitution proposed to them by Buonaparte, had re-elected him Emperor, and abjured for ever the house of Bourbon. The chief points in the constitution were the appointment of two chambers to unite with the Emperor in the framing of laws—the liberty of debate—the liberty of the press—the freedom of religious worship—and security of person and property. All these things have been so often repeated, that they cease to have an interest or to create a great impression on the public. It has been seen how ready to promise all parties are before power is exposed in their hands, how ready to break their promises when that power is consolidated. Buonaparte addressed the meeting from two thrones, the one where he stood as the civil sovereign and as the head of the people, at the other he was the general and took the oaths of fealty of his surrounding army. The acclamations of that day might give him strong confidence in his party, but many districts were not represented, and the voice of the nation could not be collected from votes, delivered in such a state of confusion. However, there cannot be a doubt, that what with the army and the great body of people interested in the exclusion of the Bourbons, his party must be very strong, and capable of making desperate efforts in its defence. They have thrown down the gauntlets, and if the exiled sovereign should be brought back again to Paris, his opponents cannot expect so much mildness as they experienced in his previous reign.

It is supposed, that that party which went under the name of the Jacobins, has at present the ascendancy, and they are determined to make France a limited monarchy. They have given up the idea of a republic as impracticable, and Buonaparte it is supposed entered into a compromise with them to govern according to law, in which the consent of the representatives was indispensable. The experiment is on its trial, but is not likely to be of any duration. The chambers have met, have been addressed by the sovereign, and returned spirited replies. They have had some debates also, in which a freedom of opinion has been displayed unknown under the former regime of Buonaparte: but it is of little consequence now to attend to their discus-

sions, as they must evidently give up every thing to the chief point, the defence of their country. This general has to communicate to them that fortune in which he so much trusted has forsaken his standard, and it will be soon seen whether they possess the energy by which France once became so great a terror to its enemies. This spirit must rise almost to desperation, or they will be compelled to surrender on any terms to the allied sovereigns.

In the mean time Louis preserves his state at Ghent, and issues his royal mandates to a disobedient people. He is surrounded by the remains of his ancient noblesse, and a considerable number of the military, and he will be prepared to enter France with a sufficient cortège, as soon as the Duke of Wellington has prepared the way for his re-assumption of the throne.

Indeed, since we commenced the above, the reports are, that he has quitted Ghent for France, where Lisle has declared for him, that Buonaparte is at Paris, and given a more calamitous account of the battle of the 18th, than his adversaries had published—that he had in fact abdicated the throne, and the Representatives were employed in considering the means of defending the country. If this is the case, the allied sovereigns will be put to a difficult test. If Buonaparte is no longer acknowledged by the French, and he quits the throne, the cause of the war is at an end; for it arose on his assumption of power, and was its, at least, avowed cause. Will they allow the French the right of framing their own government in what manner they please, or will they insist on the restoration of the Bourbons? France again conquered, may feel most severely, but we doubt much whether peace can be restored to Europe by the means suggested by the worldly politicians, whether by portioning France, according to the Jacobinical experiment in Poland, or by forcing a government in direct opposition to the wishes of the majority of the nation. France seems to be placed in such a situation in Europe, that whatever the allied sovereigns may do at present, their jarring interests will in a very few years overthrow.

This great event absorbs all minor considerations. The conquest of another kingdom is scarcely thought of. Our last left Murat fleeing from the Austrians, and the remainder of his story is given in few words. They marched directly to Naples, took the place without resistance—overthrew the existing government—established a provisionary one, till Ferdinand, who had been sent for, could arrive from Sicily, and again regulate the affairs of his restored kingdom. A proclamation has been issued by him, in which we were glad to see an amnesty proclaimed; and in fact so great have been the sins of all parties, that this word should be written in golden letters, in all the capitals of Europe. The residence of the French has been, we believe, of no disservice to Naples, and their government was far better than that which preceded them. Let us hope, that the Bourbon may have derived some good lesson from adversity; yet when we look to Spain, we cannot but entertain great apprehensions for the result, and in the general improvement of the times, it has been said of the Bourbons,

Ils n'ont rien appris, ils n'ont rien oublie.

The poor king of Saxony is returned to his capital, to reign over what the allied sovereigns have chosen to leave him of his former dominions. His proclamation on this subject expresses deeply his feelings, which cannot but be felt by his former subjects. Saxony was one of the best governed states of Germany, as Prussia one of the worst. The latter was completely military, and Berlin was notorious for being the head quarters of infidelity. How this will suit the Saxons, who were an industrious, commercial, moral and religious people, time will shew. The spirit of discontent, that manifested itself in the portion of their army, under the orders of Blucher, indicate a similar temper among the new subjects of Prussia, but the bayonet will repress their indignation. The late victory will settle at least for a time, the mutilation of Saxony, and the destinies of Venice, Genoa and the Netherlands. The worldly politician may remove as he pleases land-marks, but his designs are frequently frustrated from a quarter, where he least expected opposition.

The war between the United States of America and Algiers, has produced as yet no warlike results. A fleet has

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sailed from America, as has one from Algiers, and the issue of a rencounter may easily be conjectured. In South America confusion seems to reign, but without any symptoms of favour to the mother country. The black government of Hayti seems to be firmly established; and among the curiosities of the times may be noted a black *red book*, giving a full account of the imperial court and the officers of the executive government, written and published by blacks, with an account of their constitution, in which is one article, that might be transfered with advantage to the white code: namely, that no man should hold an employment under the civil government, unless he is married.

In the awful crisis in which we commit this to the press, let our earnest prayers be, that God would send that peace into our minds, which would prevent the world from being torn to pieces by the convulsions with which it has been so long agitated, and may his holy spirit, which cannot reside in corrupt and sanguinary breasts, be restored to the hearts of Europeans.

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CORRESPONDENCE.

In front of our next number, the middle of the present volume, will be given a *Portrait* of MICHAEL SERVETUS.

We have received various subscriptions for the Chapels at *Neath* and *Rossendale*, of which a statement will be given in the next number.

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THE
Monthly Repository,
&c.

No. CXV.] JULY, 1815. [Vol. X.

HISTORY AND BIOGRAPHY.

Professor Mylne's Account of the Proceedings against him, on the Charge of Sedition.

(From the Glasgow Chronicle, May 6, 1815.)

To the Editor of the Glasgow Chronicle.

SIR, *Glasgow, May* 5, 1815.

I beg leave, through your paper, to communicate to the public, a short statement of the various circumstances that have hitherto come to my knowledge in relation to an event, which, a few weeks ago, awakened, in this place, so much surprise: the precognition which was carried on by the law officers of the county into certain parts of my conduct as Chaplain to this University. There are many, I believe, who think that this communication has been too long withheld; that it ought to have been made while that extraordinary proceeding was yet recent; and before those sentiments, which were then so general and strong, of contempt for its obvious folly, and indignation against its apparent malignity, had suffered any abatement by the lapse of time and the occurrence of other interesting events. I am very sensible that in consequence of this delay, the appeal which I am going to make, will be heard with a less lively interest than it would have been, had it followed more closely upon the transactions to which it refers; but the delay has been unavoidable. The wrong done by the precognition, in the ignominy and injury which it inflicted or threatened, was a wrong committed not against me only, but against the respectable University to which I belong. I was sensible, therefore, that in seeking redress for that wrong it became me to consult the feelings and to be guided by the judgment of the other members of that body: I felt it incumbent on me to accommodate myself, at least in a certain degree, to the line of conduct which they should adopt, and, of course, to refrain from bringing forward such a view of the case as that which I am now to give, till I were first sure, that my doing so could not interfere with the prosecution and success of any other mode of proceeding which might be thought more suitable to the dignity of the University, or better calculated to maintain its reputation and interests.

It is but a very few days since a determination of the Faculty of the College has removed the restraint thus laid upon me, and left me full liberty of addressing myself through this channel to the public. Before the conclusion of my correspondence with you, I shall have an opportunity of stating and defending that determination; in the mean time I feel it my duty to say, that the apparent tardiness with which the Faculty have arrived at it, is not to be ascribed to any want of sensibility on their part, to the gross injury which they sustained in consequence both of the absurd and groundless charges that had been made against their chaplain, and of the inconsiderate manner in which the precognition into them was conducted. For by attending to the dates of the proceedings in the subsequent statement, it will be seen that the matter was, without delay, brought under the solemn discussion of the Members of the Faculty, that it excited in them a very general and lively sentiment of indignation, and that they then adopted, and have ever since steadily prosecuted the means by which they flattered themselves they might be able at once to vindicate my character, and to bring to light the unworthy author of those foul aspersions that had been thrown upon it.

It is chiefly from the Minutes ex-

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tracted from the records of the Faculty of the College, from the letters, and other authentic documents now to be exhibited, that the public are requested to form their opinion. A very short and simple narrative will be sufficient to exhibit the order and connection of the facts and circumstances to which these documents refer.

The first meeting of the Faculty upon this business was held on Monday the 3d of April, the earliest day after the precognition on which a meeting could have been conveniently held. I have much pleasure in remarking, that the interest which had been excited in my colleagues, by the extraordinary proceedings of the law officers, was evident in the unusually full attendance on that occasion; every member of the Faculty being present, except Professor Young, who had been unexpectedly called to Edinburgh. At that meeting, as the minutes bear, I represented to the Faculty, "that a precognition had been taken in the course of the preceding week, on some parts of my conduct as Chaplain, on Sunday the 26th of March, by the sheriff and procurator fiscal of Lanarkshire, and that, conceiving both my own character and that of the College, to be in danger of suffering in consequence of that proceeding, I now applied to the Faculty for their direction and assistance." I at the same time "exhibited to the meeting the *substance* of a declaration which I had emitted when examined by the Sheriff, which was ordered to be inserted into the record." The minute further states, that "the Faculty having deliberated on the matter, represented to them by Mr. Mylne, UNANIMOUSLY agreed to transmit a copy of the substance of Mr. Mylne's declaration to the Lord Advocate, accompanied by the following representation which they appointed the Principal to subscribe in their name."

With regard to the first of the papers, mentioned in this minute, and which is denominated the *substance* of my declaration, it is proper to mention, that in consequence of the refusal of the Sheriff to allow me a copy of the declaration I had dictated in answer to his interrogatories, and which I had authenticated by my signature, I thought it adviseable to draw up, from recollection, an account of every thing I had said upon my examination, as exactly the same with my declaration as my memory would enable me to make it: and this account, under the above denomination, the Faculty were pleased to admit into their records, as furnishing them with some satisfactory means of discovering from the style and train of the interrogations that had been put to me, what had been the nature of those offences with which I had been charged. I shall not, however, extract from the record this recollected account of my examination: the Lord Advocate has since supplied me with a copy of the declaration itself. This, which is the only part of the precognition which I have been allowed to see, has been since inserted in the Records of the Faculty. The following is its tenour:—

(Copy)

Declaration before Sheriff, 31st March, 1815.

Appeared Mr. James Mylne, Professor of Moral Philosophy in the University of Glasgow; who, being examined, declares that he is Chaplain of the said University; that he preached on Sunday, the 26th March current, in said Chapel; that he had heard that morning, and with very deep concern and grief, the unfortunate news of the day from France; that the psalm given out that day, and with which the service began, was the 107th—several verses at the beginning—being the psalm to which he had regularly come in the course of his official duty in the chapel; that in the concluding prayer, when speaking of public matters, the Declarant, impressed with deep regret at the dark and gloomy prospects to the nations of Europe, and reverence for that Being who can guide the furious passions of wicked men, can render them subservient to the gracious purposes of his government, and can overcome and restrain the excesses of such passions; that he prayed, that the governments of Europe, by the wisdom and justice of their administration, might every where engage the attachment and fidelity of their subjects; and that the subjects every where might distinguish themselves by the corresponding virtues of loyalty and patriotism: that we, in particular, in this country might be fully sensible of the value of our precious, civil and political privileges, and that they might be handed down inviolate to the latest posterity. That the service of that forenoon was concluded by singing a part of the 26th Scripture Translation; that he read the 5th, 6th, 7th, and 8th verses, of which he thinks the three last were sung by the congrega-

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tion. That he chose these verses, as peculiarly appropriate to the subject on which he had just lectured, which was the 11th chapter of the Acts, from the beginning to the 19th verse—the passage to which he had come in the course of his regular lecture through that book. In this passage, the apostle Peter states to the other apostles, his account of the first instance in which a heathen had been admitted by baptism into the Church of Christ, and whose admission had been sanctioned by his being made to share in the influences of the divine spirit. That considering this instance as the prelude of the full admission of all heathen nations, to the privileges and blessings of the gospel, he regarded the passage which was sung, and which is the versification of a prophecy, intimating that important and rejoicing event, as peculiarly suitable to the subject of the lecture, and in harmony with those pious sentiments which the contemplation of it ought to excite in every Christian congregation. That it was not without feelings of the deepest indignation, mingled with no small degree of contempt, that the Declarant heard yesterday from Mr. Andrew Alexander, that his choice of that passage on that occasion had been so perversely and absurdly misrepresented, as to be regarded as an application of language, referring to the Blessed Saviour of the world, to Buonaparte, whom he had long regarded with sentiments of the deepest abhorrence and detestation, not only as the disturber of the peace and happiness of nations, but as the greatest enemy to the civil and political liberties of mankind. That the Declarant considers the very suspicion of his being capable of such an abominable and blasphemous perversion of the solemn language of scripture, as an injury of a very deep nature: an injury committed not only against himself, as a minister of the gospel, but also against the University of which he is a member: whose character must severely suffer in the estimation of mankind, if it were possible to imagine that they employed as their chaplain, one who could be capable of such an unpardonable atrocity.

Interrogated, Declares that yesterday, about two o'clock, Mr. Alexander informed him, that he had that day been examined verbally as to what had taken place in the chapel on Sunday. That Mr. Alexander again called upon the Declarant in the evening, and informed him that he had received a message to attend and be again examined. Mr. Alexander appeared to be very uneasy on the subject. That the Declarant told him most certainly to go as he had been desired, and to answer all questions that might be put to him—and all this he declares to be truth.

(Signed) JAMES MYLNE.
R. HAMILTON.

The representation inserted in the above minute is as follows:

Glasgow College, 3d April, 1815.

MY LORD,

The Faculty of Glasgow College presume that your Lordship is not unacquainted with a precognition which was taken here last week, respecting the conduct of divine service in the College Chapel, on Sunday, the 26th March. From that transaction, it appears that Mr. Mylne, Professor of Moral Philosophy, who as College Chaplain officiated on that day, has been suspected, probably accused, of crimes of a very heinous nature; of Sedition, if not of High Treason; of a profane abuse of the most solemn duties of religion; of a blasphemous perversion of Holy Scripture; for that in his prayers, and particularly in the Psalms which he appointed to be sung, he expressed his exultation in the successful progress of Buonaparte to the French capital; an event the intelligence of which had reached Glasgow on the morning of that day; and that he had impiously applied to Buonaparte, language solely appropriated by revelation to the Saviour of the world.

The Faculty rejoice in the confident assurance, that these allegations are totally false and groundless; and so they are persuaded your lordship will find them to be from the declarations of those who have been examined. Yet still the facts that such suspicions had been entertained by the law officers of the country, that such accusations had been laid before them, and that certain measures had in consequence been taken, cannot fail to produce on the public mind, effects highly injurious not only to the individual immediately concerned, but to the interests also and reputation of a University which hitherto has held a respectable place in general estimation. What confidence can hereafter be placed in a body of men, who could not only employ as their chaplain a man capable of such atrocities, but who could permit that man to remain among them undisturbed, unchallenged, unnoticed, after the notorious and public commission of them for four full days, and until the chief magistrate of the county had come from a distance for their investigation?

The Faculty feel themselves called upon by the most imperious motives, by the consideration of every thing that they owe to their interest, to their reputation, to their usefulness, to search to the bottom this alarming matter. And surely they do not presume too far either on your lordship's connection with and friendship for the University, or on your well known zeal and integrity in the discharge of your official duties as his majesty's advocate; when they assure themselves that you will

readily afford them all official aids and facilities, in bringing to light the authors of such foul and dangerous aspersions, and in guarding themselves as far as possible from their probable and most injurious consequences.

And while the Faculty deeply feel the alarming nature of this charge, they regard themselves as warranted to complain of the manner in which the precognition respecting it has been conducted. As a matter of mere decorum it might have been expected, that the magistrate charged with an inquiry so serious and unprecedented, would have commenced his functions by waiting on the head of the University, explaining to him the nature of his unpleasant mission, and receiving his opinion as to the manner of fulfilling it with the least possible degree of publicity and scandal. Instead of which he made his first appearance in the courts of the College, attended by the Procurator Fiscal; questioned the College servants, and upon the information obtained from them proceeded to examine Professors, and others not professors; among whom were ladies, members or inmates of Professors' families. The matter of course speedily became the common topic of conversation in the city; and the Faculty were cruelly subjected to a variety of unpleasant comments, which a mode of procedure somewhat less summary would have enabled them to escape.

Thus exposed as the Faculty now are to public misrepresentation and obloquy, they are at the same time at a loss to know what they should do, to repair in some measure the injury they have already sustained, and to meet and repel the further injury they may be still exposed to. In the mean time, they beg leave to apply to your lordship for information on some points, about which, in consequence of the silence of the sheriff with respect to them, they remain wholly ignorant. They request to be informed of the real nature and extent of the charge against their chaplain, by which the highest interests of the University may be so deeply affected; they request to know, in so far as may be consistent with your lordship's official duty, upon what information or authority this charge and the consequent procedure have been rested; and they request, (if not improper) that Mr. Mylne should be furnished with copies of the declarations made by the persons examined in the precognition.

Having accidentally heard that the advocate was on that day at his place of residence, near Glasgow, but that he was very speedily to remove from it for London, the Faculty was extremely desirous that the above two papers should be submitted to his lordship's consideration before he should leave the country. They were accordingly transmitted to him by express, and the most satisfactory results were willingly anticipated. The substance of other declarations besides mine, had, by this time, become pretty well known in the College; and it was generally understood, that the whole precognition had not brought forward a single testimony that could furnish ground even for a plausible surmise, that the slightest crime or criminal intention was imputable to me; and, on the other hand, it was also understood, that the whole evidence tended to prove my perfect guiltlessness, and to show that the suspicions entertained against me had been founded on nothing but the most absurd and unnatural misrepresentations. The Faculty therefore conceiving that the precognition must have been by that time in the hands of his lordship, and that consequently the injury that had been done to me must have been as distinctly perceived and as indignantly felt by him, as it was by themselves, indulged the assurance that his reply to their communications would contain an impression of generous and unqualified satisfaction in the result of the inquiry, and a frank promise of all the assistance which his official duties would permit him to give them in their endeavours to detect the malignant informer. The letters, however, which we received from his lordship were far from insuring these apparently reasonable expectations. The first is dated from Killermont, 4th April.

Killermont, April 4th, 1818.

To the Rev. Principal Taylor.

Sir,

I am honoured with your letter of yesterday's date, signed in name and by appointment of the Faculty of Glasgow College, respecting a precognition stated to have been taken by the Sheriff of the county, within which the College is situated. That letter has been transmitted to me by Professor Mylne, along (almost) with a letter from him, and a statement by him, of the substance of a declaration as emitted by him when examined by the Sheriff of Lanarkshire.

No such precognition has been laid before me, but if such a precognition shall be laid before me as his Majesty's Advocate for Scotland, you and every member of your learned body may be assured, that I shall consider it with the greatest attention and deliberation. I need scarce add, that however great my attachment is, as

one of her sons to the University of Glasgow, I cannot deviate in the present instance from the established rules and usual practice in such cases. Of the mode of proceeding followed by the local magistrate, which is highly censured in your letter, I am also uninformed, but the presumption of law is, and I must so presume until the contrary shall be established, that he has acted regularly and properly in the performance of his duty respecting the strong charge made against him, serious not only to him, but to those by whom it is preferred. I shall only say, that the law is open to those who are injured by any magistrate, and that the law is likewise open to any magistrate who is calumniated for protection and redress, against those individuals by whom he is calumniated.

I came here last Saturday for the purpose of bringing my family to the country, and I return to Edinburgh to-morrow, on my way to London.

I have the honour, &c.

AR. COLQUHOUN.

The second is from Edinburgh, of the 5th April.

Edinburgh, 5th April, 1815.

SIR,

On my arrival here, I found lying for my perusal a precognition taken by the Sheriff of Lanarkshire, whom I have also seen, and from whom I have received information respecting his conduct in carrying on that investigation, which in the discharge of his official duty he made in his county last week.

Although I am just setting out for London I cannot leave Edinburgh (after the anxious letter which you and other members of the Faculty of Glasgow College did me the honour to address to me,) without informing them that they are under a mistake, both as to the subject matter of the precognition or investigation, and as to the manner in which it was conducted. The heinous charges which your letter supposes to have been preferred against Professor Mylne do not appear to have been made; and according to the account given by the Sheriff, (the accuracy of which I have no reason to doubt,) so far from his conduct having been wanting in respect for the University of Glasgow, in delicacy of procedure, or in attention to the feelings of others, his object and endeavour were to conduct matters with respect, with delicacy, and with the greatest possible attention to the feelings and convenience of those who were examined.

I have not to add more, but that I have the honour to be, Sir,

Yours, &c.

AR. COLQUHOUN.

To the Rev. the Principal of the College, Glasgow.

These letters being so far from answering the expectations which had been formed of his lordship's willingness, or power, to afford the redress that had been requested, I took the liberty of expressing to him my own feelings of disappointment and mortification in the following letter; written not only with that principal view, but partly also to correct the omission stated in the beginning of it: an omission which, to confess the truth, I was inclined to imagine might have contributed to produce that apparent indifference which his lordship had hitherto shewn to our wrongs, and our complaints; because it had certainly prevented him from knowing the warm and generous feelings with which the Faculty, in their unusually full meeting of the 3rd, had unanimously concurred in the representation, which on that occasion was approved of and adopted. When, I say, that the meeting unanimously concurred in the sentiments expressed in that representation, I scarcely think I diminish the force of that assertion, when I add what truth requires me to do, that at a subsequent meeting, one member "stated that the word *unanimously* respecting the agreement *to transmit* a copy of Mr. Mylne's declarations, &c. was incorrect in so far as he judged that measure unnecessary."

(COPY.)

Letter of Mr. Mylne to the Lord Advocate.

Glasgow College, 7th April, 1815.

MY LORD,

I regret much that one of the papers, with the transmission of which I was charged by the Faculty of this College, on the 3rd inst. has not been earlier sent to your lordship—the extract of the minute of their proceedings on that day. It was understood that you were to leave Kilkenmont next morning, and our natural wish to put you as soon as possible in possession of the most material of those documents, made me dispatch them without waiting for that extract, which I did not consider as very material, and which I could not obtain early enough to be sent that evening. Your lordship will now, however, be enabled to see from it the *unanimity* which has characterised the measures of my colleagues, in a matter which they justly regard, as likely to affect very seriously not only my character and interests, but those also of the University itself.

Your lordship's letters of the 4th and of the 5th inst. to the Principal, have been

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communicated to all the members of the Faculty, and a meeting will be held without delay, to take them under deliberation, and to consider what further measures may now be advisable. In the mean time considering how deeply both my feelings and my interests have been or may be affected, by the very rash proceedings that have already been adopted; your lordship cannot be surprised that I should express my regret and disappointment, to find that in neither of these letters, any encouragement is given me to expect a compliance with those requests which the Faculty have made to your lordship; namely, that so far as is consistent with your public duty, you would inform them of the nature and extent of the charge made against me, and of the authority on which that charge is rested, and that I should be furnished with a copy of the declarations made by myself, and others who were examined in the precognition.

Perhaps it may be your lordship's intention still to favour us with these communications, so important to the steps which the Faculty or myself may find it proper to take, in order to obviate the effects of those calumnies with which I have been loaded. This I am inclined to hope for from your saying in your last letter that "the heinous charges which your letter supposes to have been preferred against Mr. Mylne do not appear to have been made." At the same time, my Lord, I acknowledge I am at a loss to reconcile the proceedings that have already been instituted with the supposition that I have not been charged, at least, with sedition, and if with sedition, and *that* accompanied with the circumstances which the whole tendency of the examinations seems to infer, then it follows that I must also be chargeable with that impiety and profanity, the imputation of which has filled my colleagues and myself with so natural and just indignation.

I presume that in my short letter, accompanying the College papers, I expressed to your lordship my concurrence in the requests they made. If I have not, I beg leave now earnestly to state them to your lordship.

Anxiously hoping for your favourable answer, I have the honour to be, &c.

JAMES MYLNE.

To the Right Hon. Lord Advocate of Scotland, London.

The Advocate had by this time left Scotland, and on his way to London he wrote the following letter:—

Darlington, April 7th, 1815.

SIR,

Of the opinion which I have formed and shall commit to writing, respecting the precognition and proceedings referred to in my letter of the 5th from Edinburgh, (if the Faculty of Glasgow College wish me to do so) I shall cause a copy to be transmitted to them on hearing from you in London.

I have the honour, &c. &c.

(Signed) AR. COLQUHOUN.

The Revd. the Principal of the College of Glasgow.

On his arrival in London his lordship wrote me the following note:—

London, April 11th, 1815.

SIR,

I have received an extract of the minutes of the Faculty of Glasgow College, dated the 3rd April, inclosed in a letter from you of the 7th of this month. In answer to it, I beg leave to refer you to my letter of the 7th to the Principal of your University, as I only wait for his reply to cause a copy of my opinion to be transmitted, which will explain the nature of the investigation, and of the proceedings to which reference has been made, and will I trust free your mind from that anxiety which has been so much felt by you.

I have the honour to be, Sir,

Your most obedient servant,

AR. COLQUHOUN.

Professor Mylne, College, Glasgow.

On the 11th the Faculty met, and, as appears from the records, "further deliberated on the Advocate's letters; and he having, in his letter dated the 7th, offered to furnish the Faculty with a copy of his opinion on the precognition, which had been lately taken, if they should wish to see it; the Faculty, before proceeding further in the matter, agree to apply to his lordship for a copy of his opinion; and, at the same time, renew the requests which are contained in their first letter, as far as he shall think proper to answer them."

A copy of this minute was transmitted to the Advocate, from whom the Faculty on the 21st received the following opinion:

(COPY.)

London, 11th April, 1815.

I have considered with great attention a precognition lately taken by the Sheriff of Lanarkshire, and the proceedings connected therewith, in so far as I have received information concerning them, and as the case is of a peculiar nature, I conceive it to be my duty to give my opinion fully, and to cause a copy of it to be transmitted to the Faculty of Glasgow College.

A petition appears to have been presented by the Procurator Fiscal of the Sheriff Court of Lanarkshire, to the Sheriff of that county, stating, that he had

received information, that on Sunday the 26th March, Mr. James Mylne, Professor of Moral Philosophy in the University of Glasgow, and Chaplain thereof, did, in the course of divine service, introduce certain allusions relative to the very recent overthrow of the legitimate government of France, with which the government of this country is at present in a state of amity; and as the opinions and allusions which are said to have been so made, tend to create impressions upon the public, or individuals prejudical to the prosperity and interests of the government and inhabitants of this country, the petitioner has thought it his duty to make the present application for an inquiry into the circumstances above-mentioned, and therefore praying to grant warrant to cite and precognosce such witnesses as he may condescend on. The prayer of the petition was granted by the Sheriff, by a deliverance in the usual form, on the 30th of March, and on the 30th and 31st of that month several persons, who had attended divine service in the College Chapel on the 26th, were examined, besides Professor Mylne, who, as the Sheriff informed me, was examined in his own house, the place selected by himself, and was permitted to dictate his declaration. The other individuals were examined in places most suitable for their accommodation; no person was apprehended or brought into court by a summons given by officers of court; but in order to act in a respectful and delicate manner no publicity that could be avoided was given to the investigation. The precognition was afterwards laid before his Majesty's Advocate, who had previously received a communication from the Faculty of Glasgow College, which set forth that Professor Mylne had been suspected, probably accused, of the crime of sedition, if not of high treason, of a blasphemous perversion of Holy Scripture, and of having implicitly applied to Buonaparte, language solely appropriated by Revelation to the Saviour of the World. The representation of the Faculty also complained of the Sheriff, as having conducted his official proceedings in an indecorous and improper manner, and so as to give to them unnecessary publicity and scandal.

On considering the precognition and whole proceedings, I am of opinion that no crime has been committed by Professor Mylne, and that no criminal intention can justly be imputed to him, but while I am warranted by the circumstances appearing from the precognition, in exculpating that gentleman from crime or criminal intention, I feel it my duty to state, that I do not acquiesce in the censure which has been passed on the Sheriff of the county, who, in so far as I have had access to know, has discharged his duty to the public in a manner perfectly decorous and respectful, and with every attention to the feelings and convenience of those who were examined.

The incidents which occurred in the College Chapel on the 26th March, and which appear to have occasioned the petition and precognition, were certainly of an unfortunate nature, although originating in no improper motive. The account of them I take from Professor Mylne's declaration. On the morning of that Sunday before he went into Chapel, he had heard the news which had arrived from France, namely, the entry of Buonaparte into Paris, and the flight of the legitimate sovereign of that country from his capital; he alluded in his prayer, as appears, to those recent events, and in the course of that part of his prayer he prayed that the governments of Europe, by the wisdom and justice of their administration, might every where engage the attachment and fidelity of their subjects, and that the subjects every where might distinguish themselves by the corresponding virtues of loyalty and patriotism. Prior to the prayer the service began with some verses at the beginning of the 107th psalm, read to the congregation in the usual manner by the clergyman, which appear descriptive of satisfaction at the fate of those who had been in a desert place, and who had come from north, south, east, and west, and gone to a city to abide therein. The service was closed by Professor Mylne reading the 5th and other verses of the 26th scriptural translation, beginning with the words,

" Behold he comes, your Leader comes,
" With might and honour crown'd."

That there was no allusion meant by the assemblage of these incidental occurrences, to what had just passed in France, I am convinced, but the coincidence was unfortunate. There was no necessity for the 107th psalm being read or sung on that day, either by selecting it or by not passing over it, and I must here observe, with a reference to the communication from the Faculty of Glasgow College, that psalms, the words or impressions of which may be applied to events, which are the subject of national or public fasts, or thanksgivings, are occasionally given out to be sung in churches, by devout and pious clergymen, without any idea being entertained that there is a blasphemous perversion of them, although in their true scriptural sense they are applicable solely to very different events or persons.

The prayer not only in the above passage, but in the whole of it, in its general sentiments and in Mr. Mylne's view of it was free from blame; but with reference to the investigation which has taken place, the events at that moment fresh in the recollection of the audience cannot be forgotten. It had just been announced that

he mild Sovereign of France, who had distinguished his government by the wisdom and equity of his administration had been dethroned by that class of his subjects who had arms in their hands; and that the armed subjects of France had only exhibited attachment to Buonaparte, whom with professions of loyalty and patriotism they had again placed on that throne which Britain and her allies had compelled him to abandon. When I say that some of the expressions in the prayer were not happily chosen, I do not mean to impute blame, or evil intention to Professor Mylne. I see no ground to presume that his allusions in the pulpit to the political events of the day were culpable, or that he was aware they could be liable to misconception or misconstruction; and I am also satisfied, that his selection of the psalm and scriptural translation was no way connected with the recent intelligence from France. This testimony to the rectitude of Professor Mylne's conduct on the 26th March, I conceive it to be my duty to give plainly and decidedly, and I regret that the circumstances to which I have already alluded, proceeding I believe from accident merely, should have led to and rendered a precognition necessary. I shall only add, that had a different state of matters existed, I would not have shrunk from any responsibility on my part, and that the circumstance of a violation of law having been committed within the walls of a college, in a place of public worship where the young and inexperienced form part of the audience, would only have operated with me as an additional reason for making it the subject of criminal prosecution.

(Signed) AR. COLQUHOUN.

On the 22nd I transmitted to his lordship the following letter, with which I shall at present close my communications:

Glasgow College, 21st April, 1815.

To the Right Hon. Lord Advocate, &c. &c.

MY LORD,

Your Lordship's opinion on the late precognition here, has just been put into my hands, and I have perused it with deep and respectful attention.

It certainly gives me satisfaction to find, that after considering the evidence presented to your lordship, you fully acquit me of all crime or criminal intention in the matters to which the precognition refers. I may, however, be permitted to say, that the satisfaction which I feel is not that of relief from any anxiety about the result of the investigation into my conduct; as your lordship, in your letter of the 11th, seems to hint. I was too thoroughly convinced of the utter groundlessness of the charges against me, to entertain any apprehension that the inquiry would terminate otherwise, than in the disgrace of those by whom these charges had been preferred. And I must further say, that my satisfaction would have been more complete, if your lordship's impression of what you are pleased to call, the unfortunate nature of the incidents of the 26th March, had been somewhat different from that which your letter indicates. Even after carefully weighing your lordship's observations, intended to show that the interpretation put upon the psalms then sung, was not a very unnatural one, I cannot consider my choice of them as what can properly be called an *unfortunate incident*. For I think that I could not beforehand have imagined so absurd a misconstruction of them to be possible, without calculating upon a greater degree of perversity or malignity in my hearers, than ordinary hearers could be supposed to possess. It was indeed an unfortunate incident, that in the audience there happened to be one or two individuals, whose fancy enabled them to see certain imaginary coincidences, between the psalms of the day and the afflicting intelligence of the day—coincidences which had not entered into the mind of any other of the congregation; and which, it is imagined, will not appear very palpable, even after your lordship's exposition of the most offensive of the lines. The fact, I believe to be this, (and I am persuaded the precognition, if carefully and candidly examined, will show it to be the fact,) that one of these individuals, in a moment of thoughtless levity, and I am quite certain without the slightest feeling of evil intention towards me, had suggested to the other the idea of such a coincidence. The fancy thus taken up gradually swelled into magnitude by the gossip to which it gave rise; and at last, after a progress of how many steps I will not take upon me to determine, it came into the possession of some one, who, with incredible folly, if not with unpardonable malignity, took it upon him to convey it to the law officers of the country, with all the solemnity of a grave and serious charge against me.

Your lordship must have found from the *declarations*, that besides those to whom I refer, no others ever imagined improper allusions in my psalms or improper language in my prayers: and the Sheriff *could* have informed you, if he has not done it, that when four days after the 26th, on Thursday, the 30th of March, he intimated to my colleague, Dr. Meikleham, that I was charged with such a glaring impropriety, the intimation was received with an astonishment that plainly showed the information then given, of my misconduct, to be altogether new to him; and consequently shewed that the impression had never been taken up by the congregation, and had even been abandoned by

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the individuals who, for a moment, had made it the topic of a little idle conversation.

In reference to the communication from the Faculty your lordship observes, "that psalms applied to events which are the subjects of national fasts or thanksgivings, are sometimes given out by devout and pious clergymen, without any idea being entertained that there is a blasphemous perversion of them, though their scriptural applications be widely different." Certainly, my Lord, the practice you allude to is very common; and, when conducted with that delicacy which should be observed, but which is often miserably neglected, it is chargeable with no blame. Yet let me take the liberty of asking your lordship this serious question. If I had really applied or directed my hearers to apply, the solemn lines you have quoted, from the 26th scriptural translation—lines expressive of the spiritual triumphs of the Saviour—to Buonaparte, a man whose crimes against his own and other nations—against their peace, their prosperity, their freedom—have hitherto rendered him odious in the estimation of all who wish well to the human race; would you, my Lord, have thought me guiltless of the crime alluded to in the Faculty's representation, shocking as that crime is! Would you not have regarded me as chargeable with profane and blasphemous perversion of the sacred language of scripture? And, let me further ask, what was the whole bearing of the precognition? Was it not that *this* had been my guilt?

I have attended carefully to your lordship's observations on the expressions in my prayer; and I readily acknowledge, that if it had been my purpose to express those particular views, which seem alone to have presented themselves to your mind, in contemplating the appalling intelligence of that day the language would indeed have been most "*unhappily chosen*;" but the truth is, that these views of the event then announced, though doubtless very important and interesting, were not at that moment in my mind. I regarded it in its more obvious, and to our country, and to others, its most formidable aspects; I viewed it in its relation to their tranquillity, their happiness, their independence; I viewed it as threatening them with an immediate renewal of all the crimes and calamities that are attendant upon war, and from which they had been so recently delivered. In these views of that event it *then* appeared to me, and it *still* appears, that the best protection of the different States of Europe from the threatening evils, will be found in the wisdom and justice of rulers, and in the loyalty and patriotism of subjects; and, therefore, my prayer was, that all of them might seek and find their security in the cultivation of these reciprocal virtues and duties.

I trust that when (with the considerations which I have suggested before your mind) your lordship shall review your *opinion*, you will not only see additional reasons for not imputing to me blame, or evil intention, but also grounds for entertaining a more full and unqualified conviction of my guiltlessness than your lordship has yet expressed. In all events, I assure myself, that your lordship will be induced to give every possible aid and facility to myself and to the Faculty, in our endeavours to bring to the fullest light the author of the injurious calumnies that have been thus brought on myself and on the University; and therefore I beg leave to repeat to your lordship my own and the Faculty's request, that you would order to be communicated to me, the information on which I have been accused by the Procurator Fiscal in his petition to the Sheriff, "of having introduced into divine service, allusions tending to create impressions on the public, prejudicial to the prosperity and interests of the government and the country." I feel myself warranted to urge this request by many considerations:—

1st. The crime charged against me is not one of a concealed kind, but was said to have been committed in a place of public worship, and in the presence of a numerous congregation. The informer betrayed no confidence when he gave his information, and consequently cannot be subjected to odium on that account; nor indeed on any account, if he has not been guilty of giving *false information for malignant purposes;* and if he has been guilty of this, I am sure your lordship will regard it as important both to the cause of justice, and to the honour of his Majesty's government, and its officers, that he should be exposed.

2nd. It is surely fit that those who are wholly unconnected with this information, but who, from particular circumstances, may have incurred the suspicion of having given it, should be relieved from a suspicion so discreditable and degrading, by the discovery of the real author of the mischief. This is the more requisite, because the odium of which the unknown informer has become the object, is very strongly felt, both here and in many other parts of the kingdom.

3rd. Your compliance with this request is the more indispensible on this account, that public suspicion does really attach to one individual; and what is peculiarly unfortunate, that individual is a member of our University. Your lordship indeed says, that the Sheriff proceeded on a petition from the Procurator Fiscal. No doubt, my lord; this, which is the regular

and usual form of procedure, was followed in the present case; but the information on which the Procurator founded his petition he received from Edinburgh, and, as is generally believed, from the Sheriff himself; and that information it is also understood, had been originally communicated from this place, and on the very day after I was alleged to have committed the offences, on Monday, the 27th March, was in the possession of the Sheriff, or of your lordship, in such a shape as to render the attention of the law officers to it in their opinion altogether unavoidable. To the Procurator Fiscal, to the Sheriff, or to his Majesty's Advocate for Scotland, acting properly in their official character, no blame can possibly fall; but surely both censure and punishment are justly due to him, who endeavours to employ these respectable functionaries as the instruments of his unworthy designs, and the agents of mischief and injury to the guiltless.

I take the liberty of requesting also, that your lordship will have the goodness to order the declarations that were made by the persons examined, and the whole proceedings in the precognition, or copies of them, to be transmitted to me. From the tenor of your lordship's opinion, it appears manifestly that there is no intention of any further legal procedure on the part of the law officers. I cannot imagine, therefore, that there can be any impropriety in this request, your compliance with which, may be of essential consequence to the steps I may be advised to take for the vindication of my character with the public. I hope your lordship will be so good as to inform me by a very early opportunity, whether these requests are to be granted or refused, as the knowledge of this may be important for the direction of my future proceedings.

I have only to add, that in my own apprehension, and I believe in that of my colleagues, it still appears that the Sheriff might have conducted himself otherwise than he did; and that to have done so would have shewn a more becoming respect for the University, and might have prevented part at least, of those injuries to its reputation as well as to mine, which we consider as the consequences of his proceedings, and of which we complain. Had he previously taken, as a gentleman, that information which he urged as a magistrate, and which would certainly have been communicated to him, as fully in the one way as in the other, he would have seen, what I am sure he has since seen, that there was no manner of foundation for the calumny laid upon me, and consequently no occasion for the publicity and scandal of a precognition.

I enclose for your lordship an extract from the minutes of the Faculty of Glasgow College of the 19th inst.

I have the honour to be, &c.

JAMES MYLNE.

(To be concluded in our next.)

EXTRACTS FROM NEW PUBLICATIONS.

Charles James Fox.

FROM the speeches of this distinguished statesman and orator, the publication of which [6 vols. 8vo.] was announced in our last, (p 330,) we propose to extract a series of passages, illustrative of his mind and character, explanatory of the transactions of his day, and serviceable to the cause which lay so near his heart, the cause of truth and liberty. The speeches themselves are the history of Mr. Fox, and they constitute a better eulogium upon his public virtue than could be pronounced by any professional pleader, though versed in all the common-places of panegyric. In reading them we trace the course of a great man, placed at first by accident on the wrong side, but presently righting himself by the force of his own mind and heart, and having got into the path of truth and nature, feeling all his strength and going on with scarcely a deviation, animated by an ardour which no disappointments could cool, and strengthened by a resolution which no persecutions could break.

Our extracts will be in chronological order, and the date of the speeches from which they are taken will be specified. ED.]

1. *Motion (Sir Wm. Meredith's) for a Committee to consider of the Subscription to the Thirty-nine Articles.* (February 22, 1773.)

Mr. Fox said: I rejoice, Sir, to find that we are at last got into a debate from which I was afraid we were altogether departing. As the matter has been managed, the question before this House is simply, Whether it be at all expedient for the legislative power to interpose in an affair of this kind?—I was exceedingly young, Sir, when I went to the University; not, however, so young but that the

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matter of subscription struck me. At the age of twelve, youth, when matriculated are required to subscribe, 'Articuli fidei duntaxat,' but at sixteen they are to subscribe the oaths of allegiance and supremacy: now, Sir, whether it be supposed that their political creed is of more importance than their religious one, I will not take upon me to determine, but it should seem that the institution supposes them not capable of understanding the sublime mysteries of politics until sixteen, though at twelve it is apprehended that they can both understand, relish, and swallow down the sublimer mysteries of religion! As to the distinction which has been laid down by a right honourable gentleman who spoke some time since, that "it is only subscribing to what they are to be hereafter instructed in, and means no more than the repetition of a creed," Sir, this subscription as well as repetition is a solemn thing: it is a serious attestation of the truth of propositions, not a syllable of which, according to the right honourable gentleman's own confession, the youth who subscribes can understand. Why, therefore, attest the truth of what he is ignorant? Is not this to teach our youth to prevaricate? And will not a habit of prevarication lead to the destruction of all that prompt, ingenuous frankness, which ought to be the glory and the pride of youth?—This house, Sir, is accustomed to accept of the simple affirmation of witnesses; and is it not a dangerous doctrine to teach, that because an oath is not administered, a person may solemnly bear attestation to the truth of what may, for aught he can tell, be entirely false? I, Sir, can relish no such doctrine; I think it has a highly injurious tendency; and I should therefore wish that the speaker should leave the chair, in order that we may discuss the advantages which can redound to the state, as well as to individuals, from our youth being trained solemnly to attest and subscribe to the truth of a string of propositions, all of which they are as entirely ignorant of as they are of the face of the country said to be in the moon.

[On a division the numbers were, for the motion 67, against it 159.]

2. *Predilections of Kings.* (Oct. 31, 1776.)

Sir, it has been very well said, that the speech is an hypocritical one; and in truth, there is not a little hypocrisy in supposing, that a King—*I except his present Majesty, who really loves liberty*—but that a common king should be solicitous to establish any thing that depended on a popular assembly. Kings, Sir, govern by means of popular assemblies, only because they cannot do without them; to suppose a king fond of that mode of governing, is to suppose a chimera. It cannot exist. It is contrary to the nature of things; and it is hypocrisy to advance it.

3. *The virtue of Necessity.* (Dec. 15, 1779.)

The virtue of necessity, sure in its principle and irresistible in its operation, is an effectual reformer. It awakens late; but it calls up many other virtues to its aid; and their joint exertions will infallibly bear down the greatest force, and dissipate the strongest combination that corrupt men have ever formed or can ever form against them.

4. *Whose Child Corruption is?* (Feb. 8, 1780.)

I will put the controversy between ministry and the gentlemen on this side of the House, on the same issue on which the wisest of men, Solomon, rested the determination of the dispute between the two women, each of whom claimed the living child and disavowed the dead one. We say to ministry, 'You misapply the public money; may, you do worse; you misapply it to bad purposes': ministry say to us, 'You want our places;' and thus the charge of corruption is given and retorted. Come now, let us see whose child corruption is; Opposition are willing, are desirous, that it should be sacrificed; Ministry have often made similar professions; the time is come to prove the sincerity of both: see who will now acknowledge, see who will father this dear but denied child, Corruption!

5. *Repeal of the Bill for the Relief of Roman Catholics.* (June 20, 1780.)

Mr. Fox said that his objection to the house of Stuart, had he lived at the period of the Revolution, would have been not because that house had embraced popery, but because popery had embraced the house of Stuart; that the latter was supported in its attempts on the liberties of the nation, by popery in general. But now

there were no such dangers to be apprehended; the pretender was out of the question; besides, every Papist was obliged to abjure the Pope in temporals, before he could avail himself of indulgencies. He could not think the Popish religion incompatible with government, nor civil liberty; because in looking round the world, he saw that in Switzerland, where democracy reigned universally in the fullest manner, it flourished most in cantons professing that religion. He was a friend to universal toleration, and an enemy to that narrow way of thinking, that made men come to parliament not for the removal of some great grievances which they themselves felt, but to desire parliament to shackle and fetter their fellow-subjects. He wished to know the number and sort of names affixed to the petitions which desired persecution, and called upon the House for an exercise of its judgment merely, instead of desiring grievances of their own to be removed. He wished to know who the petitioners were. He observed that many signed their marks; and saw that men who could neither read nor write, found their blood fired that a Roman Catholic should read and write! *He confessed he had no predilection for the signatures of the clergy; for he was convinced that if at the period of the Reformation their opinions could have decided, we should have had no Reformation! It was not likely that men whose interests in general were against the reform, should have been eager to obtain it.* He went through a variety of reasons in favour of general toleration, and declared himself against the repeal of the bill, and *against every thing that had the least tendency to bridle and restrain liberty of conscience.*

6. *American War a Crusade.*

(June 12, 1781.)

The noble lord who spoke second had called the American war a holy war. The application of the word holy to the present war may have appeared new to every gentlemen present but myself. It is not new to me, and I will tell the house why it is not. I was ever in Paris just at the eve of this very war; and Dr. Franklin honoured me with his intimacy. I remember one day conversing with him on this subject, and predicting the fatal consequences, he compared the principle of the war and its probable effects to the ancient crusades. He foretold, that our best blood and our treasure would be squandered and thrown away to no manner of purpose; that like the holy war, while we carried ruin and destruction into America, we should impoverish and depopulate Britain; and while we went thither, under the pretence of conferring temporal, not ghostly benefits upon the vanquished, our concealed purpose was to destroy, enslave or oppress, as it promised best to answer our ends; while, like the pretended martyrs or zealots in ancient times, we concealed under this fair semblance, every vice and passion which constituted human depravity and human turpitude; avarice, revenge, ambition, and base as well as impotent resentment.

But if that was the opinion of your great philosopher in 1776, how much stronger would the comparison hold at present? Like the Crusaders in the holy war, who went to fight for the sepulchre of our Saviour and to possess Palestine, in order to have the honour of guarding the sepulchre, though the body had been translated to another place for many centuries; the present ministers, treading in the footsteps of those bloody and senseless zealots, still continued to contend for the possession of an empty sepulchre; they had relinquished taxation, they had given up legislation; they had even offered to pay the debts of the Americans; and instead of giving them laws, of receiving laws from them;* but yet this holy land was to be made the scene of a holy war; because at a former period they told parliament and the nation, that they would tax and make laws for America.

* Mr. Fox alluded to the offer made by the commissioners, to permit deputies from the provincial assemblies to sit and vote in the British House of Commons.

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MISCELLANEOUS COMMUNICATIONS.

Reflections on the Inspiration and Infallibility of the Scriptures.

Belfast,

SIR, *May* 31, 1815.

THE reasonableness of expecting that the Deity should make communications of his will to his intelligent offspring being once admitted, no impartial inquirer after truth can hesitate long in conceding to Christianity that pre-eminent title to be a revelation, which it claims. But many ages have elapsed since this revelation was made to mankind. Where are its records? What reasons have we for supposing that the doctrines which are now offered to our belief upon pain of perishing everlastingly, are the same with those important truths which in the apostolic age were emphatically denominated "The Gospel?" To an ingenuous mind, unacquainted with the mysterious dogmas which support the fabric of almost every system of religion, ancient or modern, this would be a most momentous and interesting question. But, thanks to the casuistic sagacity of the priests of other times, we have an answer ready prepared to our hands, which will fit every query that the penetrating ingenuity of the most inveterate sceptic, or cautious deliberation of the conscientious follower of reason could possibly suggest. An answer which, whether it issued from amidst the solemn oaks of a druidic grove, the infernal golgotha of a Mexican temple or Hindoo pagoda, or from the lips of the Arabian impostor; whether it fulminated in terrific accents from the walls of the Vatican, or more camly invites attention from a Reformed pulpit and press, interdicts controversy and annihilates doubt.

The assumed infallibility of the scriptures and of their own interpretation of them, to which I allude, form the basis of most men's creed. All orders of priests have been infallible in their day; but they have all had only an ephemeral reign. The ceaseless fluctuations of events, and the progressive advances of reason, have dethroned one dynasty of mental despots after another, and we now behold that colossus of infallibility, the Pope himself, shorn of most of his arrogant and impious pretensions, while his most faithful and devoted adherents seem disposed to resume that most imprescriptible of all human rights, the rights of private judgment. Glorious omen! That overwhelming tide, which has swept away the reason and conscience of numberless generations of our forefathers, begins to turn its course, and afford a prospect of the final prevalence of truth. Men begin to have a little less confidence in their own exclusive possession of wisdom, to feel that, after all the certainty which for centuries the world imagined they possessed of many speculative truths, we are but yet in the infancy of knowledge, that our faculties are imperfect, and that at best we are but short-sighted fallible mortals. Let us cherish this disposition and endeavour to spread its influence, though its humiliating tendency is not congenial to human feelings. Under its dominion we shall be less attached to the shackles of system, and more zealous in the service of truth; we shall find that all theories have had their errors, and that all human works are subject to decay. After exercising all those faculties of perception, reason and judgment, which are graciously planted within us, we shall see cause to lament our own imbecility and liability to error, and be disposed to exert a spirit of charity and forbearance towards the opinions of our brethren.

Let not the friend of reputed orthodoxy hastily imagine that I am aiming to overthrow that pillar of his hopes, the inspiration of the scriptures. That they were originally given by inspiration of God, I believe; my object is only to attack that vulgar prejudice which prevails concerning the supposed perfection of our sacred books. That freedom from error which, even admitting the plenary inspiration of the sacred penmen, could only attach to the autographic copy, is, for want of reflection, commonly ascribed to the individual copy of the version which may happen to be before the reader. And to such an excess of reverence has this idea been carried, in defiance of common sense and daily observation, that he who should have ventured to point out an apparent error either of the copyist, translator or typographer,

would have been looked upon as another sacrilegious Uzzah. This, it is true, like many other absurdities grown venerable by their antiquity, is not insensible to the effects of time, which by slow and imperceptible, but certain degrees, crumbles rocks into decay, and unveils the ebon face of falsehood. Men of learning and candour begin now generally to admit the possibility of possessing a sure ground of faith, without having recourse to that incommunicable attribute of divinity, infallibility, though but a short period has elapsed since the greatest critics asserted the immaculate purity of the Hebrew text of the Old Testament.

Soame Jenyns has very justly remarked that the Bible is not itself a revelation, but the history of a revelation; a distinction which, for want of adverting to, has occasioned many of the erroneous opinions and difficulties which have existed respecting the scriptures. It is a record of all those divine manifestations which have been granted to mankind throughout the various ages of the world, and therefore, though containing the precise words of the revelation itself, can properly be considered by us only as matter of history. That all those parts of scripture which purport to be a divine revelation were originally communicated by inspiration, can admit of no doubt, and as they were committed to writing by holy men, who were incontestibly under the influence of the divine spirit, their authority is as great as any writings transmitted by human agency can possibly be. Moses, David and the prophets, were so notoriously employed as messengers between God and man, that it cannot be conceived they were capable of being deceived themselves in matters of such paramount importance, much less can it be possible that men who were admitted to such an intimacy with the Most High, could deceive others. Neither can the books which are attributed to the sacred historians by the uninterrupted testimony of a long series of ages, be more disputed to be their own genuine compositions, than the reputed works of any historian or philosopher that the world ever produced.

The historical parts of the New Testament were drawn up by eye and ear witnesses of the facts which they relate, and consequently needed no other influence than what they appeared to possess in an eminent degree, namely, an impartial love of truth. That in their primary enunciation of the Christian doctrine, they were guided by supernatural impulse, when it was necessary, may readily be allowed, since their great Master promised that the spirit of truth should be communicated unto them for the purpose of guiding them into all truth, and from the miraculous powers which they exercised, it is evident they were the medium of divine agency. Thus, though we may consider the sacred volume as only an historical record of divine revelation compiled by human agents, yet those persons being the authorized and accredited messengers of the Deity, it is not reasonable to suppose that they would be able to transmit any thing to posterity as the word of God, but pure and uncontaminated truth.

In this, I presume, consists the inspiration of the scriptures, that they contain a collection of revelations, committed to writing by persons specially employed by God in originally communicating, orally, his messages to mankind. Afterwards they were entrusted to the guardianship of those who feared God in every succeeding age, from whom we have received them in a manner similar to that in which other ancient works have been preserved. If, in their transmission through the hands of countless generations, these precious memorials of the unchangeable beneficence and paternal superintendence of the Governor of the Universe, should not have contracted some portion of that error and imperfection which time has attached to all other literary relics of antiquity, it would have been a miracle of the most stupendous nature, which neither reason nor scripture authorizes us to expect.

To render our Bibles infallible, the exertion of a constant succession of miracles would have been necessary. Not only the original author, but every transcriber, every translator and every printer must have been equally the subject of complete inspiration. Let those who are conversant with the Oriental or the Greek tongues, and who know what essential mistakes may be caused by the omission of a

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point, the change of one particle for another, or a slight variation in the formation of a letter, say whether, without the constant interposition of a divine power, it was possible to expect perfect copies of a work which for many ages was preserved in manuscript alone. As for those who start at the idea of errors in our translation of the volume of truth, I beg leave to refer them to Locke's Chapter on the Imperfection of Words, when they must either admit that King James's translators were inspired, or that the text of their Bible is a fair subject for examination.

DANIEL HARWOOD.
Serjt. 45th Regt.

SIR, *June* 12, 1815.

IT appears to me, from numerous passages in the Old Testament, that the Jews very generally mistook the nature of those sacrifices, which in the law of Moses they were commanded to offer, and that the mistake into which they fell was very similar to the prevailing notions concerning the doctrine of the atonement among Christians. They supposed that the sacrifices which they offered were accepted with God as a valuable consideration—an equivalent for defective obedience or actual transgression, and consequently, that they made a sufficient atonement for their sins when they offered the sacrifices appointed by the law: and in this error of the Jews, probably, originated the modern doctrine of atonement. I infer that this error existed, from the marked and peculiar strain of the passages in which the sacred writers make the most solemn protests against the prevailing corruption. If the passages which I shall quote will warrant my assertion, we must allow that the sacred writers adopted the heretical side of the question against the general current of opinion, and that they probably obtained no great success against those who proudly exulted in their numbers and reputed orthodoxy.

But I will now proceed to produce the passages themselves, to which many more might be added.

Psalm li. 16, 17, "For thou desirest not sacrifice, else would I give it; thou delightest not in burnt-offering. The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise."

Isa. i. 11—20. "To what purpose is the multitude of your sacrifices unto me? saith the Lord: I am full of the burnt-offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he-goats. * * * Bring no more vain oblations: incense is an abomination unto me, the new moons and sabbaths, the calling of assemblies, I cannot away with: it is iniquity, even the solemn meeting. Your new moons and your appointed feasts my soul hateth: they are a trouble unto me; I am weary to bear them. * * * Wash you, make you clean; put away the evil of your doings from before mine eyes: cease to do evil, learn to do well; seek judgment; relieve the oppressed; judge the fatherless; plead for the widow. Come, now, let us reason together, saith the Lord: Though your sins be as scarlet, they shall be as white as snow; though they be red as crimson, they shall be as wool. If ye be willing and obedient, ye shall eat the good of the land: But if ye refuse and rebel, ye shall be devoured with the sword: For the mouth of the Lord hath spoken it."

Hos. vi. 6. "For I desired mercy and not sacrifice; and the knowledge of God more than burnt-offerings."

1 Sam. xv. 22. "And Samuel said, Hath the Lord as great delight in burnt-offerings and sacrifices, as in obeying the voice of the Lord. Behold, to obey is better than sacrifice, and to hear than the fat of rams."

Psa. l. 8. "I will not reprove thee for thy sacrifices, or thy burnt-offerings to have been continually before me."

Amos v. 21—24. "I hate, I despise your feast-days, and I will not smell in your solemn assemblies. Though ye offer me burnt-offerings, and your meat-offerings, I will not accept them; neither will I regard the peace-offerings of your fat beasts. Take thou away from me the noise of thy songs; for I will not hear the melody of thy viols. But let judgment run down as waters, and righteousness as a mighty stream."

Jer. vi. 20. "To what purpose cometh there to me incense from Sheba, and the sweet cane from a far

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country. Your burnt-offerings are not acceptable, nor your sacrifices sweet unto me."

Jer. vii. 21—23. "Thus saith the Lord of hosts, the God of Israel, Put your burnt offerings unto your sacrifices, and eat flesh." (*i. e.* Take both your sacrifices and offerings and eat them yourselves—I will not eat them.) "For I spake not unto your fathers, nor commanded them in the day that I brought them out of Egypt, concerning burnt-offerings and sacrifices: but this thing commanded I them, saying, Obey my voice, and I will be your God, and ye shall be my people; and walk ye in all the ways that I have commanded you, that it may be well unto you."

The evidence which these passages exhibit of the existence of an error among the Jews, similar to that of the modern doctrine of the atonement, affords, at the same time, a lamentable proof of the proneness of mankind to misapply the gracious dispensations of heaven.

The unqualified manner in which the writers both of the Old and New Testament speak concerning righteousness, *i. e.* moral goodness, affords the strongest proof that they knew nothing of the orthodox doctrine of the atonement.

The sacred writers do not represent the Jewish error concerning the atonement as a harmless doctrine. They plainly intimate, too, by exhorting to good works in opposition to their sacrifices and observances, that those ceremonious observances had supplanted good works. "I will have mercy and not sacrifice," plainly implies, "you offer sacrifice, but do not shew mercy." Nor can I doubt that the doctrine of the atonement, as believed in our days, has produced an abundant harvest of mischief. The consideration of this, however, would lead to a more protracted view of the subject than I intended; and I should be much gratified to see it treated by an abler hand.

It appears to me that there is naturally a proneness in every degenerated heart to receive the doctrine of the atonement. What a man does not feel inclined to do himself, he wishes to be done for him. External means of salvation, however absurd, appear to many, no doubt, much more practicable than self-government and virtuous exertions.

I am, Sir, your's, &c.

W. J.

Sir,

In reading the life of William Penn, lately published by Mr. Clarkson, it is impossible not to feel anxious respecting the fate of the virtuous jury who were insulted, abused and locked up for two days by the court, and finally committed to Newgate, because they persisted in acquitting William Penn and William Mead of an offence against the Conventicle Act, contrary to the wishes of the bench. Mr. Clarkson remarks, as to the poor jurymen, "I can no where learn what became of them, or how long they continued in prison."

The following quotation from Hargrave and Butler's Notes on Lord Coke, will shew that the jurymen owed their liberation to that palladium of British liberty, the Habeas Corpus Act, which, let us hope, no sham plot or pretended conspiracy, will ever again furnish a pretext for suspending.

"In the case of Penn and Meade, indicted in 1670, for unlawfully assembling the people and preaching to them, the jury gave a verdict against the direction of the court on a point of law, and for this were committed to prison, but on a habeas corpus being brought in the Court of Common Pleas, the committment was declared illegal. Lord Chief Justice Vaughan distinguished himself on this occasion by a most profound argument in favour of the rights of a jury.*"

Sir, *Essex-House, July* 1, 1815.

As the most trifling of all trifling employments, is wrangling about the meaning of words, which every one has a right to use in what sense he pleases, provided that he defines his terms and adheres to his definitions, I have nothing to add to what I advanced in my former letter (Vol. x. p. 278.) in defence of the sense in which I have used the term Unitarian.

I would only beg leave to correct

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* See Hargrave and Butler's edition of Coke on Littleton, page 155, note.

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an error in Mr. Frend's reply. I by no means intend to insinuate that I was embarrassed to understand *my own* meaning, but that I was at a loss to find out *his*. And as his present letter is to me still more incomprehensible than his former, that circumstance alone would be a sufficient inducement for declining to answer it, had I been otherwise inclined to do so.

The word Unitarian, whatever be its etymology, is used by good writers in very different senses. Dr. Lardner uses it in one sense, Dr. Price in another, Socinus in a third, and the Bishop of St. David's, who contends that the Church of England is Unitarian, in a fourth. I adopt Dr. Lardner's definition, because I think it best answers the end of language, which is to convey clear and distinct ideas. I could wish that others were of the same mind, and would use the word in the same definite and restricted sense, which I think would greatly contribute to diminish useless logomachy. But if others think fit to use the word in a more extensive sense, I pretend to no authority to require them to use the word in the same sense that I do. Far from it. In the name of common sense let us each define our terms and use our liberty. I may, perhaps, after all, be left in a snug and "inconsiderable minority," but deny me not the right of private judgment, and I am content.

At the same time I cannot help thinking that some inconvenience may arise from using the word Unitarian in what appears to me to be too lax and extensive a sense. I presume, for example, that the Unitarian Fund Society is composed of Arians and of believers in the proper humanity of Jesus Christ. This Society is formed for the express purpose of sending out missionaries and popular preachers to propagate the Unitarian doctrine. I will suppose that the Society may have commissioned some of its enlightened and eloquent members, such, for instance, as my worthy friends, Mr. Vidler or Mr. Wright, to break up the fallow ground, and to sow the seeds of truth and uncorrupted Christianity, where they were not known before. And I will further suppose that these able and unwearied labourers have, by their judicious exertions, succeeded in collecting a church consisting of members whom they have instructed in the important doctrine of the unity and unrivalled supremacy of God: that the Divine Being exists in one person only, that he is absolute in all his perfections, that he will not divide his honours either with a supposed created or uncreated logos, or with a holy or an evil spirit: that he is infinite in goodness, and extends his free unpurchased forgiveness to penitent offenders, not from a reference to any foreign consideration whatever, but for his own sake, and because he delighteth in mercy. Also, that Jesus Christ is a human being, the son of human parents, in all respects like unto his brethren, and distinguished from them in no other way than as being the greatest of all the prophets of God, the revealer of life and immortality, the first begotten from the dead.

After this new society has been thus ably taught and disciplined in Christian truth, their judicious instructors may possibly be sent to labour in another part of the vineyard, and other missionaries may be dispatched by the Society to build up the newly-established church. These may perhaps be Arians. They come to their destination, and they find the lately-gathered flock bewildered in what must necessarily appear to them to be gross if not dangerous errors. Our predecessors, they will say, were very good, zealous, well-meaning men, but they have sadly misled you from the truth of the gospel. God the Father is, indeed, one person only, and alone possessed of all possible perfections; but he has made or generated a son, to whom he has delegated power and authority to form, support and govern the whole created universe, or at least that system of which we are a part. But though this great Being is the Lord, our Maker, we are upon no account to worship and bow down before him, though he is our preserver and benefactor, though he is always present with us and doing us good, though he knows all we say and all we think, all we do and all we want, and is able to do more for us than we can ask or think; yet we are never to speak to him as we should do to an earthly friend, we are never to ask any thing of him, nor to

thank him for any thing we receive. Every act of prayer and praise is to be addressed to the Father only, otherwise we cease to be Unitarians.

You have also been told that Jesus Christ was a mere human being, the son of human parents, distinguished from other men only as he is the greatest of the prophets, and was raised from the dead: but nothing can be more erroneous than this doctrine. Jesus Christ was a man only in appearance: he was, in truth, the divine Logos, the Son of God, the Maker of heaven and earth, and of all their inhabitants, who vouchsafed to make a temporary residence in a human body, during which period his attributes were quiescent, and he submitted to all the innocent infirmities of human nature.

Nor was he born in a natural way like other men, but was conceived by the Holy Spirit in the womb of the Virgin Mary. And though God is infinitely merciful, yet his wisdom and rectoral justice would not suffer him to forgive sin without manifesting his displeasure against it, and for that reason he required and accepted the death of his only begotten son, as an expiatory sacrifice upon the cross. Moreover, there is a third glorious person, the Holy Spirit, the Lord and giver of life, the inspirer of prophets, the performer of miracles and the sanctifier of the heart. There is also an Evil Spirit, possessed of very great sagacity and power, who ranges the world at pleasure, for the express purpose of doing mischief to the bodies and souls of men.

This new doctrine would, I fear, go a great way towards unsettling the faith of the new converts, and might lead them to conclude that there is nothing certain in the Christian religion. And surely the same Society ought not to send forth missionaries of such opposite complexions. The same fountain cannot send forth sweet water and bitter.

I do not mention this, Mr. Editor, as an actual statement of the conduct of the Unitarian Fund Society, but as a case not unlikely to happen, where persons whose views are so widely dissonant, associate together under the same name, for the sake of propagating Christian truth. And in my estimation, it would be more expedient for them to separate, and each to defend, with zeal, tempered with charity, the system which is believed to be true.

It may perhaps be alleged that the points of difference between the Arian and what I call the proper Unitarian system are of little moment. But can this be true? Is it a matter of no consequence that the Maker and Governor of the world resigned his charge, shrouded his attribute, became an infant in the womb, exposed himself to all the frailties and infirmities of humanity, expired upon the cross as an expiation for human guilt, descended into the grave, rose again from the dead and returned to heaven in a human form? May all this be true, and plainly revealed by God to man, and may it nevertheless be of no consequence whether we believe it or not? Impossible! Arianism is a doctrine of unspeakable importance to be believed and taught, or Arianism cannot be true. There is no medium. Arianism and Unitarianism can no more unite than fire and water, than light and darkness, than Christ and Belial. I am, &c.

T. BELSHAM.

Islington, June 12, 1815.

SIR,

IN Mr. Aspland's, *Plea for Unitarian Dissenters*, he remarks that "a few, though I believe only a few, Unitarians have been kept out of *the Bible Society* by observing that its 'proceedings' did not agree with its principle, that of circulating the scriptures, the whole scriptures and nothing but the scriptures.' He then adds by way of illustration—"The Society professes to circulate the Bible 'without note or comment,' whereas *the authorized version*, which only they use (I speak of course of England) has a perpetual commentary in the form of Tables of Contents at the head of each chapter. These notes are it is feared mistaken by the common reader for a part of the scripture itself, and though not often directly systematic are yet sufficiently so to give a bias to the minds of such readers as are not guarded by previous knowledge." Now, Sir, it is a curious fact that the *orthodox* as well as the *heterodox* (I use these terms in the popular sense) have felt the force of this objection. For the pious and celebrated Puritan Divine,

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John Canne, who lived upwards of a century ago, and whose edition of the Bible, with marginal references, is still held in high and deserved repute, was reproached by a high churchman with indulging a similar aversion to these uninspired parts of the sacred writings. Dr. Grey, endeavouring to depreciate the memory of this excellent man, sarcastically remarks—"This Canne, because no human inventions were to be allowed about the worship of God, cut out of HIS BIBLE the *contents of the chapters* and the *titles of the leaves*, and so left THE BARE TEXT without binding or covers!!" Mr. Brook who mentions this singular circumstance in his *Lives of the Puritans*, subjoins an apologetic paragraph which deserves to be here transcribed.—"Admitting this to be the fact, surely it was not in the power of bigotry itself to account what he did a very great crime. It was no violation of any existing Canons, Constitutions, or Act of Parliament, nor could it be followed by any very evil consequences so long as he preserved the whole of the *sacred text* UNADULTERATED."

I shall only add, that amidst the incessant jarrings of Christendom every *consistent* Protestant (*Trinitarian* and *Unitarian*) must cordially unite in the diffusion of the sacred records to the remotest regions of the earth. They constitute our surest guide to holiness and happiness in this preliminary state of being, and the knowledge which their *pure* and *unadulterated* contents impart will be absorbed in the full and uninterrupted effulgence of eternal day.

I am, Sir,
Yours repectfully,
J. EVANS.

Hackney, July 4, 1815.

SIR,

IT is remarked by one of our most popular authors, (The Freeholder) that controversy with an irregular writer is something like *duck-hunting*. When you have the animal in full view, he suddenly dives under water, and presently appears where least expected, by which means you sometimes are wearied out in the pursuit, without attaining the object. This remark forcibly struck me on reading in your last Number [p. 351] the letter of *Candidus*.

It is now become absolutely necessary to remind your readers of the original grounds of the present controversy. In your Repository for Jan. last, (p. 25) two infidel writers thought proper to revile all those who attempted to defend Christianity in this country, as "cowards," and to which courteous term has since been added (p. 280) that of "braggadocios;" and to affirm that their "cruelty, baseness, and detestable cowardice," were so shocking, as to excite "deep detestation and horror." Infidels were likewise represented as having "great gags put in their mouths; their hands bound behind their backs, and threatened with fine, tortures, imprisonment, perhaps death, if they uttered a syllable." That it was known, "the more strong and unanswerable their arguments, the more certain would be their personal ruin." One of the writers alluded to added—He was "*sure* that any man of a free and generous spirit must scorn the conduct of all such defenders of Christianity."

Now, Sir, I confess that on reading such language I felt, not unbecomingly I hope, for the honour of Christianity and of its defenders; all of whom, from Bacon, Milton and Locke, down to the present day, were thus grossly calumniated. I therefore thought proper to enter a protest against such calumny. I likewise, although in language the most decided, expressed my abhorrence of all penal laws in matters of religion, ridiculed the manner in which infidels were represented to be restrained; and I concluded with expressing my *certainty* as to the grand facts of Christianity, in the language of the primitive Christians, naturally supposing that I had, when professing my faith as a Christian, the same right to the word *sure*, as the infidel, when expressing his scorn and detestation of the defenders of Christianity. I have now, Sir, stated the sum and front of my offence. For this I am held up to your readers, as a character equally contemptible and odious, as one claiming infallibility; as a persecutor and a hypocrite, whose professions are only to be regarded as those of certain state hypocrites, "mere words of course," used for the purpose of deception: and what renders this portrait truly curious is, it is drawn, no

by an infidel, but by a Christian—a Unitarian Christian, and, to complete the climax,—a candid Christian.

Candidus, in repeating his charge against me of being a persecutor, says, in reply to my solemn and repeated declarations to the contrary, that "actions speak louder than words," and he takes due care to inform us, "that he has suffered a good deal for joining that sect to which I belong." Now, Sir, I cannot but think this boasting might have been as well spared in an anonymous writer, as no one but himself, unless by some other means than your Repository, can know any thing about the sacrifices alluded to; but I hope, as I am not unknown to some of your readers, and to the friends of civil and religious liberty in more than one part of the kingdom, I may challenge any one to point out a single action of my life inconsistent with my professions on the present occasion. I deem it an honour that some of my services in the cause of religious liberty, however feeble, have not been deemed unworthy of record in your miscellany: but my words and actions are alike disregarded by Candidus. I am pronounced unworthy of credit—I claim infallibility—I am a persecutor and a hypocrite. Had I taken up my pen at the moment of first reading these gross misrepresentations, I should probably have pronounced them wilful; but momentary indignation gave place to pity:—pity for the writer who can perceive no difference between reprobation of opinions, and persecuting the holder of them.

I am again charged with "making light of fine, imprisonment, and the pillory, and in part justifying it." I am obliged on this occasion to repeat language which has already proved so offensive to your correspondent. "Darkness is not more opposite to light" than this statement is opposite to truth. I "made light" of the language, and the language only which *infidels* had used on this subject. I declared that the prosecution even of two or three "miserable and abusive writers," by our *gothamite Christian* statesmen during the past half century, was "most unjust, and most contrary to the letter and sprit of Christianity." I termed all such prosecutions "folly and wickedness united." This is "*making light* of, and *palliating, and justifying persecution.*"

Your correspondent justly feared "the charge of disingenuousness," when my paragraph which he had mutilated, leaving out the part which contained a complete refutation of his charges, was by me fairly brought before your readers:—He, however, in spite of meridian evidence of their falsehood, dares to repeat those charges and seems determined, if possible, to brand me with a mark of perpetual infamy, by holding me up to the world as an instance, that those who profess the greatest regard to religious liberty only want the power to persecute. Whether this be "disingenuousness" or something worse, I leave to the judgment of your readers.

My explanation of the term *infidel*, is to Candidus "very unsatisfactory." As he has not however ventured to impeach its correctness, I can only lament the state of mind of that man who is obliged to seek for satisfaction from some other source than that of truth.

I beg leave to repeat, notwithstanding the additional dissatisfaction of Candidus, that the quotation prefixed to his first letter "had nothing to do with the subject." It was referred, by the author, to Christians, and to Christians *only*. Candidus adds, "it seems that *they* are not to make use of hard names to each other while those who do not believe in Christianity may be reprobated and called names at pleasure." Who, Sir, let me ask, has used "hard names and called names at pleasure?" The defender of Christianity who has merely reprobated infidel opinions in language not so severe as he, who, if Candidus be a Christian, he must acknowledge had the undoubted right to use such language, our Lord and Saviour, who is appointed to be our Judge, or he who is offended at any expressed reprobation of such opinions? I do earnestly exhort your correspondent seriously to reflect on the diametrically opposite decision to that of our Saviour which he has presumed to pronounce respecting infidel opinions. I have carefully avoided saying any thing respecting the persons of infidels, or of entering on the discussion whether there may not, owing to extraordinary circumstances, be instances, exceptions to the general rule; but, it is impossible even for the most

superficial believer in Christianity not to recollect the awful doom denounced by him who "cannot lie," against unbelievers in general. Who is to decide on this great point?—Our Lord, our Saviour, our final Judge, or Candidus?*

Although I hope your correspondent has in one instance at least profited by the hint I gave him of the expediency of now and then consulting a dictionary, he has given himself unnecessary trouble on the present occasion. I do reprobate infidel *opinions* in the full meaning of the terms he has quoted from Dr. Johnson; and as long as I consider the gospel as the greatest and best gift of God to the world, and as without it I must, in such a state as the present, be classed with those who "are of all men the most miserable," I shall as a Christian, who considers consistency as one of the best proofs of integrity, continue to "reprobate," to "pass a condemnatory sentence" on the opinions of those men who despise the author of Christianity as a fanatic, or reprobate him as an impostor.

I have no where "reviled" infidels: this charge therefore of Candidus, like all his other charges brought against me, has not even the shadow of evidence to support it. It is the use of the term which has so offended him, and which although explained according to its most obvious meaning, instead of satisfying, still puzzles and displeases him. Unbelievers in general, I should suppose, are not ashamed of a name which this candid Christian is so sorely offended that any one else should apply to them.

Candidus repeats his charge, that I arrogate to myself infallibility; in support of which he refers to my speaking about "light and darkness and truth and falsehood: he cannot well conceive any thing more contrary to justice and reason, than an attempt to bring forward a text of scripture as a *knock-down* argument to those who do not believe in scripture, and where the very point under discussion is its divine authority." I hope your readers have referred to what I said about "light and darkness, truth and falsehood;" and I have little doubt of their cordial approbation of the application I have made of those significant terms: but where, in the course of my correspondence (or indeed on any other occasion) have I "brought a text of scripture as a *knock-down* argument to those who deny it?" and as to my discussion with your correspondents *Chiron* and *Thomas* respecting the truth of revelation, there was not even the most distant allusion to it; but as Candidus could not answer my arguments, still resolving in one instance to be the victor, he has conjured up shadows for the pleasure of combating them. I adopted the language of scripture as merely expressive of my faith as a Christian, and the passages in which the word "sure," which has proved an unpardonable offence in the judgment of this candid Christian, (while the same word has been used by infidels when reviling the defenders of Christianity, without

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* The following remarks, the author of which will not be suspected of bigotry or fanaticism, deserve the serious attention of Candidus, and of any others who may like him have "no doubt," of the safe state of those who reject Christianity.

"The *serious* and *impartial inquirer*, after due attention to the proper evidence will see *ample reason* to admit the divine mission and character of Jesus Christ, who by his doctrine and his miracles, and especially by his resurrection from the dead, has brought life and immortality to light; who hath instructed us in the practice of virtue, and left us an example that we should follow his steps; and whose second appearance we are taught to expect at the destined, but unknown period in the revolution of ages, to raise the dead, to judge the world, and to reward every one according to his works.

The *virtuous inquirer* will *readily admit* the sufficiency of the scriptures, and will regard the writings of the apostles and evangelists as containing a faithful and credible account of the Christian doctrine; as competent, if studied with diligence and attention, to supply him with all needful information upon the most important subjects, and able to make him wise unto salvation."

Belsham's Serious Caution against Popular Errors: in a Discourse addressed to the young persons who attend the Unitarian worship at the Gravel-Pit Meeting, Hackney. P. 38.

If these remarks be just, and I know not how any one who credits what our Saviour and the sacred writers have declared on the subject can refute them, it follows of course, that infidels, in general, cannot be *serious*, *impartial*, or *virtuous* inquirers.

reproof) are the express language of the disciples of our Lord, the writers of the New Testament. I cannot, however, notwithstanding the reproaches heaped upon me, alter my tone. The confidence I have expressed has been produced by a perusal, amongst other writings, of some discourses of Mr. Belsham from the words of Luke—*That thou mayest know the* CERTAINTY *of these things wherein thou hast been instructed;* and from those of Simon Peter (which have so displeased Candidus) *We believe and are sure that thou art that Christ, the Son of the living God.* "Happy they," says our author, "who upon just grounds can adopt this language of UNHESITATING CONFIDENCE." (p. 2.) But it now appears that this happy frame of mind, is, in the opinion of even a professing Christian, I hope in this respect a *unique* in the Christian world, one of the most despicable, and the most to be deprecated; and that the person enjoying it, is to be classed with those who "claim infallibility!" In spite of this "condemnatory sentence," I feel inexpressible satisfaction in being able to adopt the language of another writer, an illustrious sufferer in the cause of free inquiry,—the late Robert Robinson, who in the closing year of his life, when contemplating the grand, primary truths of Christianity exclaimed —I HAVE NO DOUBTS.

The mere statement of Mr. Smith's conduct in habitually attending Unitarian worship in London, and Trinitarian worship in the country, has so disgusted *Candidus*, that he has pronounced my language "uncalled for, ungentlemanlike, and intolerant." Now, Sir, when Mr. Smith was quoted as an authority to Christians, I conceived it by no means "uncalled for" to mention one instance of his public conduct which in the judgment of many prevented that authority from being implicitly acknowledged; and notwithstanding the "knock-down" style of this "gentlemanly writer," I must still beg leave to express my opinion, that for an open professor of Unitarianism, a member of an Unitarian Church, in London, one whose talents, station, and general respectability, unite in placing him as *a city set upon a hill*—for such an one, when he might join in Protestant Dissenting worship, where he need not be disgusted with Trinitarian doxologies nor offensive Calvinism—worship constantly attended by some of his brother Unitarians—instead of which, habitually to sanction with his numerous and respectable family and friends, an established service in which his ears must be perpetually assailed with those doxologies, which his pastor in London terms *idolatrous*, and in which sentence of everlasting damnation on *himself* stares him in the face—such inconsistency has naturally given great offence, to both Trinitarians and Unitarians, and I by no means repent simply stating what has been much talked of, and which surely ought to be explained to the Christian world, or the *stumbling-block* be removed: but the mere statement of the fact is adduced by Candidus as additional evidence of my *intolerant* principles, of my being a *persecutor*. I cannot reply to such absurdity; but if the gentlemanlike nerves of your correspondent will suffer him to go through a discourse on the subject, I recommend to his perusal one preached and published by the learned and philosophical divine, "the worthy minister of Essex Street Chapel," who has "happily for me, proved so able an auxiliary in the present contest, and who will not be suspected of prejudice against, or ungentlemanlike conduct towards Mr. Smith. The title of the Sermon is—*The Right and* DUTY *of Unitarian Christians to form separate societies for religious worship.* The text, 2 Cor. vi. 16—18. "What agreement hath the temple of God with idols? . . . Wherefore come out from among them and be ye separate, saith the Lord, and touch not the unclean thing," &c.

Candidus acknowledges that "his discussion with me has much more of a personal nature than he could wish, but which," he adds, "it seems impossible to avoid in such cases." I however think nothing could have been easier, and indeed it unfortunately happens that the personalities of your correspondent form a continued series of mistakes: he is scarcely more happy in his present conjectures about my sentiments and profession than when in his former letter he, to prove my inconsistency, addressed me as "a certain gentleman imprisoned for reviling Mr. Pitt's administration."

If Candidus knows to what *sect* I belong, I suspect he knows more than I do myself. I am sorry I cannot return his compliment by acknowledging myself as one of *his* sect, and that there "is no difference in our religious sentiments." Deeply impressed with a sense of the truth and importance of Christianity, and of the danger of rejecting it, I must declare that the religious differences between us, judging from the sentiments in his letters, are as wide as the two poles; a declaration I can easily make without feeling an iota of personal enmity.

I am repeatedly addressed as an "*Unitarian* minister." Now, I confess, that if Unitarianism includes in it the sentiments I have been opposing, I shall be as anxious to abjure the name, as one of your respectable correspondents declares he shall be, if that strict sense of it maintained by another respectable correspondent should prove to be correct: but without giving any opinion on the interesting discussion on this subject, now carrying on in your Repository, I proceed to observe, that Candidus in addressing me as an "Unitarian *minister*," has "exalted me above measure." To prevent therefore any misunderstanding on this point, it is necessary to observe, that I hold no distinction between clergy and laity; that I have smiled at the idea of a man being rendered of a *sacred order*, by any act of others of a *sacred order*; or by any of those titles, or distinctions of dress,—those trifles which I am sorry to observe are in this enlightened age, even by men of sense and piety, deemed necessary to be preserved for the amusement of our numerous grown babies in the Christian church.

As I never was pastor of a church and have no right to the term "minister," as it is commonly used, so I suspect my right to the term *Unitarian* will scarcely be allowed, more especially as men of learning have not yet settled what is included in the term. My occasional services have been nearly equally divided amongst Calvinists, Methodists, Trinitarians and Unitarians; my aim is I hope to do good to any denomination of Christians who may require my services. I have no wish to be called by any other names than those of *Christian* and *Protestant Dissenter*. My ambition is, I confess, to deserve, if but even in a far inferior degree, the encomium passed on the renowned Chillingworth. "Upon the whole," says his biographer, "we should choose to say that Chillingworth was tied to *no* system: he was an inquirer, not ashamed to take up and lay down principles, according to the evidence brought forward by constant investigation: his was not Trinitarianism, not Socinianism, but a sort of *eclectic faith*, culled from all systems, in proportion as he found any of them agreeing with the Bible."* To which may be added another excellent example, the late Mr. Cappe, of whom his venerable and most useful relict has recorded, that he was not fond of claiming any of the party names by which the Christian world are unhappily divided.

But, I fear, Sir, I have wearied your readers as much as I have myself in this sport of literary *duck-hunting*; I may however venture to promise that I shall never intrude on them in a similar manner. I have already shewn I am by no means anxious for the last word, having left your correspondent *Chiron* in possession of the field, repeating his redoubtable and modest assertion, that all the defenders of Christianity in this country are "cowards and braggadocios." Should Candidus therefore feel inclined to renew the contest by repeating, for a third time, his refuted charges, or by inventing others of a similar nature, I shall no longer continue a controversy in which confutation so far from producing conviction, draws down additional abuse on the confutator. My silence, I am persuaded, will not be misconstrued by your readers. What is of much greater consequence, is the question—Who has acted, as a Christian, the most consistent part?—He who has defended the friends of Christianity and professed his faith in the very language of the sacred writings, or he who has "inveighed violently" against him for so doing.—This important question will be decided by him whom all Christians acknowledge to be their sole Lord and Judge, and whose decision cannot be erroneous. An attention to his decisions, as already pronounced on some of the great

* Monthly Repos. Vol. ix. p. 214.

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points in discussion—the truth and importance of Christianity, and the general state of unbelievers, I earnestly recommend, as a proof of my good will, to Candidus, on parting, to his most serious attention.

B. FLOWER.

SIR, *June* 30, 1815.

THE remarks of *A Subscriber to the Fund*, (p. 289) would have been noticed by me sooner, had not travelling and preaching occupied my time so fully as to leave no leisure for writing.

Your correspondent mentions his serious doubts with regard to the propriety of a Missionary making "the existence and influence of the Devil a topic of popular preaching." I apprehend the propriety or impropriety will depend upon circumstances. On this, and some other points, I have never preached in places where the leading doctrines we maintain were not already received and professed, and seldom indeed but at the request of sensible and pious friends. In breaking up new ground, and till an Unitarian church has been planted, I have thought it right to confine myself to the first principles of the Unitarian, which I regard as the first principles of the true evangelical doctrine; and to insist on these theoretically, experimentally, and practically. When this has been done with good effect, I have not thought any topic which has a material bearing on the character and government of God, and on the moral system, improper to be made the subject of a discourse; especially when expressly called for. That the popular notions concerning an invisible evil being, and his influence on the minds of men, has such a bearing, I think your correspondent will admit. They are the ground of much vile superstition, and from them men derive many excuses for their improper spirit and conduct. Many who have been convinced that such notions cannot be reconciled with what the scriptures clearly teach concerning God and his government, have still felt great difficulty in rejecting them without seeming to reject what some places of scripture appeared to them to countenance; hence they have been desirous of hearing a discourse, illustrative of such parts of scripture, and have judged that such a discourse would be useful to their neighbours, with whom they could not avoid being involved in controversy on the subject. In such circumstances, I should think it wrong to decline preaching on the existence and influence of the Devil.

I know not whether I rightly understand your correspondent's question, "Is the doctrine of the New Testament sufficiently clear to warrant a Missionary in deciding upon it?" I apprehend a Missionary is as capable of deciding upon it as any other person; provided he takes equal pains in examining it. I further think that the New Testament fully warrants us to decide against the popular notions of the Devil and his supposed influence. I have not leisure now to go into the inquiry, whether it be "probable, that our Lord and his apostles, believed, in some degree, in some sort of evil spirit:" I think your correspondent will hardly say that it is at all probable, that either our Lord or his apostles believed any thing like the notions now maintained respecting the Devil and his influence on the human mind: which is the only point in question. If he will give himself the trouble to read my Essay on the subject, a new edition of which was published last year, he will fully know what I think our Lord and his apostles taught respecting it.

To your correspondent's question, "Does not the statement of such a subject shock and terrify serious Christians, holding the vulgar faith, and close their ears against a Missionary?" I reply, this depends on the time and manner of giving the statement. As to the time I have sufficiently explained myself, and the statement may be given in a manner that will not be offensive even to delicate ears, nor alarming to any who will not be alarmed at whatever opposes their prejudices in favour of popular notions. So far as my experience goes, I have not witnessed the effect which your correspondent apprehends: I have seen no evil effects produced by my preaching on the subject; but I have witnessed the contrary. I readily admit, that this subject may, if introduced unseasonably, or stated injudiciously, or in coarse and offensive langage, produced the bad effect

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he anticipates; and the same may be said of many other subjects; but I trust Unitarian Missionaries will always have the judgment and prudence to guard against the evil feared by the subscriber to the Fund. After all, is it possible to avoid, sometimes, shocking and terrifying serious Christians, holding the vulgar creed? I have known this done by a faithful statement of the doctrines of the divine unity, the humanity of Christ, and the free unpurchased mercy and grace of God. Yet I have seen such shocks subside, and the ears of the persons so alarmed, instead of being finally closed against a Missionary, have been fully opened, and they have received as divine truth what at first greatly terrified them. What I most dread is having hearers who are too indifferent to be either alarmed or pleased. If a Missionary is to avoid every subject that will shock and terrify some serious Christians, he will labour to little purpose.

Your correspondent further asks, "Does it not furnish low-minded, irreligious men, who will not examine the scriptures, and who care nothing about missionary preaching, with an authority for scoffing, and introduce the maxim of 'no devil' into ale-houses and other places of like character, where it will be esteemed a licence to vice?" To this I answer, our rejection of the popular notions concerning the Devil and his influence is generally known, before a Missionary enters publicly on the subject, and is more likely to be abused before a proper statement is given and the subject well guarded, than afterwards: nor can I see how the rejection of those notions should give a licence to vice. What subject is there that will not furnish some low-minded, irreligious men, with a pretext for scoffing, &c.? but are we on this account to avoid declaring the whole truth, or opposing pernicious error? If we proceed with all due prudence, we may lament, but we cannot blame ourselves for the conduct of such persons, who will be equally likely to abuse the doctrines of free grace, of the infinite goodness and mercy of God, and of limited punishment; but are we therefore to conceal these doctrines, lest ungodly men should turn the grace of God into licentiousness? Is it not enough if we correctly state and guard them as far as we can from abuse. After all I have not found preaching on the subject in question productive of the effects intimated.

I agree with your correspondent that it is "dangerous to pull down, rather than build up the faith of the common people." Those who have heard me most, know it is my plan to lead my hearers to right views of Christian truth, before I attempt to expose the fallacy of the opposite notions: indeed I conceive the latter to be in a good measure done so far as the former is effected. Yet, as the apostles not only preached one God, but declared they are no gods which are made with hands, so I conceive we ought, with prudence and candour, to expose and refute error as well as plainly declare the truth, especially by shewing that the language of scripture does not express such doctrines as the popular system supposes it to express, and which are incompatible with the "sole, all-perfect, and infinitely just and merciful government of Almighty God."

I remain, Sir,
Respectfully yours,
R. WRIGHT.

Sir,

In some of your pages last year, which I have not now an opportunity of referring to, there appeared a sort of defence of the practice of certain religious teachers receiving and giving each other the title of *Reverend*. The arguments (if they deserved the name) seemed to me excessively weak and inconclusive, and quite unworthy of the rational and philosophic principles which distinguish your publication. The blind attachment of the professed adherents of misnamed orthodoxy, to the puerile absurdities and unscriptural practices of the apostate Church of Rome, gives me but little concern. It is what may be expected until the prophetic denunciation be fulfilled, and "the whore is made desolate and naked and burnt with fire." See Rev. xvii. 16. But that the enlightened friends of primitive truth, the intrepid opposers of prevailing corruptions of Christianity, the avowed worshipers of only one God, even the Father, should wish to retain such a childish, unscriptural and antichristian appendage to their names, appears such an

anomaly as to deserve severe reprehension.

It has been often urged that the subject is trivial and unimportant, therefore ought not to be agitated. Repeated consideration for many years has confirmed me in a contrary way of thinking. In the present state of Unitarianism it is of great moment, that its friends should look at every part of the system, that they should carry their dissent from human traditions and unauthorized impositions in religion to its legitimate extent, and that they should be consistent throughout. Observe then,

1st. That it is a violation of our Master's express command for his disciples to receive or give any titles expressive of distinction and authority in religious concerns. Matt. xxiii. 8—12. The Rabbies and Fathers of the Pharisaic School were soon succeeded by the *Reverend Fathers* of the Christian church, notwithstanding Jesus had explicitly said—"It shall not be so among you." It has been said that we are rather to regard the *spirit* of these precepts, and that our Lord's object was only to impress on his disciples the duty of humility. I ask in reply, How will the spirit of the precept be observed, if its letter be daily broken with impunity?

2d. The appropriation of such a title to our ministers is inconsistent with enlarged and liberal views of Christianity. It was doubtless intended by the antichristian hierarchy that first adopted it to discriminate an *order of men* exclusively authorized to teach religion and to perform sacred offices. But we acknowledge no such monopoly in religion. And we ask any man who claims it, from whom he derived his authority? Every Christian man who is able, has a right to teach those who choose to be taught by him; and to do it or decline it according to the dictates of his own understanding and conscience. It is therefore a supposable case, that the whole of a small society might be so enlightened as to instruct and edify one another. Would these be all called Reverend brethren? It is however generally requisite that one or two able persons should be selected for the important work of public instruction. But is it therefore consistent to give these an appellation which may be understood to signify that it is their opinions alone that ought to be listened to with *reverence*?

3d. The retaining of this title by Unitarian ministers is inconsistent with that manly and independent spirit which ought to inspire every part of our system.

They ought to shew the world that they are superior to those paltry artifices by which an antichristian priesthood deceived and enslaved our unenlightened progenitors; that they desire not to have their opinions received under the sanction of personal pretensions to holiness, learning, or sacred character; that their authority lies wholly in the truth of the doctrines, and in the evidence by which they are supported; and that these they submit to the unbiassed and candid examination of every man by a rational, unambiguous and unreserved declaration of what appears to them the duty of a Christian both to believe and practise. Far be the degradation from them, of seeking to place themselves even in appearance on a level with the teachers of superstition and fanaticism, who, as if conscious of the *prostration of their own understandings*, desire to clothe themselves in the trappings of outward sanctity and official dignity. Let Unitarians labour to fix their reputation on a basis which will sustain it with honour, when the general blaze of universal knowledge will extinguish those petty meteors, which owe all their lustre to the darkness of the hemisphere in which they move. I rejoice to see some of our most distinguished leaders disposed to abandon the use of the title that occasioned these reflections, and I doubt not their example will be followed. To accelerate this it only remains for the people to cease from calling their preachers *Reverend*, and they will not long continue to give the title to one another.

I remain, dear Sir,
Yours very respectfully,
ROBERT LITTLE.

Chapel Exemption Bill.

SIR, *June 20th*, 1815.

IT is not my intention here to enter into the merits of this bill, but merely, as a friend to Christianity and disinterested conduct in its professors, to inquire of some of the numerous readers of your widely-extended miscellany the true cause of

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its rejection by the House of Commons, having heard that its friends had abandoned it, assigning as a reason that, as one-fifth of every chapel was proposed to be made free for the poor, they would rather submit to the parochial rates than submit to this proposition.

I forbear to comment on the reason said to be assigned for abandoning it, especially as it is said to emanate from the Committee appointed to protect the rights of Protestant Dissenters, feeling convinced that if they did abandon it to its fate it must have been from some other motive more worthy of their heads and hearts.

Being peculiarly concerned to ascertain the real cause of its defeat, having hailed the little opposition that was first made to it as another instance of the progressive liberality of the times, I shall feel myself greatly obliged to any of your readers who can afford me the information I so anxiously seek.

You will confer a service on a constant reader of your valuable work by inserting this in your ensuing Number. P.

Edinburgh, June 1, 1815.

SIR,

I AM aware that you expressed a wish that the controversy respecting the doctrine of Universal Restoration should be terminated in your last volume, and I do not mean to revive it; but there is a very important consideration connected with it, which I believe was not noticed, and to which if it be not incompatible with the plan of your present volume, I could wish to direct the attention of your readers. I refer to the celebrated objection against the doctrine stated by Butler in his Analogy, and urged with uncommon force by Price, in his Dissertation on Providence.

It is argued by the advocates of this pleasing view of the ultimate destiny of the human race, which the doctrine of Universal Restoration affords, that man is evidently *designed* for the enjoyment of happiness; that he is not fitted for ignorance, for vice, for misery; that if he be formed for either of these nothing can be worse contrived; that if he be formed for happiness nothing can be better: that this design, being the design of the Deity, *must* be ultimately accomplished, and that therefore there is every reason to believe that the apparent failure of it which takes place in the present state, is only a part of the plan by which the Almighty and all-wise Disposer of Events is securing it.

To this argument the admirable writers mentioned above reply, that the principle upon which it is founded is not supported by the analogy of nature; that the completion of every evident design which it supposes, does not take place; that every blossom, for example, does not ripen into fruit, nor every embryo attain the maturity of which it is capable, and for which it appears to have been designed; that there is, in those instances, as great an apparent failure of the designs of the Deity as can well be imagined, and that as this is not supposed to be inconsistent with his perfections, so there may be the same apparent frustration of his plan with regard to human beings without any impeachment of his wisdom or goodness.

This is not only a reply to a very plausible argument on the side of a doctrine which all must wish to be true, but it forms one of the most forcible objections against it, which I do not remember to have seen fairly met and satisfactorily answered. That it does admit of a complete reply I cannot doubt; and if I venture to propose a solution of the difficulty it is with much diffidence—a feeling which would certainly have kept me silent had I not known that your pages are read by some able advocates of the doctrine which Dr. Price espoused, and conceived that they may perhaps be able to point out some fallacy in the answer which has occurred to me upon the subject, and which at present appears to me to be perfectly satisfactory. Should they perceive any defect in the reasoning, about to be submitted through your indulgence, to their consideration, I shall deem myself under an obligation to them, if they will take the trouble to shew in what it consists, and perhaps it may be useful to others. It ought to be our earnest and constant endeavour to arrive at the knowledge of the truth, and to assist one another as much as we can in the attainment of this invaluable treasure.

It appears to me that two answers

may be given to this objection. In the first place it may be replied, that though all analogical reasoning is founded upon a comparison of the lower with the higher parts of the creation, and of the higher with the lower; yet this objection supposes that comparison to be carried farther than it can be carried with safety, or than, in fact, it ever is carried; namely, to the final destinies of creatures of different orders. It is impossible to conclude that the final destiny of a being of a superior order is of a certain nature, because that is the destiny of a being of an inferior order. A striking conformity between a particular organization in a fly and in a man, may lead to the conclusion that that organization is designed to answer a similar purpose in both. This deduction from analogy is fair and conclusive. But if because at a certain period of its existence this insect changes its state, and that change of state is attended with a *total* loss of conscious existence, it be inferred that when at a certain period man undergoes a change, apparently very similar, this change is in him also attended with a total loss of consciousness, this deduction of analogy is *not* fair and conclusive: because there may be something in the nature of a being possessing the faculties of a man to prevent that change from being final, while in an insect possessing only the properties of a fly, that something may not exist—being already distinguished from the fly by the noble faculty of reason, he may be still further distinguished from it by the property of surviving his apparent disorganization—or their Creator may have something in view by appointing the change in one which he may not have in the other. The analogy to this extent therefore does not hold, but to this extent the objection under consideration supposes it to hold: for it supposes that human beings may be prematurely destroyed because the rudiments of an insect or a vegetable are so. It is therefore a false analogy.

There is also another very important view to be taken of this subject. Nothing is more evident than that the inferior part of the creation may, and that in many cases it actually is, made for the use of the superior. To minister to the convenience and comfort of the higher is the final cause of the existence of the lower orders of the creation, and supposing these lower orders to be in the mean time happy, as far as they are capable of happiness, which always is the case; this is a plan of wonderful and matchless wisdom and beauty. Supposing, for example, it were wise and good in the Deity to give to the superior animals of our globe their present constitution, a constitution, that is, to the support of which many of the fruits of the earth and many of the inferior animals are necessary, then it is a most beautiful instance of his wisdom and goodness to make such a provision that those fruits and animals shall always sufficiently abound; nay, that they shall super-abound. For were they from any cause to fail the most disastrous consequences must ensue to those higher orders for whom alone the inferior exist. Now the only way by which it seems possible to guard against such a calamity is, to provide in every period more of these inferior beings than is absolutely necessary at any period; and there will appear the greater reason for this when it is considered that by this super-abundance itself beauty and enjoyment are multiplied in the exact degree in which there is a super-abundance. For this super-abundance of possible existence therefore we see the most wise and benevolent reason, so that though every blossom do not ripen into fruit, nor every embryo develope its latent faculties, this is so far from being a proof of the frustration of the plans of the Deity that it is the reverse: for the provision of this super-abundance is the very means he has adopted to secure their accomplishment. Though these blossoms and embryos perish they still fulfil the design of their creation. Had they been necessary, they were ready to ripen into maturity to supply the existing want; but not being so they read a most instructive lesson to the intelligent creation: they say to it—Behold the never-failing care of your Creator to provide for your happiness,† and then are seen no more.

But there is also a second answer which may be given to this objection. Every blossom it is said does not ripen into fruit, neither does every embryo grow to the maturity of which it is capable, and for which it seems to

† MS. imperfect.—Ed.

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have been designed: there may therefore be the same apparent failure of the designs of the Deity with regard to human beings. In reality, however, there is no sort of parallel between the two cases. Every blossom it is true does not ripen into its proper fruit, nor every embryo grow into a perfect animal; yet neither is any blossom or embryo *perverted* from its genuine nature into one that is directly opposite. Every blossom of an apple does not become an apple, but neither does it become a poisonous fruit; every embryo of an animal does not form that animal, but neither does it degenerate into a disgusting and destructive monster. But the doctrine which teaches that man was created for purity and happiness, but that he will continue through endless ages vicious and miserable, and that which teaches that he will continue thus for unknown ages and then be destroyed, not only supposes that man does not attain his proper nature, but that it becomes perverted into one that is directly opposite. It supposes what never takes place; what is not only not supported by any analogy of nature, but what all analogy contradicts —it supposes a change infinitely greater than would happen were the blossom of an apple to fail in producing an apple and ripen into hemlock, or the embryo of a lamb to fail in producing a lamb and grow into an adder. Now, nothing like this ever takes place in any of the works of God with which we are acquainted; and it is therefore reasonable to conclude that it will not happen in his highest and noblest.—Were this example of apparent failure adduced to shew that the *same kind* of failure might take place among human beings—that those human embryos, for instance, which never see the light, and those infants who die before the developement of their faculties, perish, there would thus far be some analogy between the two cases, and that which happened to the one might with some shew of reason be supposed to happen to the other; but for the reasons assigned in the first answer to this objection, the conclusion would not be valid even thus far; and farther than this it could not possibly go. To argue from it that man whose nature fits him for the attainments of an angel, will not only fall short of those attainments, but degenerate into a malignant spirit, is altogether gratuitous and unfounded; there is no analogy between the one case and the other.

T. S. S.

SIR, *July* 8, 1815.

I OBSERVE that Sir P. Warwick in his "Memoires of the Reign of King Charles I. says, "under the year 1640, (p. 152) "the bowing at the name of *Jesus* hath a book written against it with no less title than *Jesus-worship confuted*." He adds, on the authority of "a gentleman passing by," at the time, that the book was "cried in the streets to be sold."

Have any of your readers met with this book? It would be worth knowing how an orthodox Presbyterian, a worshiper of *Christ*, would set himself to confute the worship of *Jesus*. Neither Dr. Nichols, in his *Defence*, nor Mr. Pierce, in his *Vindication*, mention the book against *Jesus-worship* though they refer to several writers, on bowing at the name of Jesus.

BREVIS.

SIR, *July* 9, 1815.

I HAD occasion to mention (p. 233) a volume of sermons published in 1769, by the late Dr. Enfield, as containing a "small proportion of what is exclusively Christian." The same character I find given of the three volumes published after his death. Speaking of those volumes, at the close of Dr. Enfield's life, in the general Biographical Dictionary, xiii. 208, Mr. Chalmers adds, "As a divine, Dr. E. ranks among the Socinians, and his endeavours, in these sermons, are to reduce Christianity to a mere system of ethics." It is surely to be regretted when this can be truly said of a *Christian* minister. I wish some reader of those sermons could find evidence on the point in question, to correct the biographer.

BEREUS.

30th June, 1815.

MR. EDITOR,

I FEEL not only for myself but for others, both the living and the dead, from the very serious remarks made by Bereus in a late number of your valuable Miscellany [p. 233]. It is easy for a young man in health

and prosperity, with zealous friends about him, in the present promising state of Unitarianism, to blame those that have gone before him for their supposed remissness in doing their duty; and to insinuate how much more he himself would have done, if he had been in their place. But it is not easy for any man to know how he would have felt and acted with an education different from his own, in a station that he never occupied, and at a period of time in which he did not exist. Our venerable fathers, whom he reflects upon, perhaps did almost all that could reasonably be expected from men in their very trying situations, though not all that we conceive they might possibly have done, and much less all that we wish they had done.

I also beg leave to observe here, that probably many hearts that were cheered by the establishment of the Unitarian Fund, will henceforth be discouraged by seeing no rational ground of hope of support, in advanced life, if they, by preaching all they know, should deprive themselves of their present situation and support. We, however, appeal to a higher tribunal than that of Bereus for our integrity, and if we cannot trust even Unitarians in so tender and trying a case, I hope it will excite us to cease more from man, and to fix our dependance more on him, who hath said, "I will never leave thee nor forsake thee." I know nothing either of Scrutator nor Bereus; nor blessed be God, am I in want. ——

SIR, *July* 1, 1815.

I AM glad to observe recorded in your Work, (p. 365) that curious historical document, the "Canon against Socinianism," which in 1640 occasioned the proscribed opinion to be mentioned, probably for the first time, in the House of Commons. The manner of its introduction you may deem worthy of notice.

I have a volume in small 4to published in 1641, and entitled "Speeches and Passages of this great and happy Parliament, from the 3rd of November, 1640, to this instant, June 1641." At p. 49 is "A Speech of the Honourable Nathaniel Fiennes, second son to the Right Honourable the Lord Say, touching the subject's liberty against the late Canons and the new Oath." The passage of this speech to which I refer is as follows:

"For the 4th Canon against *Socinianism*, therein also these Canon-makers have assumed to themselves a parliament power, in determining a Heresy not determined by law which is expressly reserved to the determination of a Parliament. It is true they say it is *a complication of many heresies condemned in the four first Councils*, but they do not say what those heresies are, and it is not possible that *Socinianism* should be formally condemned in those councils, for it is sprung up, but of late. Therefore they have taken upon them to determine and damn a heresy, and that so generally, as that it may be of very dangerous consequence. For condemning *Socinianism*, for a heresy and not declaring what is *Socinianism* it is left in their breasts whom they will judge and call a *Socinian*. I would not have any thing that I have said to be interpreted as if I had spoken it in favour of *Socinianism* which, if it be such as I apprehend it to be, is indeed a most vile and damnable heresy."

In "the Parliamentary History," (ix. 129) it is stated, that "on the 14th December, the House entered into debate concerning the new Canons made by the late Convocation," and that "Sir Edward Deering, Sir Benjamin Rudyard, and Mr. Nathaniel Fiennes spoke warmly against them," but there is no further account of the speeches. Mr. N. Fiennes was member for Banbury. He took the covenant, and was one of the secluded members in December, 1648.

To refer to another article in your last Number, if George Enjedin (p. 359) "extorted something like praise" from Father Simon, a passage in his work excited the rancour of an orthodox Protestant Critic. Blackwall, after having declared "Father Simon guilty of scandalous bigotry, when he speaks against the perspicuity of the sacred writers," thus cites Enjedin as an example "of bold and conceited *Socinians*."

"*George Enjedin* speaks with an insufferable licentiousness and scornful disdain of a writer divinely-inspired; famed for his familiarity and clearness of style. 'If,' says this precious commentator, 'a concise, abrupt obscurity, inconsistent with itself, and

made up of allegories, is to be called sublimity of speech, I own *John* to be sublime: for there is scarcely one discourse of Christ which is not altogether allegorical and very hard to be understood.'" Sac. Class. i. 299.

Such a censure of Enjedin's Work ought, in justice, to have been accompanied with the *original*, which a passionate translator was likely enough to exaggerate. The *Explicatio* according to Sandius, (p. 93) was confuted on its first appearance in Transilvania by the irresistible argument of a public burning, and reprinted in Holland.

Sandius says that Enjedin flourished about 1587, and died in 1597, in the prime of life.

IGNOTUS.

Book-Worm. *No. XXIII.*

SIR, *June* 25, 1815.

THE Master of Christians took occasion thus to distinguish his followers: ***By this will all know that ye are my disciples, if ye have love one to another.*** How *loudly* the *Christian* soldiers of civilized Europe have lately asserted their claim to this discipleship, employing, like Milton's rebel angels,

terms of weight,
Of hard contests, and full of force urg'd [home!

Well might a spectator of the bloody field of *La belle Alliance* have exclaimed in the language of an ancient, *See how these Christians love one another!* To such an age of sanguinary conflicts and sudden revolutions there are some passages, not unsuitable, in a small volume now before me, though written for a generation which has long *slept with their Fathers.* The work is entitled:

"Of the Confusions and Revolutions of Governments. Wherein is examined how far a man may lawfully conform to the powers and commands of those who, with various successes, hold kingdoms divided by civil or foreign wars. Whether it be, 1. In paying taxes. 2. In personal service. 3. In taking opposite oaths. 4. In a man's giving himself up to a final allegiance, in case the war end to the advantage of that power or party which is supposed unjust. Likewise, whether the nature of war be inconsistent with the precepts of the Christian religion? Three Parts with several Additions. By *Ant. Ascham. Gent.* London: printed by W. Wilson, dwelling in Well Yard, near Smithfield. 1649."* 12mo. Pp. 200.

The barbarous assassination of Ascham, at Madrid, where he sustained a public character from the commonwealth, has a place in the English History. Of his life I have found no account but in the following article, by Wood, Ath. Oxon. ii. 585.

"A. Ascham was born of a genteel family, educated in Eton School, and thence elected into King's College, in Cambridge, 1633. Afterwards taking the degree of Master of Arts, he closed with the Presbyterians, in the beginning of the *Rebellion*, and took the *Covenant*. Then sided with the Independents, became a creature of the Long Parliament, by whose authority he was made tutor to James Duke of York, and an active person against his sovereign. At length, being looked upon as sufficiently anti-monarchical, was by the *Rump* Parliament sent their agent or resident to the Court of Spain, in the latter end of the year 1649. In the beginning of June following he arrived at Madrid,† and had an apartment appointed him in the Court; but certain English *Royalists* then in that city,—named John Guillim, Will. Spark, &c. (six in number) repaired to his lodging. Two of them stood at the bottom of the stairs, two at the top, and two entered his chamber; of whom Spark being the first drew up to the table where Ascham and another were sitting, and pulling off his hat, said, 'Gentlemen, I kiss your hands, pray which is the resident?' Whereupon the Resident rising up, Guillim took him by the hair of the head, and with a naked dagger gave him a thrust that overthrew him. Then came in Spark and gave him another, and because they would make

* Wood mentions a first edition in 1648, and supposes Ascham to have been the author of other works.

† According to a French author quoted by Oldmixon, (House of Stuart, p. 385) Ascham was furnished and directed by the Parliament to equal in the splendour of his entry an Ambassador of kings. *Le Ministre fit une des entres les plus superbes qu'on eut jamais veus faire des Ambassadeurs de têtes Couronnées.*

sure of their work, they gave him five stabs of which he instantly died. Whereupon Jo. Bap. Riva, his interpreter, thinking to retire to his chamber, four others that were without the chamber gave him four wounds, whereof he presently expired. Afterwards five of the Englishmen took sanctuary, but were haled thence, imprisoned, and Spark suffered. The sixth person named, Hen. Progers, fled to the Venetian Ambassador's house and so escaped. Ascham was slain 6th June, 1650."

Henry Progers was a servant of Lord Clarendon, who then resided at Madrid, as ambassador from Charles II. The noble historian professing to have "abhorred the action," yet disgraces himself, and violates the decorum of history, by his manner of treating the subject. Having described the *Envoy* as "one Ascham, a scholar, who had been concerned in drawing up the King's trial," he mentions, "officers and soldiers," who "consulted among themselves how they might kill that fellow, who came as an agent from the new republic of England," and in the sequel commiserates the assassins as "unhappy gentlemen who had involved themselves by their rashness in so much peril." iii. 869, &c.

The author of this volume from the following passage, which forms the beginning of his Preface, appears to have studied the character of the Roman government, and to have duly appreciated that unjustly applauded patriotism which is opposed to philanthropy.

"If I might have enjoyed St. Augustine's wish, and have seen Rome in its glory, it should have been only to have heard the great kings of the world, like private persons, *et sepositis sceptris*, examined and plead, *pro et contra*, at the senate-bar, about the due administration of their royal functions. For there was a true sovereign jurisdiction, and to be admired, if the Senate itself had been free from misgovernments, depopulations and usurpations. But as the overboiling of their ambition shed itself over the whole earth, so the sighs and groans of East and West met and echoed perpetually betwixt their walls. And if it had been likewise possible, that all the blood which by their commissions was drawn from the sides of mankind, could have met at Rome, the source was capacious enough to have made a river pass before their senate-door, as big as their Tyber. Thus they commerced with the people; but Cæsar afterwards, by a commission derived from himself, made the people all the world over, and the Senate likewise pay tribute to him. For which he repaid again no less than his own life, as a tribute due to them. Here therefore I shall be so bold, in the people's behalf especially, as to examine both Cæsar and the Senate; that is, I shall lay the facts of supremest powers to the rules of right, and not *their* facts only but *our own* also, as we are all moved, or rather hurried, by their rapid motions. The original and inherent rights of the society of mankind is that which I here search after; not those rights of this or that country, of which there is no determined end, no, not betwixt the lawyers of any one dominion; that so finding out and afterwards holding to our own native rights as men, we may be sure to do others no wrong as subjects, be it either in acting with them or dissenting from them."

At the conclusion of his preface the author thus unmasks military glory amidst all its *pomp and circumstance*. "The magnificentest triumphs did certainly, by a reflection represent to some eyes nothing but horror, because they were always proportioned to the extent of desolations brought on those who had the souls and faces of men. But policy had need of all its stratagems to confound the judgment of a souldier, by excessive praises, recompenses and triumphs; that so the opinion of wounds and of wooden legs might raise in him a greater esteem of himself than if he had an intire body. To allure others something also must be found out to cover wounds and the affrightments of death handsomely; and without this a Cæsar, in his triumph, with all his garlands and music, would look but like a victim. But what sorrow of heart is it to see passionate man, a ray of divinity, and the joy of angels, scourged thus with his own scorpions, and so fondly to give himself alarms in the midst of his innocent contentments? The cholerickness of war, whereby the lustful heat of so many hearts is redoubled, stirs up the lees of a commonwealth, as a tempest doth weeds and slimy sedi-

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ment, from the bottom to the top of the sea, which afterwards driven to the shore, together with its foam, there covers pearls and precious stones."

In an advertisement, at the close of his Preface, the author observes, referring to his first edition, "that this Discourse was made public, long before any change of government was undertaken here, and therefore could not by any obliquity point at that which it could not then by any means see." The author indeed, in his preface, professes to have had in view not "the story" of his own age as "in no degree proportionable to these discourses," but rather that calamitous one "of our forefathers under the disputes of the Red and White Roses."

Though Ascham lost his life in the service of a republic he discovers no preference for such a form of government. He observes, (p. 74) that "democracy reduces all to equality, and favours the liberty of the people in every thing: but withal it obliges every man to hold his neighbour's hands. It is very short-sighted, permits every one in the ship to pretend to the helm, yea, in a tempest." But Ascham had never witnessed such an experiment in government as that so happily tried by the United States of America, or he would have known that liberty might well consist with civil subordination without recurring to the expedients of privileged orders and an hereditary rule.* Of unrestrained monarchy, however, this author has no good opinion, "because there is no prince who is enabled with prudence and goodness any way so great and sovereign as is his power, therefore he cannot but commit great errors; and standing on the people's shoulders, he makes them at last complain of his weight." The people he elsewhere describes as "the *Achivi*, the anvil on which all sorts of hammers discharge themselves," who "seldom or never begin a war," or "know the secret causes" of it but "must come into it afterwards, though they would not have any at all" (p. 2). Ascham who abounds in classical allusions, no doubt referred to the well-known line,

Delirant reges, plectuntur Achivi,

which a writer whom I have read proposes as a suitable motto for all histories. I must reserve to another occasion some further account of this work, and especially of the important inquiry in the 3rd Part, respecting War as the duty of a Christian, in which my author is disposed to agree with Grotius and Meisner against Erasmus and the Socinian Slichtingius.

VERMICULUS.

* Lord Grenville is reported to have lately complimented the government of the United States with an assimilation, as near as possible, to the British form, as if a frequently appointed President and Senate and a House of Representatives chosen by general suffrage were worthy to be compared to an hereditary crown and peerage and a House of Commons nominated by privileged electors. His lordship, caught with the circumstance of a triple form common to each, appears to have hastily adopted the very logic of Shakespeare's *Fluellen*. "There is a river in Macedon; and there is also moreover a river at Monmouth:—but 'tis all one, 'tis so like as my fingers is to my fingers, and there is salmons in both." Hen. Vth.

Natural Theology. No. VII. Of the Mechanical Arrangement of the Human Body.

OF the different systems in the human body the use and necessity are not more apparent than the wisdom and indications of contrivance which have been exerted in putting them all into the most compact and convenient form:—in so disposing them that they shall mutually receive and give helps one to another; and that all or many of the parts shall answer not only their chief and main end, but operate successfully and usefully in a variety of secondary ways. If the animal structure be contemplated in this light, and compared with any other machine in which human art has exerted its utmost skill, it will be evident that intelligence and power have been exerted in its formation far surpassing any thing to which human wisdom can pretend. In one thing the superiority of the animal frame is very striking. In machines of human contrivance there is no internal power, no principle in the machine itself, by which it can alter and accommodate itself to any injury which it may suffer, or remedy any mischief which admits of repair. But in the animal frame or machine this is completely provided for, by

certain internal powers of the system, many of which are not only more certain and obvious in their effects than they are above all human comprehension as to the mode of their operation. Thus a wound heals by a natural process: a broken bone is united and made whole by a deposit of new bony matter; a dead part is separated and thrown off: a redundancy is often removed by some spontaneous bleeding: a bleeding naturally stops of itself: a great loss of blood from any cause is, in some measure, compensated by a contracting power in the vascular system which accommodates the capacity of the vessels to the quantity contained. The stomach, as we all know, gives information when the supplies have been exhausted; it represents with great exactness the quantity and quality of what is wanted in the present state of the machine, and in proportion as she meets with neglect rises in her demands with a louder tone. Farther, for the protection of the animal amidst the fluctuations in the heat of external bodies, a power of generating it has been provided; and to prevent its undue accumulation, in a heated atmosphere, on the one hand, or an excessive abstraction in a cold one, the quantity carried off is regulated with a surprising nicety to its wants; so that an equal temperature is preserved in all the range of climates, from the extreme point of habitable existence in the polar regions to the intense heat of the torrid zone.

Another excellence or superiority in the natural machine, besides those internal powers of self-preservation, in each individual, is the capability which those individuals possess of creating, by union, beings like themselves, which are again endued with similar powers for producing others, and thus of multiplying or renewing the species without end. These surely are powers which set at nought all human invention or imitation. They are truly the characteristics of the divine architect.

With these introductory remarks on the mechanism of the human frame we shall proceed to consider the bones or prop-work of the whole.

The bones, constituting the basis and support of the body, are its most hard and solid parts: they are intended to give shape as well as firmness to the body: to be levers for the muscles to act upon, and some of them are intended to defend those parts from external injury that are of the greatest importance to animal existence, as the brain, heart, &c. On a superficial view the bones appear to be inorganic, concrete substances, and not liable, like the soft parts of the body, to disease and death. This is not, however, the case; they are found by dissection to contain numerous vessels, which are supplied like the other parts of the body with blood that circulates through them for their support and nourishment: they have also their periods of growth and decay, and are liable equally with them to disease, and to derangement from external injuries. That the bones in common with the rest of our frame, suffer a constant renovation of parts is proved by the following experiment. If madder be given to an animal, and then withheld for some time, and afterward given again, in twenty-four hours after it has been first given, all its bones will become tinged; and in two or three days the colour becomes very deep; in a few days after the madder has been discontinued, the red-colour disappears; but on its being given again to the animal its bones become a second time tinged. The aborption of bones is proved by the disappearance of a carious or dead bone even before the skin is opened; and by the destruction of a bone merely from the pressure of a tumour against it, in which cases the bone must have been taken up by the absorbing vessels, and conveyed away: this absorption of the bones is placed beyond all doubt by the fatal disease called the *molities ossium*, which in a short time dissolves and carries off, by an excessive action of the absorbents, the bony system, discharging by the kidneys the earthy matter, and gradually rendering the bones soft, till they bend under the weight of the body and may be most easily cut with a knife.

In their first state the parts which afterwards become bones, are very soft fibres, till by the addition of matter, which is separated from the blood, they gradually grow to the hardness of a cartilage, and from that state to a perfect bone. These great changes are neither effected in a very short time, nor begun in in all the parts of

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the same bone at once. Flat bones that have their fibres directed to all sides, begin to ossify in a middle point: but those that have their fibres nearly parallel, begin in a transverse middle line, that is in the middle of each fibre; so also do the cylindrical bones in a middle ring, from which they shoot forth to their extremities. From every view of the subject, it will appear that ossification is an animal process, and that the bone is a regularly organized substance, whose form subsists, from the first, even in the soft fibres, which in time are changed into cartilage and from cartilage into the solid and hard substance intended as the prop-work for the whole fabric. It is also clear that bone partakes by its vessels of the general changes with all the other parts of the body; the absorbents removing or carrying away the old and wasted parts, while the arteries are constantly depositing a new substance, and thus it lives, grows, and is enabled to repair its injuries. In the early stages of the process, ossification is at first rapid: it then advances slowly, and is not completed in the human body till the twentieth year.

The bones of an animal connected together is called a skeleton: it is a natural skeleton when they are kept together, as in the living state, by their own ligaments, but artificial if they are joined with wire, strings, &c. The human skeleton is usually divided for the purposes of description, into the *head*, the *trunk*, the *superior* and *inferior extremities*.

By the HEAD is meant all that part which is placed above the first bone of the neck, and comprehends the bones of the skull and those of the face. The skull, or as it is sometimes called the brain-case, consists of eight bones, which form a vaulted cavity for lodging and defending the brain. These bones do not at first meet and unite, but at length they are joined together, by what anatomists call sutures, which are indented, or what joiners call dove-tailed seams. The bones of the skull ossify from the centre to the circumference, their fibres spreading and extending on every side, till at last they meet, and shooting in between each other form the suture or saw-like line of union. The wisdom of the Creator is evidently displayed in hastening the ossification of these bones by beginning the process, in many points, and the same law is observed in healing a broken bone, as well as in the first formation of the skull. Had the process of ossification in the head been confined to one or a few points only, it must necessarily have been slow and imperfect, and the brain would have continued a long time exposed to injuries from without; but, instead of this, we find a distinct system of ossification going forward, at the same time, in each of the bones composing the skull, all spreading from their centres, and approaching each other to make one perfect bony case for the brain. The imperfectly ossified state of the skull appears better suited to the growth and increase of the brain, than if its ossification had been complete at once; as in this case the flexibility of the skull must be less and its capacity not so easily enlarged by increasing the bulk of the brain. There are other reasons for this structure which display the wisdom and intelligence of the Creator, but to which it is not necessary, in this work, to refer.

The *face* comprises the irregular pile of bones composing the fore and under part of the head, and it constitutes the bony portion of some of the organs of sense, affording sockets for the eyes, an arch for the nose, and a support for the palate. It forms also the basis of the human physiognomy, and enters into the composition of the mouth. The face may be divided into the upper and lower jaws.

The upper or *superior jaw* is bounded above by the transverse suture, which joins the bones of the face to those of the skull: it consists of six bones on each side, and of a thirteenth placed in the middle, and of sixteen teeth. The thirteen bones are as follow: (1.) Two *nasal*, which form the root and arch of the nose. (2.) Two *ungular*, so called from their resembling the nail of one's finger, these are sometimes called *ossa lachrymalia*, as each of them has a deep perpendicular canal for lodging a part of the lachrymal sac and duct, by which the tears are conveyed into the nose. (3) The two *cheek*-bones, which form the upper part of the cheeks, and constitute a distinguishing feature in the human countenance. (4) The two *maxillary* bones, which make the most

considerable portion of the upper jaw. They form the greater part of the nose, a large portion of the roof of the mouth; and a share of each orbit of the eye; at their lower edge they afford a base and sockets for containing the sixteen upper teeth. (5) Two *palate* bones placed at the back part of the palate or roof of the mouth, forming part of the palate, nostrils and orbits. (6) The *spongy*-bones, though called two, are in fact two in each nostril, so named from their porous texture: they are covered with the membrane of the nose, which lines universally all the cavities of this organ: the points of the lower pair of these bones form those projections which may be felt by the finger, and from the improper but almost universal practice of picking the nose, very often the most serious and fatal consequences follow; and (7) The vomer, supposed to resemble a plough-share, is a thin flat bone that forms the lower and back parts of the division of the nose. This bone divides the nostrils from each other, and like the spongy-bones enlarges the organ of smelling by affording greater space for the expansion of the membrane of the nose.

The lower or *inferior jaw* consists of only one moveable bone and sixteen teeth: the bone is nearly of the form of a crescent, serving as a frame for holding and working the lower teeth. The fore-part of this bone is termed the chin, from this its sides extend backwards to what are called the angles of the lower jaw, here the bone bends upwards at right angles, to be articulated with the head. The lower jaw is capable of a great variety of motion, forwards and backwards and sideways. As the body grows, the jaw-bone slowly increases in length, and teeth are added in proportion, till the jaws acquire their full size, when the sockets are completely filled, the lips are extended, and the mouth is said to be formed.

The *teeth* of an adult are generally sixteen in number above, and as many below, though some people have more and others not so many. The part appearing without the socket, is called the base, or body, and those parts within, the roots or fangs. Each tooth is composed of its enamel, and an internal bony substance: the enamel has no cavity for marrow, and is so extremely hard, that neither saws nor files will make any impression upon it, but the internal bony part of the teeth is of the nature of the other bones; like them supplied with blood-vessels and nerves, and like them it is subject to the disorders of other vascular parts: hence, when the enamel breaks or falls off, and the internal part becomes exposed to the air, it soon corrupts, and a carious tooth is produced, hollow within, and having only a very small hole externally. The vessels and nerves enter by a small opening placed a little to the side of each root, and thence descend to be lodged in canals, formed in the middle of the teeth: here the arteries are employed in replacing the waste constantly made by attrition which they undergo in the act of eating.

The teeth are commonly divided into three classes, viz. the *incisores*, *canini*, and *molares* or grinders. The incisores, so called from their use in cutting the food, are the four teeth in the fore-part of the jaw: the canini derive their name from their resemblance to a dog's tusks: they are the longest of all the teeth, are placed on each side of the incisores, so that there are two canini in each jaw, intended not for dividing or grinding like the other teeth, but for laying hold of substances: the grinders, of which there are ten in each jaw, are so named because from their shape and edge they are formed for grinding food. The structure and arrangement of all the teeth are evidences of a wonderful degree of art guided by wisdom: to understand the business properly, it will be necessary to consider the under jaw as a kind of lever with its fixed points at the articulations of the skull: that this lever is worked by its muscles, and that the food taken into the mouth constitutes the object of resistance to its elevation. In this case the grinders, from being placed nearest the centre of motion, and from their uneven surfaces, are calculated to act as grinders, while the canini and incisores, being placed farther from this point, from the sharpness of their edges, and those overlapping each other, as the blades of scissars, are particularly adapted to cut and tear the food. The first cutting of teeth to most children is attended with much pain and disease, and the symptoms are more or less

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alarming, in proportion to the number of teeth which come at the same time. Were they all to appear at once, children would fall victims to the pain and excessive irritation, but Providence has so wisely and benevolently disposed them that they usually appear one after another, with a distance of time between each tooth or each pair of teeth. The first incisor that appears is generally in the lower jaw, and is followed by one in the upper jaw. Children have in their first teeth twenty, viz. eight incisores, four canini, and eight grinders: these are shed, or drop out between the age of seven and twelve, and are succeeded by what are called the permanent or adult teeth, which are of a firmer texture, and have longer fangs, and which, as we have observed, are thirty-two in number.

There is in the tongue a small bone nearly of the figure of the lower-jaw-bone, and which, though not generally classed with those in the head or trunk, may be described in this place: this bone lies immediately between the root of the tongue and the upper part of the wind-pipe, and carries upon it a valvular cartilage, for shutting the passage and preventing any thing from getting down this tube, while its legs extend along the sides of the throat, keeping the wind-pipe and gullet extended, in the same sort of way as a bag might be extended by two fingers. This bone is the centre of the motions of the tongue, being the origin of those muscles which compose chiefly the bulk of the tongue —of the motions of the wind-pipe and the root of the tongue, and it joins both together—of the motions of the gullet, for its legs surround the upper part of the gullet, and join it to the wind-pipe: it also forms the centre for all the motions of the throat in general: for muscles come down from the chin to this bone; to move the throat backwards.

GLEANINGS; OR, SELECTIONS AND REFLECTIONS MADE IN A COURSE OF GENERAL READING.

No. CCXXX.
A barbarous Child.

Duclos, (Fr. C.) eleven years of age, was condemned to death by the tribunal of Rouen in 1797, for having assassinated another child in a wood, through a spirit of revenge. This was not the first crime of this precocious villain, who had long announced a cruel disposition; he made it his sport to mutilate the limbs of his companions, and he was seen to put burning coals into the shirt of a little child. This monster had a most interesting appearance; his face, his voice, his manners expressed gentleness. During the trial he shewed the firmness and presence of mind of a man. However, in consideration of his youth, the punishment of death was commuted for twenty years' imprisonment and six hours wearing the iron collar.

Lives of Remarkable Characters in French Revolution. 3 vols. 8vo. Vol. I. p. 391.

No. CCXXXI.
Sir Geo. Savile.

In the course of the debate (the first in which Charles James Fox took part) on the King's Speech, Jan. 9, 1770, Sir Geo. Savile, in allusion to the decision with regard to the Middlesex Election, accused the House of having betrayed the rights of the people. Upon this, Sir Alexander Gilmour rose up in great anger, and urged, that in times of less licentiousness, members had been sent to the Tower for words of less offence. Sir George Savile repeated the offensive words. "Let others," said he, "fall down and worship the golden image which Nebuchadnezzar has set up; I will own no superior but the laws, nor will I bow the knee to any but Him who made me."

No. CCXXXII.
Sans-culotte.

Chabot, a French Revolutionist, made the following singular assertion in the Convention, "That the citizen Jesus Christ was the first *Sans-culotte* in the world."

No. CCXXXIII.
Literary Rank.

The Emperor Sigismond ennobled, on occasion of some solemnity, a learned doctor, who had spoken an eloquent oration. In the procession, which followed, the doctor chose rather to walk among the nobility than among his learned brethren. *Sir*, said the Emperor, observing it, *diminish not a body, which it is not in my power to replenish: the corps you have joined I can augment when I please.*

REVIEW.

"Still pleas'd to praise, yet not afraid to blame."—POPE.

ART. I.--*A Sermon preached before the University of Cambridge, on the Commencement Sunday, July* 4, 1813. By Herbert Marsh, D. D. F. R. S. Margaret Professor of Divinity, Cambridge: Printed, &c. Sold by Rivingtons, London. 1813. 8vo. pp. 18.

IF any persons take this discourse into their hands, with the hope of reading a learned Theological Essay, they will, most assuredly, be disappointed. It is plain and practical, and, with very few alterations and omissions, might have been addressed to *any* parochial or even dissenting congregation. No elaborate disquisitions, no subtle reasonings, occupy these pages. From the University pulpit Professor Marsh delivers truths which the meanest of the people may understand, and in which all are interested—the scholar and the illiterate, the great and the low, the rich and the poor, the churchman and the nonconformist, the biblist and the antibiblist. He treats, in a manner highly creditable to his judgment and his feelings, of the Christian law of love, of benevolence considered as the test of our being the disciples of the Saviour.

His text is John xiii. 35. Before we give an analysis of his sermon, before we comment on some of his remarks and expressions, we must observe that this discourse, far more worthy of the press than many productions, of the same or a similar class, which issue from it, does not appear to have been printed at the *request of friends*: nor are we informed why it comes before the public; though perhaps it will not be less acceptable and interesting when viewed in contrast with the numerous polemical tracts of the Margaret Professor. How then are we to account for his Commencement Sermon finding its way beyond the walls of Great St. Mary's? Is it that Dr. Marsh was desirous of making known to the world how carefully he had avoided the practice of many of his predecessors, on the same occasion, who selected *controversy** for the instruction or entertainment of their academical audience? We will hazard another conjecture. It may be that, in the progress, and especially towards the end of this pamphlet, the writer glances at certain *controversies* in which he had been recently engaged. The passages which we regard as having such a bearing, shall be submitted to our readers, who will determine for themselves whether the fact justifies our surmise. Had the preacher shunned all local and personal allusions, we should have considered his sermon as deserving to be bound up together with Paley's on the *Dangers incidental to the clerical character*,† and with Dr. Maltby's on Christian Diligence;‡ both of them holding a high rank among the discourses which have adorned the Cambridge Commencement.

In expounding the words, "By this shall all men know, that ye are my disciples, if ye have love one to another," Professor M. first points out the connexion and the scene of them, and lays, it would seem, great stress on the circumstance that when they were uttered Judas Iscariot had withdrawn, for the purpose of betraying his master. He next opposes this criterion of a genuine Christian to the mark of distinction on which the Jews, and in particular the Pharisees, insisted—the love of our neighbour to the uncharitableness and hypocrisy which characterized the prevailing sect among our Lord's countrymen. Afterwards he illustrates the efficacy of this implied precept on the apostles, from whose writings he adduces various passages on the duty of benevolence. He laments however that in most of those who profess and call themselves Christians we witness such a departure from the rule, as if it were honoured rather in the breach than in the observance. Of this fact he considers the temper and behaviour of many even among the primitive believers as an example: he also traces its existence through the succeeding annals of the church, in the establishment of the Inquisition and in the

* Mon. Rep. vi. 447, &c.

† Sermons and Tracts, 121, &c.

‡ Mon. Rep. ii. 90, &c.

worse than Popish intolerance which animates several who fondly imagine that they are the purest Protestants. Between charity to our neighbour and an acquiescence in what we take to be his erroneous opinions he well discriminates: and he cautions his hearers and readers against the attempt to dissever Christian love from Christian faith. He likewise warns us not to confound religious charity with religious indifference. In conclusion, he speaks of the obligations of ministers of the ecclesiastical establishment, whom he admonishes not to court popularity at the expense of duty, not to fight under the banners of one party, while they are receiving the pay of another, not to love those the least whom they should love the most.

The following extract (12, 13,) contains sentiments which ought to be inscribed on the hearts of all who bear the Christian name. Still, it is difficult to conceive that they were not designed for a more immediate application of them being made by the preacher's academical hearers:

"It is a duty which we owe to ourselves when we are unjustly accused, to repel the accusation. But this may be done, without a violation of Christian charity. If we have no other object in view than honestly to promote the truth, we shall fairly and candidly examine the arguments, and only the arguments, which are opposed to us. We shall never go out of our way to seek extraneous matter, for the mere purpose of injuring the person, who opposes us. If we do, we are actuated by the love of revenge, by the love of power, by the love of ambition, by the love of any thing but the love of justice and truth. When we are unjustly accused, we may deny, we may confute the charge: and if it is an opprobrious charge, we are at liberty to state it undisguised, however unamiable the accuser may appear in the statement. This is self-defence, and consistent equally with truth and justice. But if we travel out of the record, and look for things relating to the person of our opponent, but unconnected with the subject before us, we no longer act on a principle of self-defence; we are no longer urged by the love of truth, and the love of justice. We use our liberty for a cloak of maliciousness, and act not as the servants of God."

In our selection of a few more sentences from this discourse, we shall be guided by a view to their general accuracy and magnitude as well as to their aspect on a still existing controversy:

"It is our duty," says the Professor (16), "to seek the truth as far as we are able: and wherever we believe that we have found it, it is there our duty to adopt it. Others indeed may believe to be false what we believe to be true: but every man must act from his own conviction, which is the only rule of an honest man. Whatever religious principles therefore, and whatever religious party we ourselves conscientiously approve, to those principles and to that party are we bound, as honest men, to be faithful. We must never indeed forget the criterion of a true disciple: we must never forget that the faith which availeth, is the faith which worketh by love: we must never forget the charity which we owe to our brethren, whatever be the difference between their opinions and our own. But then we must not forget that there are limits prescribed by Christian charity itself. We must remember that there is a point of elevation, as well as a point of depression, which it cannot pass, without changing its nature. If we elevate our Christian charity so high, as to promote the progress of opinions different from our own, we convert our charity into treachery: in our zeal for those who differ from us, we forget the charity which is due to those who agree with us: we forget the duty which we owe especially to those with whom we profess to make a common cause, whose cause therefore we are pledged to defend. And though in the defence of that cause we should divest ourselves of all feelings of animosity to those whose cause is different, yet if we go further, and encourage or defend the latter, we betray our own."

"On Sunday, the 27th of Dec. 1772, Mr. [afterwards Dr. J.] Jebb," says his excellent biographer,* "preached before the University [of Cambridge]; and as the occasion demanded, considered the question concerning subscription, in as full extent as the time and place would admit.—The very next day, Monday, the 28th of December, he again preached before the same audience; but, having borne his public testimony to *the genuine principle of Protestantism, he wisely declined to proceed in matters of controversy.* He therefore delivered a sermon on *the Spirit of Benevolence*, which he soon after published, &c." —We could wish that the resemblance of the case of Dr. Marsh to Dr. John Jebb's had been complete!

This preacher has omitted the strongest reason, as we conceive, for

* Dr. Disney, Memoirs, &c. 42, 43.

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our Lord's inculcating brotherly love with so much solemnity and earnestness. Jesus foresaw the persecutions which his disciples were soon to encounter: he knew, moreover, that if they were not closely united to each other in the bonds of mutual affection they would be destitute of a powerful motive to courage and perseverance in the profession of Christianity. No great stress, we humbly think, should be placed on the fact of our Saviour's not *commencing* (in Dr. M's. language) this part of the discourse recorded in John xiii. till after Judas had withdrawn. It is true, the false apostle, *the* Iscariot* (so the Professor quaintly and somewhat improperly styles him), was an utter stranger to the virtue of benevolence. Yet from ver. 12—18, we learn that Christ had just been inculcating, very significantly, one of the qualities of evangelical love *in this disciple's presence.*

The Margaret Professor (15) is "thoroughly convinced that the Articles of the Church of England are in all respects conformable with scripture." If this were not his conviction, he would, no doubt, resign his preferment, and no longer hope for stations yet more eminent and profitable. But we are extremely desirous of seeing an exposition of the articles from his pen. And to this undertaking we would invite him, after he shall have completed his annotations on Michaelis's Introduction to the Books of the New Testament. Why will he not gratify and instruct us by finishing these the most valuable of his labours; labours in which he appears like a *Cotes* commenting on a *Newton?*

Dr. Marsh's abundant use of *italics* is an injurious and disagreeable singularity: they recur so often as to defeat the very end for which they are introduced; and we imagine that his printer and his readers would congratulate themselves were the Professor less partial to *such* marks of emphasis. N.

ART. II.—*A Vindication of the Principle and Objects of the Unitarian Fund.* A Sermon, preached at the Unitarian Chapel in Artillery-Lane, London, on Wednesday, May 17th, 1815, before the Supporter of the Unitarian Fund. By Thomas Madge, 12mo. pp. 60. 1s. Hunter and Eaton.

OF this animated and eloquent sermon a faithful character was given in our report of the Unitarian Fund Anniversary, p. 322. We shall select a few passages for the gratification of our readers.

The text is Mat. xi. 5. *'And the poor have the gospel preached to them.* The following is the introduction:—

"One of the most striking features in the character of Christ as a public teacher is the constant attention which he paid to the poor, his provision for their wants, and the adaptation of his instructions to their capacities. This circumstance seems not to have escaped the observation of the Evangelists, as appears from the connexion in which the words of my text stand. That Jesus Christ preached the gospel to the poor, is numbered among the mightiest of his works; among those signs and wonders which announced him to be a prophet of the Most High. "The blind receive their sight and the lame walk, the lepers are cleansed and the deaf hear, the dead are raised up and the poor have the gospel preached to them." In the Pagan systems of theology there were the initiated and the uninitiated; there was one set of doctrines for the learned and another for the unlearned; and that which philosophers and teachers were accustomed to ridicule and explode in the company of their select disciples, they respected and defended in the presence of the multitude. But it was not so with Jesus Christ. He had but *one* school, and in that school were collected together rich and poor, literate and illiterate, bond and free. He came professedly to open the eyes of the blind, to exalt the intellectual and moral character of his poorer brethren, to tear down the veil which excluded from their minds the light of truth, and to assert for all the rational creatures of God the capability and the right of knowing who it was that made them, of understanding their duty, and of worshiping their Creator in the beauty of holiness. He had no mysteries to promulgate, or rather he unravelled all mystery. He had no secrets to impart only to a select few,—what he communicated in the ear he was ready to proclaim on the house-top. The truths which he delivered respected the glory of God and the good of man; they were concerning all and for all: conscious of the high mission with which he was charged, he respected not the persons of men; that consideration was sunk in the superior estimation in which he regarded them as sons of God and heirs of immortality. How opposite this to the conduct of the boasted wise ones of the

* i. e. of Cœnioth or Kerioth, Josh. xv. 25.

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heathen world! They were content to pass their lives in silent meditation, without putting forth one strong enduring effort to raise up their fallen fellow-creatures, or to strike into their minds the light which had beamed upon their own. They looked on with philosophic equanimity, say rather with cold and cruel indifference, and saw millions of human beings plunged in folly, vice and wretchedness, degraded, enslaved and brutalized, yet with no compassion for their ignorance, no sympathy in their miseries, no generous ardour rising up and beating down all weak unmanly fears, and eagerly springing forward to rescue them from their wretched vassalage, and to uphold the honour of human nature. —No. This service was reserved for the humble prophet of Nazareth and the poor fishermen of Galilee. To them was it left to bring down truth from the clouds, and to accomplish that wonderful revolution in the sentiments and feelings of mankind, which the wisest of the wise were unable to effect in a single country, nay even in a single village. Here then is the triumph of Christianity, here is the display of her spirit, here the mightiness of her power, and here the splendour and glory of her achievements! Pp. 5—8.

Mr. Madge next expatiates upon the importance of religion and the necessity of preserving it pure and undefiled; which brings him to the peculiar object of the sermon, namely, to vindicate the principles of the Unitarian Fund, as a *proselytizing society*. Having asserted the unreasonableness and the unhappy influence of the doctrine of the Trinity, he thus strongly remonstrates against indifference to truth:

"But even supposing that we were unable to trace this relation of one doctrine to another, I should still contend that an indifference to truth, and above all to Christian truth, is a feeling which we should be careful never to cherish. Man does not live by bread alone: the life and health of his soul is not sustained and preserved by the food which groweth out of the earth; it is nourished and strengthened by the bread which cometh down from heaven, by anticipations and apprehensions and active remembrances, by patience and by hope, by love and admiration and joy. Without these he may live as a mere animal lives, but not as a son of God, not as the child of immortality. He may be employed in picking up things about his feet when thoughts are perishing in his mind. Truth is not a gross, definite, tangible object. We cannot exactly estimate its weight, nor measure its extent, nor calculate the sum of its consequences; for it is ethereal, mighty, and in its effects eternal. It becomes not man therefore to trifle with this power, or to be regardless of its interests. He who thinks that it may be safely neglected knows little of the underground part of the tree of virtue, or of the hidden root which thrusts forth the noble stalk of magnanimity and devotion,—magnanimity in the service of man, devotion to the will of God. Take away all reverence for truth, and with it you undermine the strongest foundation of the empire of conscience, and uproot all glory from the human mind. What! if we are not always able to trace the chain which binds together the true and the good, does it therefore follow that there is no necessary companionship and communion between them? By no means. There are links, there is a bond by which the one is for ever united to the other. If I thought otherwise, if I could bring myself to believe that they could for any length of time be entirely dissociated, the spirit of inquiry would take its flight from my mind, and with it all faith and confidence and hope. Most cordially do I admit the innocency of involuntary error, *i. e.* that there is no crime in a man's mistaking error for truth, after having used all the means in his power to come at the truth; but I never can believe that important error upon the great subject of religion can, in all its ramifications and products, be altogether innoxious. To one man indeed it may prove comparatively harmless, while to another it may be productive of the most lasting and extensive mischief. We *do not* know all the evil consequences which may flow from error, but we *do* know that it is our duty where we can to destroy error. But you believe in the omnipotence of truth! What then? Can truth prevail, can truth be omnipotent without human exertion? Does God act in human affairs without the instrumentality of human means? Is not man made to be the great teacher of man? When he falls into error, is he not now left to correct himself? And by what means can truth finally conquer and prevail, but by open and honourable conflict? Pp. 15—17.

The passage that follows is a bold defence of proselytism.

"I am aware that to many good men every thing that looks like proselytism is very obnoxious. They are friends to truth and would be glad to see it conquer and prevail; but they think it better that it should make its way silently and unobserved. The sentiments and feelings of the good are always to be treated with respect; for this reason I take notice of an objection to our proceedings which would otherwise have been passed by without observation. I will not then blink the question,—I will come boldly up to it,

and say that there is no good man who would not be a proselytist if he could; and that, so far is it from being a fact that truth has generally made its way without the aid of human exertion, I scarcely know of a single important instance where its success has been obtained without the expense of great labour, persevering exertion, and numerous and costly sacrifices. As to religion, what should we have been without the proselytizing spirit of the Reformers? As to civil liberty, what should we have been if our forefathers had renounced all desire of proselytism? Milton and Locke, Price and Priestley, Howard and Clarkson, in every age they, whose thoughts and deeds and hopes were high above ordinary mortality, have been all proselytists; indeed we have had vehement proselytists against proselytism. Let us not be scared from the pursuit of what is good, because it may have been exhibited in an offensive garb, and been called by an ugly name. Any spirit when it acts only for mere party purposes, for mere selfish ends, is an evil spirit, and ought to be exorcised: but the spirit which prompts a man to communicate the good he enjoys, or thinks that he enjoys, to those who have it not, is a blessed spirit; and far from us be the wish that this spirit should ever be driven from the heart of man! It may indeed be perverted, it may be abused, it may display itself foolishly and may act unjustly. Correct it then, guide it, controul it, enlighten it; but do not destroy it. If you would, then go and destroy every thing that is perverted and abused, and where and what should we be?" Pp. 19---21.

This subject is continued, and an objection is well met and repelled:

"Here perhaps a word may be interposed to this intent. When you say that you possess important religious truth, and are desirous of communicating the knowledge of it to others, may you not be mistaken? Certainly: and that is a reason why I should act under a sense of my fallibility, and avoid all uncharitableness and harsh judgement: but it is no reason why I should refrain from all active exertion, and do nothing for that which in my conscience I believe to be true. The free communication of thought is necessary to the discovery of truth, and equally necessary to its prevalence in the world are the union and cordial co-operation of its friends. Let a sincere and conscientious believer in the Divine Unity and its kindred doctrines be asked for what he would be ready to sacrifice his principles, what price he would set upon them? ask the question, my brethren, and learn wisdom from the answer. If then a man feels that the faith which he has imbibed has any way contributed to render him wiser, better, or happier, he is a selfish and sordid being, devoid of all generous sympathy, who would confine this blessing to himself. What is good to him may be good to others. Why should it not? If it *may* be, then it is his duty as far as he can to see that it *shall* be. This I am sure is the dictate of true wisdom and humanity. What would now have been the state of the civilized and of the Christian world, if the maxim had been generally adopted, that because we may err in what we do, therefore we should do nothing?—Wretched would have been our condition, and dark and despairing our prospects. I verily believe that a maxim more absurd and foolish and pernicious, (pardon the expressions, but I must call things by their right names: we have had enough of the other practice,) a maxim more allied to all that is barbarous in ignorance and cruel in oppression could not have been invented than this; 'Stand still, because you may be led into a wrong path.' If I have betrayed any undue warmth, it has proceeded from my wish to put to eternal silence and confusion this wretched apology for the want of that which is the greatest auxiliary to human happiness, and without which we can never enter properly equipped into the glorious combat of knowledge, truth and virtue, against ignorance, error and vice." Pp. 24—26.

The suitableness of Unitarianism as a moral system to the hearts of all and particularly to the poor, is insisted on with great force of argument and beauty of language. Mr. M. successfully contends that the best way of establishing truth is to explode error.

"They who are the strongest objectors to the plans of this Society are the loudest in their complaints respecting the prevalence of superstition and fanaticism: but what means do they propose for weakening their power and narrowing their dominion? Ridicule? Feeble instrument, impotent weapon! The inculcation of a sublime and perfect morality? But what has this to do with false opinion? To an impure system of morality you may fairly and logically oppose a pure one; but it is the grossest violation of common sense to expect to be able to put down error without setting up truth, or to think of arriving at the same termination after having set off in opposite directions. To false doctrine oppose that which is true. When the foundation is of sand, look not to raise a strong and durable building: but first take away this sandy foundation, and supply its place by one of rock, and then you may erect a noble and lofty structure against which the floods may beat and the winds may rage in vain.

"That I may not be misunderstood in

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what I have said, I beg leave to submit the following illustration. Take an atheist, for instance,—one who denies the existence of a supreme intelligence and a future life, and whose only law therefore is obedience to his present interests and passions. By what means would you endeavour to effect a change in his views and conduct? By instructing him in the duties of a refined morality? No. The absurdity of such a mode of procedure, in such a case, stares you in the face. How then would you proceed? Why, you would endeavour to persuade him of the utter falseness and entire unreasonableness of his opinions; you would endeavour to prove to him that there *does* exist an infinitely wise and good God, in whom all live and move and have their being, and that therefore *His* law should be the rule of our actions. Without such a change of principles it would be folly to hope for a change of conduct. So, in arguing with the deist you would proceed in the same manner; you would first convince him that Christ *had* authority to teach, and then you would insist upon his authority as of the nature of law. You would sow the Christian seed before you would expect to gather the Christian fruit; you would implant Christian principles before you looked for Christian practice. In like manner, if you wish to destroy fanatical conduct, first destroy fanatical doctrines; and even when you have cured the disease, take care and provide an antidote against its return. To a man of proud and pharisaic spirit, because he believes that he is numbered with the elect, it would be perfectly useless to deal outgeneral observations about the absurdity of his tenets and their supposed immoral tendency:—but prove to him from Scripture that his notions are unwarranted; convince him from 'the law and the testimony' that they are unsound, that they are not built upon the foundation of Christ and his apostles, and he will be deprived of his strong-hold, he will retire confounded and abashed. Now why must the Unitarian alone invert the order of nature, act in direct opposition to common sense, and violate the clearest rules established upon uniform experience? Why must he depart from a line of conduct which in every similar case is universally allowed to be the only wise and rational method of acting?—But wisdom *shall* be justified of her children." Pp. 41—44.

In the conclusion of the sermon, which is all that we can further quote, Mr. Madge has selected and arranged a noble passage from Milton's second book of Church Government; adding at the end a few sentences in the very spirit of that prince of writers:

"'He,' says Milton, 'who hath obtained to know any thing distinctly of God, and his true worship, and what is infallibly good and happy,—he that hath obtained to know this, the only high valuable wisdom, considers how and in what manner he shall dispose and employ those sums of knowledge and illumination which God hath sent him. For me, I have determined to lay up as the best treasure and solace of a good old age, if God vouchsafe it me, the honest liberty of free speech, where I shall think it available in so dear a concernment as the churches good. But this I foresee, that should the church, by blessing from above on the industry and courage of faithful men, change this her distracted estate into better days without the least furtherance or contribution of those few talents which God hath lent me, —I foresee what stories I should hear within myself all my life after of discourage and reproach. Thou hadst the diligence, the parts, the language of a man, if a vain subject were to be adorned or beautified; but when the cause of God and his church was to be pleaded, God listened to hear thy voice among his zealous servants, but thou wert dumb as a beast; from henceforward be that which thine own brutish silence hath made thee. These and such like lessons as these would I know have been my matins duly and my even-song. But now by this little diligence mark what a privilege I have gained with good men, to claim my right of lamenting the tribulations of the church, if she should suffer, when others that have ventured nothing for her sake have not the honour to be admitted mourners. But if she lift up her drooping head and prosper, among these that have something more than wished her welfare I have my charter and freehold of rejoicing to me and my heirs.' *

"If then, my brethren, we have any regard for the honour of God and the dignity of our own nature,—if it would gladden us to see the heart of a human being made glad,—if we have any confidence in truth, any enjoyment in its prospective achievements,—and if we feel ourselves under any bond of duty to succeeding generations,—then let us contribute something of the several talents with which God may have blessed us, to the service of that great cause to which this Society is consecrated. It calls aloud for the aid of knowledge, of piety and virtue, of love, of fidelity and of zeal. All these helps let us put forth if we can; but if all be not at our command, let us cheerfully lend that in which lies our appropriate strength. This we *can* do, and this I will take leave to add we *ought* to do; and when we have done

* Selected and arranged from the preface of Milton's second book of Church-government.

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this, and not before, ours will be the privilege, the charter, the freehold of rejoicing in the success of truth, of generously exulting in the conquests of liberty, of gladly participating in the triumphs of righteousness." Pp. 46---49.

Art. III.—*The Decline and Fall of Spiritual Babylon.* A Discourse, delivered at Leicester, June 22, 1814, before the Unitarian Tract Society, established in Birmingham for Warwickshire and the neighbouring Counties. By Robert Little. 12mo. pp. 34. Belcher and Son, Birmingham, 1814.

IT is difficult to set out a sermon, and especially one upon any of our public occasions, in the dress of novelty. Mr. Little has, however, done this. He has ventured into the apocalypse (his text is Rev. xviii. 1, 2.) of the study of which it has been said "that it either found men mad or made them so," and has made the perilous excursion with a sound mind. Nay, his observations have strengthened in his own breast and will strengthen in the breasts of his readers the spirit of inquiry, reformation and rational religion.

We regret that the Title-page does not specify any London bookseller of whom the sermon may be had; but we apprehend that it may be obtained upon inquiry. It is desirable that all the sermons on public Unitarian occasions should be deposited with some one vender in London, and that the Societies for whose benefit they are printed should regularly advertise them.

INTELLIGENCE.

THE Annual Association of the General Baptist Churches in Kent, was held at Dover, on Tuesday, 25th of April. On the preceding evening, agreeably to the plan uniformly observed at this Association, a sermon was preached by Mr. John Coupland, of Headcorn, which was heard with great satisfaction. The subject was "Zeal in a good Cause," founded on Gal. iv. 18. It has since been laid before the public.*

The public service commenced on the day of the Association, at nine o'Clock. Mr. Sampson Kingsford, of Canterbury, read the Scriptures, Mr. Coupland conducted the devotional service, and Mr. Samuel Dobell, of Cranbrook, preached from Rom. xvi. 16, *The Churches of Christ salute you.* The discourse, the object of which was, to shew the tendency of the Association to enlarge religious friendship and to excite a general interest in the welfare of the churches which composed it, was received with great approbation.

After the religious services were concluded, Mr. Moon, of Deptford, being called to the chair, and Mr. Joseph Dobell, of Cranbrook, and Mr. Austen, of Smarden, appointed Moderators, the business of the Association was in part transacted.—More than fifty gentlemen, ministers and their friends dined together at the City of Antwerp Tavern; Mr. S. Dobell, in the Chair. After dinner the company returned to the Meeting-house to conclude the business of the day—and upwards of sixty persons supped at the above-mentioned Tavern. The evening was spent in harmony and Christian friendship.

A lecture was given on the following evening by Mr. S. Dobell, on the subject of Hope, from the words in 2 Thess. ii. 16.

The next Association to be held at Canterbury, on Tuesday, three weeks previous to Whit-tuesday 1816.

North-Eastern Unitarian Association.

On Thursday, June 22d, was held at Lincoln, the North-Eastern Annual Association of Unitarians. On the preceding evening, the Rev. Mr. Wright, of Wisbeach, preached on the Final Restoration of all Mankind to happiness. On the Thursday morning, the Rev. Mr. Platts, of Boston, having introduced the service with reading the scriptures, prayer and a very pertinent explanation of the nature, design and tendency of such associations, the Rev. Mr. Kenrick, of Hull, preached a very excellent sermon on the Practical tendency of the free, unpurchased

* Sold by D. Eaton, 187, High Holborn.

Grace of God, from 1 Tim. chap. vi. ver. 5th. "The doctrine according to Godliness." Mr. Wright preached in the evening on God's exalting Christ to be a Prince and Saviour, from Acts ii. and 36.

A respectable number of the Friends of Unitarianism, ladies and gentlemen, dined together at the Rein Deer, when a number of appropriate sentiments were given from the chair, and enlarged upon by several gentlemen. When the Unitarian Fund was given, Mr. Wright, in a very interesting and animated speech, explained its design, and gave a very pleasing account of its increase and gradual success, in accomplishing the important objects for which it was instituted.

Mr. Kenrick addressed the company in a very appropriate manner, when the York College was given. Upon the Unitarian Academy being given, Mr. Goodier excited considerable interest by the very modest, but earnest manner in which he advocated its cause, recommended it to the support of the public. As soon as he sat down, nearly 5*l.* was collected at the table, partly for the Fund and partly for the Academy.

Lincoln, July 11th, 1815. J. H.

Southern Unitarian Society.

The Meeting of the SOUTHERN UNITARIAN SOCIETY took place at Salisbury, June 28th. The Meeting was very respectable, and there is reason to believe will be highly beneficial in its effects.

The sermons delivered on the occasion were admirably adapted to effect the purposes of the Society.—The one preached by Mr. Treleaven in the morning, which will shortly be published, was a perspicuous and argumentative illucidation of the *Scriptural Distinction between God and Jesus Christ.* And Mr. Fox in the evening, delivered a discourse on the Importance and Advantage of the Use of Reason and the Exercise of Private Judgment in Matters of Religion, which it is not too much to say, was a most masterly and eloquent composition. The worthy Author has been strongly requested by the members of the Society to publish the sermon, which they regretted they could not as a Society print, without running contrary to their established rule.

The members of the Society present at this meeting, took into consideration the subject, to which the attention of the Unitarian public has been already invited by two letters in the Repository, respecting the adoption of some permanent means, to provide small bodies of Unitarians, with religious instruction. A Resolution was passed unanimously, that it was expedient to form a Society to promote the preaching of Unitarianism in the South of England. A Committee was chosen (to consider the best means for carrying the Resolution into effect;) which consists of all the ministers in connexion with the Southern Unitarian Society, with one member from each of the congregations, in the various places which are included in the limits to which the annual visits of this Society extend. Before this article meets the public eye, the Committee will probably have finally arranged the plan; and it is hoped that the example thus set by the Unitarians of the South, will be speedily and zealously imitated by their brethren throughout the kingdom.

Newport, June 30th. J. F.

Devon and Cornwall Unitarian Association and Tract Society.

The annual Meeting of this Society, took place on Wednesday, the 5th July, at Tavistock. On the evening preceding Dr. Carpenter preached in the Abbey Chapel; and on the day of the Association, Mr. Lewis of Crediton, delivered an excellent discourse from the answer of our Lord to his disciples, who wished to call down fire from heaven upon the people of of Samaria, who refused to receive their doctrine, "Ye know not what spirit ye are of." The meeting was more numerous than was expected in so small and distant a town, and the state of the Society was found to be more flourishing than could have been calculated upon at the expiration of its first year.

After dinner, amongst other subjects which engaged and peculiarly interested the company present, was that of the painful shackles with which Unitarian youths are compelled to load their consciences, in order to fulfil one of the first duties of a man and a citizen; and it was urged to be well worthy the united exertions of our different Associations and Societies, to astempt the removal of those barbarous ceremonies by which we must—

gage in the honourable state of matrimony. It was urged that the facility with which we obtained, through the laudable endeavours of Mr. William Smith, the repeal of the laws in force against Anti-Trinitarians, might be regarded as an inducement to us to attempt a farther emancipation; and that we are called upon to attempt it by the honest and manly declaration of that gentleman to Lord Liverpool, who asked him whether if we gained this point we should be satisfied: *No, my Lord, we shall never be satisfied till we have obtained a full and free exercise of an unshackled conscience.*

The power of marrying, monopolized by the clergy of the church of England,—except in those cases where conscience has been successfully pleaded against it, the cases of the Jews and the Quakers,—is a power which they inherit from the priests of the Romish Church; who, as they held the keys of the gates of Paradise, and would suffer none to enter there except through their prayers, well paid for; placed themselves also at the entrance of that state, which, under the auspices of wisdom and virtue is the most happy upon earth, and demanded toll before its pleasures could be explored. They made it a sacrament, that their sacred order might be enriched by it.—Thus, and no otherwise, a civil engagement was converted into a religious farce.

As the Unitarian Associations throughout the kingdom will have met generally before this notification can be made to the public, it was resolved, that, if no public measures are adopted before the next summer meetings, the Secretary of our Society shall be requested to address circulars to all of them, recommending them to address the Legislature by Petition. But it will in the mean time, be the duty of dissenting societies, to consider, whether there should be a more speedy application made, and whether it should be done by the congregations separately, or by their Associations, which unite many of them in their circle. It may, perhaps, be desirable for the Committee of the London Fund, to suggest a plan, by which our individual energies may be concentrated, and rendered effective.

The case of the Rossendale congregation was also stated, and some pounds were immediately collected to assist them; the propriety was also admitted of farther assistance being obtained for them in our respective Societies.

South Wales Unitarian Society

The annual meeting of this Society was held on the 5th inst. at Llangendeirn, near Carmarthen. The Rev. Timothy Davis, of Coventry, prayed in Welch; and the Rev. J. H. Bransby, of Dudley, in English. The Rev. Dr. Estlin, of Bristol, delivered an English sermon from Acts xxiv. 14, in which the zealous and worthy Doctor referred to the several publications of the Bishop of St. David's against the Unitarians, lamenting that so elegant a scholar and amiable a character in other respects, should discover so much want of candour and of Christian liberality. As the sermon will be published, at the request of those who heard it, it would be needless here to give a further account of it. Then followed a Welch sermon by the Rev. David Davis, of Neath, from John iii. 31. After explaining the phrase "from heaven," and "from above," the preacher enlarged upon the superior excellency of Christ as a perfect character, and as a divine teacher, over John the Baptist and over all the other prophets of God. The audience was numerous and attentive, though the English sermon took up an hour and a half in the delivery, and the Welch more than an hour. Not a few came together on this anniversary from distant parts of Carmarthenshire, and from Pembrokeshire, Cardiganshire, and Glamorgan. After the business of the Society was transacted in the meeting-house, between forty and fifty persons sat down to dinner, at a neighbouring inn, twenty of whom were ministers. The Rev. John James, of Cardiganshire, and John Thomas, of Llanelli, preached in the evening. The advice of the late Rev. Job David, of Swansea, to the Welch Unitarians, on their *much preaching*, is recommended to their re-consideration. See Mon. Rep. Vol. v. p. 463. On the preceding evening, the Rev. Benjamin Evans, of Panteg, preached, at Llangendeirn, from Malachi, ii, 10, and the Rev. Evan Lloyd, of Wick, from John ix. 22. And at Carmarthen there was also a respectable meeting, on the evening of the

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4th, when the Rev. Mr. Awbrey, of Swansea, conducted the devotional part of the service in English, and the Rev. J. H. Bransby, of Dudley, preached from Mat. vii. 11, and the Rev. John James, of Cardiganshire, preached in Welch, from 1 John v. 20.

The writings of the Bishop of St. David's, have excited the public attention to the subject of Unitarianism in Wales, and done no inconsiderable service to the New Unitarian Society, at Carmarthen, who are now happy in the settled services of the Rev. Thomas Davis, whose health they individually hope will enable him to continue to discharge his duties as their regular minister. It was resolved, that the next annual meeting be held at Gellionen, Glamorgan, and also, that the Society take six pounds' worth of Wright's Essay on the Supremacy of the Father, translated into Welch, by Mr. Morgan, Schoolmaster at Merthyr Tydfil.

July 17th, 1815.

Eastern Unitarian Society.

The Annual Meeting of this Society was held at Bury St. Edmunds, on Wednesday and Thursday the 12th and 13th of July. On Wednesday evening the Rev. John Tremlett conducted the devotional part of the service, and the Rev. Robert Aspland preached from Revelations, xiv. 6, 7. "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation and kindred and tongue and people, saying with a loud voice, Fear God, and give glory to him, for the hour of his judgment is come; and worship him that made heaven and earth, and the sea, and the fountains of waters." On Thursday morning the Rev. R. Aspland read the scriptures and prayed, and the Rev. James Gilchrist preached from Galatians iv. 18. "It is good to be zealously affected always in a good thing." After service the business of the Society was transacted. The Secretary read the report of the Committee, which first stated the number of tracts circulated in the past year, and then mentioned the missionary labours of Mr. Winder in the Eastern district of the kingdom. The Committee having requested Mr. Madge to preach a sermon at the Unitarian Chapel, Norwich, for the benefit of the Unitarian Fund, £20 3*s.* was collected. After stating this circumstance, the Report continues—"It is much to be wished that the attention of our churches was more seriously turned towards the utility of annual collections in behalf of those objects which interest the Unitarian body. A two-fold good is effected by such regular and public appeals. 1. They bring the different institutions connected with Unitarianism under the notice of our congregations at stated intervals: inquiry is thus excited and kept up as to their plans and their exigencies, and a permanent interest established in their welfare. 2. A very large sum is thus raised, which must otherwise be wholly lost to our institutions; for there are hundreds who for various reasons cannot appear among the regular subscribers, yet are not only willing but anxious to contribute according to their ability to the promotion of Unitarianism." The Report concluded with briefly reviewing the progress of the Society since its commencement, which appeared very encouraging. The following resolutions then passed unanimously. That the thanks of this Society be given to the Rev. James Gilchrist and the Rev. Robert Aspland, for their acquiescence in the wishes of the Society, and for their valuable services at the present meeting. 2. That the thanks of this Society be given to Mr. Winder for his many and important services to the Unitarian cause, particularly for his labours in the General Baptist Church at Norwich, and for his ready and constant desire to further the plans of this Society. That J. L. Marsh, Esq. be continued in the office of Treasurer, and Mr. Edward Taylor in that of Secretary for the year ensuing.

The friends of the Society afterwards dined together at the Angel Inn, to the number of forty-six; Thomas Robinson, Esq. in the Chair. The toasts and sentiments which were given called forth many observations connected with the interests of the Society and the state of Unitarianism in general from Mr. Aspland, Mr. Gilchrist, Mr. Geo. Watson, Mr. Scargill, Mr. Toms, Mr. Perry and Mr. E. Taylor.—The ministers present were Messrs. Aspland and Gilchrist, Toms of Framlingham, Per-

ry of Ipswich, Tremlett of Hapton, Scargill of Bury, Cundill of Soham, and Madge and Winder of Norwich. The next Annual Meeting is fixed for the last Wednesday and Thursday in June, to be held at Ipswich, and Mr. Toms is expected to preach.

E. T.

Examination at the York Academy.

On Tuesday, Wednesday and Thursday, the 27th, 28th and 29th of June, was held the annual examination of the students educated in the Manchester College York, in the presence of Samuel Shore, Esq. *President*, Messrs. Bell, Brodhurst, Crompton, Fawcett, D. Gaskell, R. Heywood, Jevons, Jones, Kendall, Malkin, A. Philips, S. Shore, jun. W. Shore, J. D. Strutt, R. Taylor, M. D. J. Thomsom, M. D. Tottie, J. A. Yates, T. H. Robinson *Secretary*, and G. W. Wood *Treatary*, and the Rev. Dr. Phillips, Messrs. Ashton, Brettell, Goodier, Heinekin, Johnstone, Kentish, G. Kenrick, Lee, Piper, J. Smethurst, Tayler, H. Turner, Willims, P. Wright, J. G. Robberds *Secretary* and Turner *Visitor*; with a few others whose names cannot be recollected. On Tuesday afternoon the junior Latin Class, and those in Hebrew Poetry, Logic and Metaphysics, were severally examined. Wednesday morning the examination proceeded of the junior Hebrew and Greek Classes, and the senior Mathematics, after which Mr. Haslam delivered an oration on the influence of the reformation on Literature, and Mr. Cannon a discourse on the question, "Is the moral sense instinctive, or the result of education?" The senior Class in Hebrew and Syriac, in modern history, the introductory branches of the Mathematics, the evidences of natural and revealed religion, and in ancient history; and the business of this day concluded with discourses by Mr. Morris, on the divine original of the Mosaic institutions, and by Mr. Mardon on the resurrection of Christ. — Thursday the students of the fourth year underwent a long examination on the several books of the Old Testament, and those of the fifth, on the New, on the plan described in former years. Mr. Peene read an essay on Criminal Legislation, and Mr. Bakewell delivered a sermon, on Rom. i. 16. Previous to the examination of the senior Latin Class, Mr. Peene read a critical dissertation in Latin, on the Ars Poetica of Horace, and Mr. Stratton an essay in the same language on the causes of the reduction of the Grecian states, under the Macedonian power; and after it Mr. Stratton read an English oration on the Love of our Country. The classes in Ethics, the higher Greek Classes and natural Philosophy, were then severally examined, and the whole concluded with two sermons, by Mr. Jevons, on Luke xii. 55, and by Mr. Wallace, on Rom. x. 2.

At the close of the examination, the visitor addressed the students in the following words.

Gentlemen,

It now becomes my most agreeable office, an office which I assure you I continue to discharge with annually encreasing pleasure, to present you in the name of this assembly, our thanks for the very satisfactory result of the examination which we have witnessed, and which clearly proves that you have corresponded, by your attention and diligence, to the extraordinary attention and care of your tutors. And I do this with still greater pleasure, because, in adition to what we have ourselves witnessed in regard to your proficiency in knowledge, we have the further satisfaction of being assured by your tutors of your uniform regularity and propriety of conduct, during the whole of the session which is now concluded. This is a circumstance of much more importance than any literary attainments.—I will not say to the credit of this institution, which is an object of secondary concern, though I persuade myself not undervalued or overlooked by you; but to your own honour and and happiness, whose progress and establishment in every thing that is excellent and praiseworthy, it is the first wish of all who are interested in its support, to promote and effectually secure. This testimony of our satisfaction, you will be pleased, Gentlemen, all of you to accept: the prizes annually distributed among the students of the first three years, for extraordinary diligence, proficiency and regularity, are awarded to Mr. John James Tayler, of Nottingham, Mr. Patrick Cannon, of Sheffield, and Mr. James Taylor, of Manchester; who I doubt not will make it the object of their ambition in future years to maintain their eminence of distinction among the distinguished; although one of them can no longer receive any other reward than that which is indeed the most substantial, the consciousness of good conduct, and its natural and ordinary consequences. The prize for elocution is awarded to Mr. Bakewell; to whom I am, on various accounts, particularly happy to deliver it.

I am directed by the annual meeting for business, held yesterday evening, to announce that it is intended that the students in the fourth and fifth years, shall in future continue their classical studies through those years: an arrangement which I am persuaded they will find highly conducive to their advantage.

I hope Mr. Stratton will not for a moment suppose, that I have the slightest

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disposition to underrate his excellent discourse, on a subject of the highest importance; and which he has treated in a manner highly creditable to his head and his heart. I hope that he will in future life—I wish that all young men of his rank and station would—be careful to perform his duty to his country and mankind, on such enlarged and liberal principles. But since the rest of our young friends who have favoured us with specimens of their composition, are students for the ministry, I trust that he will excuse my confining, what I have further to say to them.

From the very satisfactory result of this day's examination, more particularly, we trust we have good reason to indulge the hope, that we shall continue to send out scribes well instructed as to the kingdom of heaven, and capable of bringing out of their treasure things new and old. The stores of biblical criticism which you have here laid up, will not we trust, be hoarded, but brought out into daily use. You will not only shew yourselves capable, as several of your predecessors have done, of ably illustrating the doctrines of scripture, and with firmness and ability, but yet with a spirit and temper becoming your christian profession, defending the particular views which you have formed of scripture-truth; but you will manifest your familiar acquaintance with scripture in the course of your ordinary services: in your addresses to your people, you will shew yourselves not mere philosophical essayists, but scriptural preachers; you will preach the truth in scripture-language, "expressing spiritual things in spiritual words" (1 Cor. ii. 13), and will enforce the truths and duties of the gospel by the awful authority of its sanctions.

Let me, however, offer you one caution. You here have properly exhibited the solidity of your critical attainments; but, I trust you will shew in the general course of your preaching that your acquaintance with the scriptures in a much more important respect, has not been neglected by your readiness to call them into your service, as occasions may require, for the purpose of practical application. What a venerable person once said to myself, allow me to repeat to you, "study the scriptures scientifically, study them critically, but above all things study them practically."

With respect to the composition of your discourses, I have little need to add any thing to the excellent instructions you have received from your tutors, and by which you seem to have effectually profited. One question only I would venture to propose to your consideration; whether the modern fashion of abrupt conclusion is to be considered as any improvement upon the use of recapitulation and peroration, by which the ancient orators appear to have wrought so wonderful an effect on the minds of their auditories? For myself, I have often witnessed a sort of unpleasant surprise upon the countenances of all around me, when a public speaker has sat down without the slighest notice of an approach towards a close; while the audience are roused from their state of silent and fixed attention by the voice of the orator being suddenly lost from their hearing, and his person from their sight. He may say perhaps, that his process of reasoning was completed, and his object therefore accomplished: but the moral and religious teacher should consider his audience not merely as reasoning machines, but as like their great master, capable of being actuated by "the hope set before them;" an animated practical application of their doctrine, is therefore, surely a most desirable constituent of every public address of ministers to their people.

But when the orator has prepared the most eloquent discourse, it will be productive of little effect, if it be not set off by a natural and forcible delivery. The foundation of this is laid in distinctness of enunciation. We have great pleasure in witnessing from year to year, a considerable and very pleasing improvement: and yet I must not forbear to observe, that there is still a very evident defect, particularly among the junior students, and more epecially in their extemporaneous replies, in this matter of distinct enunciation. And I do this the rather, because I am permitted by my friend Dr. Thomson, to interweave some of his obobservations on this very important subject; which, as his professional acquaintance with the organs of the human voice, qualifies him to offer them with peculiar effect, so I persuade myself they will be received with a correspondent attention by my young friends. "This defect," he observes, "arises principally from keeping the teeth so closed, that it is quite impossible to issue that *volume of voice*, which it is the office of the tongue and lips to modulate into a clear and distinct enunciation. This fault, vulgarly but strongly called *eating the words*, or mumbling, is only to be corrected by opening the teeth more widely, so as to send forth a larger body of voice. An attention to observe an erect posture, so as to keep the *chest* open, and free for the exercise of the *lungs* and *diaphragm*, which are both essential to full and powerful enunciation, would also contribute to correct this important deficiency."

I might have extended this address to some other particulars of importance, but I am aware that I should thus trespass not only upon your patience, but upon that of this numerous assembly, who have witness-

ed this long, though satisfactory examination. And indeed it is the less necessary on the present occasion, as you are also this day to become the objects of a most affectionate and impressive address, which will presently be delivered to you in another form * by one of the most excellent of your friends, to whom you and all your predecessors are most deeply indebted, not only for the great advantage of her inestimable notice and friendship, but for the important public testimony which she is now about to bear "to your excellent conduct during your residence in this place of education:" a testimony which you will know how duly to appreciate, and which you will, I trust be solicitous, through the whole of your future lives, that none of you may forfeit. I am sure that you will highly value, as I persuade myself will also the public at large, this "lasting token of her sincere friendship for you," in furnishing you, and through you the world, with another volume of the invaluable discourses of that venerable person, who knew so well how to exhibit in all their beauty and force, the precepts and motives of the gospel; that those of you who shall be called to fill the honourable station of preachers of the gospel, will make these excellent specimens of the proper way of preaching it, the subjects of your daily study; and that all of you will be careful to learn from them, "to adorn the gospel by a life of perfect conformity to it awful sanctions, and to the glorious hopes which it assuredly inspires."

May the supreme Father and Governor of the world direct and bless you in your future conduct through life; that you may employ the knowledge which you have here respectively acquired, to his glory, the good of mankind and the advancement of the true gospel of his son Jesus Christ. Amen.

The company at dinner each day was more numerous than on any former occasion; and, under the direction of their venerable president, spent the evenings in a manner highly satisfactory to all present. The report of the state of the funds was very encouraging; several new names were announced both as lay and divinity students, but there is still room to receive a further addition to both classes. Perhaps it is not so generally known as it ought to be, that students for the ministry admitted on the foundation, have the whole of their expenses both of board and tuition defrayed by the fund; no student however, can be so admitted, but on the recommendation of three ministers residing in the neighbourhood where he lives, who shall certify, "that at the commencement of his course he will have attained the full age of sixteen; that on their personal examination and knowledge, his moral character, natural endowments and classical proficiency, are such as to qualify him for becoming a student for the ministry; and that the profession is the object of his own voluntary choice. His ability to read Homer and Horace will be considered as essential." Such certificates are regularly presented at the annual meeting at York; but they may still be sent to G. W. Wood, Esq. the Treasurer, in Manchester, who will lay them before the committee.

Much interesting conversation took place on the desirableness of a more intimate knowledge and union of the members of the Unitarian body; and the Rev. Charles Wellbeloved, Dr. Thomson, Mr. Tottie and the Visitor, were appointed a committee, to consider whether a plan could be formed for accomplishing this object, which might be free from several objections proposed; particularly which might not interfere with the most perfect freedom of individual judgment and profession.

V. P.

N. B. The next Session commences on Thursday, September 21st; and all Students are expected to be at York on the 23d at the latest, as the several classes regularly open for business on Monday 25th."

On the 21st of June, was held at Chowbent, what has been called from the time when Presbyterian forms and discipline were common, The Provincial Meeting of the Dissenting Ministers residing in Lancashire and Cheshire. Mr. Houghton of Liverpool, conducted the devotional part of the service, and read the scriptures before the sermon with characteristic and unaffected simplicity. Mr. Grundy of Manchester, then delivered an animated and animating discourse on the advantages and difficulties of Unitarian ministers, considered as Christian watchmen. But since this discourse, agreeably to general request, is to be printed, it is unnecessary to give any further account of it.

The congregation was numerous and respectable, supposed to be more than 800 persons, many attending from the neighbouring congregations.

After the services in the chapel, 87 gentlemen, including 34 ministers, dined together and spent the afternoon, in that social harmony and instructive conversation, which tend to unite Christians in the bonds of affection, and produce co-operation in useful and laudable pursuits. In the course of the afternoon, several gentle-

* Viz. That of a dedication of a volume of sermons, by the late Rev. and learned Newcome Cappe, just published by Mrs. Cappe, and addressed by her to the students in the Manchester College, York; to all of whom who are now exercising, or intended for the ministry, copies were presented by the excellent, but too bountiful editor at the close of the examination.

men were called upon to deliver their sentiments on various subjects of interest and utility. With feelings of peculiar pleasure, was remembered and given as a toast, the wish of our afflicted sovereign in his better days, "that the time might speedily come, when every child in the British empire might be able to read the bible, and have a bible to read." When the name of Mr. John Valentine was mentioned, as the venerable presbyter in the Unitarian society at Chowbent,* that gentleman read an interesting paper, briefly detailing the history of the society and of its ministers, in his memory, and establishing its early claim to the name by which it is distinguished. This paper was, by unanimous request, desired to be communicated to the Monthly Repository, and with the leave of the editor, may be here inserted, as closing the account of the meeting in question. W. J.

June 24th, 1815.

Speech of Mr. Valentine

Called upon in some measure by my age, and at the request of friends, I rise to thank you, Sir, for your kind regard to our congregation, as expressed in the toast just given. And, as I have been a constant attendant for upwards of eighty years, on public worship, in the new chapel in Chowbent, I shall take this opportunity, of introducing a few facts, which (under God) have been the happy means of promoting a spirit of free inquiry, and in consequence, of gaining more just notions of the true and genuine doctrines of Christianity. When I first began to attend public worship, the Rev. James Woods was the minister, whose ministrations were more calculated to impress the minds of his hearers, with the obligations of a religious and virtuous conduct, than to acquire, what by some persons is termed, a ture and saving faith; and who, though educated in Calvinistical principles, and continuing in the same, was so far removed from bigotry, that he frequently and freely gave his people an opportunity of enjoying the occasional services of a number of the most learned and liberal ministers of the times; among whom were the Rev. Dr. John Leland of Dublin, the Rev. John Seddon of Manchester, the Rev. Samuel Bourn of Birmingham, Messrs. Dawson of Rivington, the Rev. Thomas Dixon of Bolton, the Rev. Samuel Bourn Jun., of Rivington, the Rev. Dr. John Taylor of Norwich. Of these, Mr. John Seddon, Messrs. Dawson, Mr. Thomas Dixon and Mr. Samuel Bourn of Rivington, were professed and zealous Unitarians, and boldly supported their opinions in Mr. Woods's pulpit. And as he had all along left his hearers in a great measure free to fix their own principles in matters of a speculative nature, they were the more open to receive the truth. The result was, the minds of many were enlarged and set free from those prejudices they had formerly been subject to. As a farther means of promoting free inquiry, there were two societies set on foot in Mr. Woods's time, a Book Club and a Conversation Society, both of which were warmly supported by the late Mr. John Mort of Alderfold; who having early in life, been convinced that the doctrines of Calvin were utterly inconsistent with the divine goodness, was very active in his endeavours to open the minds of his friends, and be thereby better enabled to judge for themselves, what were the pure and genuine doctrines of the Christian religion; the consequence was, a considerable alteration in the sentiments of numbers at the time of Mr. Woods's decease. The minister who succeeded Mr. Woods, was the Rev. William Davenport, whose ministrations in general, were calculated to promote pious and virtuous dispositions in the minds of his hearers; and who, being himself liberal in his sentiments, encouraged them to inquire for themselves, and fix their own opinions. To Mr. Davenport, succeeded the Rev. Samuel Mercer, who was remarkably zealous in pleading the cause of Unitarianism, and his manner of doing it being attended with great good nature and pleasantry, was crowned with considerable success. To Mr. Mercer, succeeded the Rev. Henry Toulmin, whose zeal and ability in supporting the same cause are well known; and whose strenuous exertions in defence of truth, unhappily were the cause of his seeking for liberty and safety in a foreign land. I should be sorry to hurt the feelings of our present worthy minister, the Rev. Benjamin Davis, but he will allow me to say that through his zeal and the indefatigable pains he has taken, the general opinions of our society are so fixed as will justly entitle it, to be denominated an Unitarian society. And now my Christian brethren and fellow-worshipers, as it cannot be expected at my time of life, (being only one month short of 88 years old) that I shall ever have it in my power to address you again on such an occasion, give me leave to observe, that as we believe and

* This truly respectable old gentleman will in a few days, have completed the 88th year of his age. He still enjoys a degree of health and activity, rarely experienced at his time of life. He constantly attends divine service on the sabbath, twice a day, no kind of weather ever detaining him at home. He walks with ease and activity truly astonishing. He reads common-size print without spectacles; and his faculties are little, if any, impaired by age. The subjoined address is in his own hand-writing.

are persuaded that our religious principles are founded in reason and the scriptures, and are the truth "as it is in Jesus" let us not content ourselves with a mere speculative faith, but let the truth have its proper and genuine effect upon our minds, in making us more solicitous to have our hearts adorned with every pious and virtuous disposition; and hereby prove ourselves to be the true disciples and followers of our Lord and Master Jesus Christ. Thus we shall be enabled to pass through the varying scenes of this mortal state, with that inward peace and satisfaction of mind which the world can neither give nor take away; and when we have finished our course here below, we shall then in some good measure be prepared for, and be admitted to partake in those pleasures of the life to come which eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive, and join the celestial choir, in singing the praises of the one only living and true God, through the countless ages of eternity.

Chowbent, June 21st, 1815.

Report of the British and Foreign School Society to the General Meeting.

(Concluded from p. 397.)

BRITISH.

During the last year Masters have been supplied to schools at Glasgow, New Lanark, Bath, Ditchling (near Brighton), Reading, Southampton, Newport (in Wales), and Staines.—The School in the Horseferry Road, which had been a charge to the funds of the Institution, has been transferred to the West London Lancasterian Association; a Master was supplied for that School, which now contains about 200 boys.

The Committee have to regret the death of James Johnston, a young man who had been for a considerable time, and was then, under the patronage of the society. He had been very serviceable in the organizing of several schools, and would doubtless, had he lived, proved very serviceable to the Institution.

Objections having been made to the constitution of this Society, which provides for the admission of children of all religious denominations, upon the ground that no effectual means were taken for the religious observance of the Sabbath—although such objections were ill founded, as all children were enjoined to attend the places of worship to which their parents belong, yet the Committee, being desirous to refute them, have adopted a plan, whereby a report is made to the Master every Monday morning of the attendance of every child at their respective places of worship; the parents of such children as cannot give satisfactory answers are spoken to, and exhorted to pay due attention to this important duty.

The Committee have been anxiously occupied, during the past year, in improving the internal state of the Institution. They have applied themselves to a plan for regulating the admission of young persons to be qualified for masters, so as to diminish the expense of the society, and are desirous to adhere, as a principle, to the reception of such persons only whose age, previous education or natural capacities, may render a long course of instruction unnecessary, to qualify them for the superintendance of schools. Considerable difficulty exists on the subject of schoolmasters. It is an established fact, that no schools can be preserved in a proper state of discipline, unless the master is perfectly acquainted with the system, and possesses a sufficient degree of energy and spirit to maintain it. As is the master, so is the school. Some persons prefer an active youth for the teacher—others desire a man of mature age.

The necessity of superintendance cannot be too frequently urged upon Committees—it constitutes the very life of the school—it maintains and rewards the authority of the teacher, and it operates as a stimulus upon the children. Too often the master has to regret that he sees no member of the Committee from one end of the month to the other; particular attention to this important part of the duty of every Committee is earnestly recommended; it will be found to correct many irregularities, and remove many causes of complaint.

Another cause of difficulty is the subject of salary. In too many instances the funds of schools are so confined that the salary is scarcely sufficient to provide the teacher with decent board and lodging. In all such situations, it is evident that no man of real ability can be expected to undertake the office. It ought, therefore, to be the aim of Committees to raise such a subscription as shall enable the masters to maintain as much credit as is necessary for the respectability of his situation.

In every town an education association might be formed upon the plan of the Bible Associations, with a subscription of one penny per week. The receipts from this source, added to the larger subscription, will, in most instances, amount to a competent sum for the support of a good school.

The education of the whole community is a subject of such vast importance, on every account, but more especially in a moral and religious point of view, that it cannot but be a matter of surprise that an effort is not made for this cause equal to what is made for many other Institutions. There are many situations in which the poverty of the inhabitants is so great, that

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they cannot raise sufficient for the fitting-up of their school-room, but if they could be assisted in this undertaking, they would be able to carry on the school.

The Committee have devoted much attention to a plan for the formation of Auxiliary Societies, whereby the local purposes might be obtained, and at the same time the general object promoted, and they beg leave to recommend it to the serious consideration of all the friends to universal education.

The Foreign objects of the Society have caused a considerable expenditure; this, it is earnestly hoped, will receive the benevolent assistance of all those who are desirous to circulate the Scriptures.

The inquiries which have been made in consequence of the formation of the Bible Societies, have exhibited the lamentable deficiency of a great part of the population of our own country, in regard to their ability of perusing the sacred Scriptures, and it is evident that even in many parts of Europe, that deficiency must be far greater. In France it is estimated that not more than one-fourth of the whole population can read; and the Minister of the Interior himself, in his report, takes the number of uninstructed children at two millions. Is it not evident that the operations of a School Society, ought to keep pace with those of a Bible Society?—The one is so necessary to the full success of the other, that it may be expected that in due time the dependance of each upon the other will be universally acknowledged, and exertions be made for education equal to those which, to the honour of this nation, have been made for the dissemination, of copies of the sacred volume.

The Committee are aware that so much still remains to be done, that when the eye contemplates the future scene of operations, it would seem almost as if nothing in comparison had as yet been accomplished. It may even be considered that the Society is now only commencing its career; but it should never be forgotten that the foundation, though it presents little to the eye, is the most important part of the work; and it is consoling to reflect, that notwithstanding all the difficulties which have occurred, the basis is now firmly established; and whether it be sufficiently acknowledged or not, it is an indisputable truth, that those grand efforts for the amelioration of the condition of man, by the diffusion of elementary knowledge, which will for ever distinguish the present age in the annals of the world, have either taken their rise, or have been mainly promoted by the labours of this Institution.

The Committee take this opportunity of acknowledging the very beneficial aid which the Society has received from several ministers, who have successfully pleaded its cause with their congregations; they feel themselves called upon to record their testimony of respect for the memory of the late Rev. Andrew Fuller, the indefatigable Secretary to the Baptist Missionin India, whose last sermon, preached in London, having for its object to recommend this Society to public support, may be considered an example worthy of imitation, by many who knew him and valued his labours.

At the last annual meeting, the Committee hailed the return of peace; because, amongst other reasons, it afforded the delightful hope of giving stability and extension to all Institutions calculated to promote knowledge and the happiness of mankind. Alas! how soon has this cheerful prospect vanished! Again we live in the fearful expectation of hearing of the confused noise of the battle of the warrior, and of his garments rolled in blood. As Christians, however, we ought to animate each other more ardently to pursue the object of our Institution; we have the most certain warrant for believing, that the progress of true knowledge must as a consequence, eventually lead to that state of universal peace, when none shall hurt or destroy.

We rejoice in the conviction that we are appealing to those who know how to appreciate the value of what is contained in the written revelation of the mind and will of God, who recognise in those prophesies, which remain to be fulfilled, the gracious intention of infinite wisdom, to establish the kingdom of the Redeemer, from the rising of the sun to the going down of the same, that from the whole earth incense may ascend, and a pure offering. Who can look upon the exertions of the Bible Society, and of those numerous institutions which have the best interests of mankind for their object, and which have multiplied beyond all former example in the present day, without perceiving that they all tend towards one great point, and proclaim, like the voice in the wildernes, "Prepare ye the way of the Lord, make his paths straight!"

The Epistle from the Yearly Meeting, held in London, by Adjournments, from the 24th of the Fifth Month, to the 2nd of the Sixth Month, inclusive, 1815: To the Quarterly and Monthly Meetings of Friends, in Great Britain, Ireland, and elsewhere.

Dear Friends,

In offering to you the salutation of our love, we believe it right to acknowledge our thankfulness to the Author of all good, that we have been permitted to meet together. We have had again to rejoice in a sense of the goodness of Him who, by his presence, owned us in times past; and,

though sensible of the loss of the labour and counsel of some who have recently been removed from the probations of time, we have felt the consoling assurance that the Divine Power is both ancient and new. It is from this holy Source that every enjoyment both spiritual and temporal flows; it is to the Lord Almighty that we are indebted for the blessing of existence, for the means of redemption, and for that lively hope of immortality which comes by Jesus Christ. To his service, then, dear friends, in obedience to the manifestation of his power, let us offer our talents; to the glory of his great and excellent name, let us devote our strength and the residue of our days.

The state of our religious Society, as transmitted from the several bodies which constitute this Yearly Meeting, has been again brought under our view. Accounts of the sufferings of our members, chiefly for tithes and other ecclesiastical demands, and for claims of a military nature, to the amount of Fifteen thousand seven hundred and twenty-seven pounds, have been reported; and we are informed that ten of our young men have been imprisoned since last year, for refusing to serve in the local militia.

We are encouraged in believing that our ancient Christian testimony to the inward teaching of the Spirit of Christ, and to a free gospel ministry, not only continues to be precious to many, but is gaining ground amongst us. The sufferings to which we are exposed, are, through the lenity of our government, far less severe than were those of our predecessors. To some, however, we believe that these operate at times as a trial of their faith and love to the truth. We are disposed to remind such, that patience and meekness on their part will tend both to exalt the testimony in the view of others, and to promote their own advancement in the Christian course.

The epistle from our friends in Ireland, and those from the several Yearly Meetings on the American Continent, have again convinced us that we are brethren, bound together by the endearing ties of Christian fellowship, desiring as fellow-disciples to follow the same Lord; and we feel, that there is in the gospel of Christ a union that is not dissolved by distance, nor affected by the jarring contentions of men.

We are engaged tenderly to caution friends against an eager pursuit after the things of this life. We believe that many who begin the world with moderate views, meeting at first with success in trade, go on extending their commercial concerns, until they become involved therein to a degree prohibited by the precepts of Christ, and incompatible with their own safety. Thus situated, some may be tempted to adopt a line of conduct, dishonourable in itself and injurious to others. On this subject, we think it right to repeat some advice given by the Yearly Meeting in its printed epistle of 1771:—We "warn all against a most pernicious practice, too much prevailing amongst the trading part of mankind, which hath often issued in the utter ruin of those concerned therein, namely, that of raising and circulating a fictitious kind of paper credit, with indorsements and acceptances, to give it an appearance of value without an intrinsic reality: a practice highly unbecoming that uprightness which ought to appear in every member of our religious Society, and of which therefore we think it our incumbent duty to declare our disapprobation, (and disunity therewith,) as absolutely inconsistent with that Truth we make profession of."—Epistle, 1771.

That contentment which characterizes the pious Christian, is a treasure which we covet for all our members; and we especially desire that those who are setting out in life may so circumscribe their expectations, and limit their domestic establishments, as not to bring upon themselves expenses which could only be supported by an imprudent extension of their trade. Care in this respect will enable them to allot more of their time to the service of their fellow-men, and to the promotion of the Lord's cause. We believe that, were parents to instil into the minds of their children principles of moderation and economy, suited to their future expectations, it would under the Divine blessing not only conduce to their preservation, but promote their safety and comfort in life. We are far from wishing to discourage honest industry; and further still from countenancing in any degree a spirit of avarice. We are not insensible, that the situation of many of our members is such as renders necessary to them a diligent attention to the concerns of this life. Christian simplicity and self-denial we would, however, earnestly recommend: these attained, the object which, in this respect, we have at heart for all our dear friends, will be accomplished.

Amongst other deficiencies reported to us at this time, we have been pained in observing, that many appear to be still satisfied with attending meetings for Divine worship but once in the week. We lament in believing that, where indifference to this primary religious duty prevails in any, the spirit of the world hath obtained the ascendancy in their minds; for these we have often at former times expressed our concern, and now again entreat them to consider the privations of good to which they subject themselves, and those over whom their example prevails, in omitting this most reasonable service. The habit of constant attendance on these occasions, forms an important branch of the religious education of our youth; we are therefore desirous of impressing on the minds of those to whom they are intrusted, and who themselves may be

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diligent, to beware how they deprive their children of such opportunities on the week-day, even for the sake of their attendance at school.

It has afforded us much satisfaction to believe that the Christian practice of daily reading in families a portion of Holy Scripture, with a subsequent pause for retirement and reflection, is increasing amongst us. We conceive that it is both the duty and the interest of those who believe in the doctrines of the Gospel, and who possess the invaluable treasure of the sacred Records, frequently to recur to them for instruction and consolation. We are desirous that this wholesome domestic regulation may be adopted every where. Heads of families, who have themselves experienced the benefit of religious instruction, will do well to consider whether, in this respect, they have not a duty to discharge to their servants and others of their household. Parents, looking sincerely for help to Him of whom these Scriptures testify, may not unfrequently, on such occasions, feel themselves enabled and engaged to open to the minds of their interesting charge, the great truths of Christian duty and Christian redemption.

In considering this subject, our younger friends have been brought to our remembrance with warm and tender solicitude. We hope that many of *you*, dear youth, are no strangers to this practice, and to some we trust it has already been blessed. Hesitate not, (we beseech all of this class,) to allot a portion of each day to read and meditate upon the sacred volume in private: steadily direct your minds to Him who alone can open and apply the Scriptures to our spiritual benefit. In these seasons of retirement, seek for ability to enter into a close examination of the state of your own hearts; and as you may be enabled, secretly pray to the Almighty for preservation from the temptations with which you are encompassed. Your advancement in a life of humility, dedication and dependence upon Divine aid, is a subject of our most tender concern. That you might adorn our holy profession, by walking watchfully before the Lord, and upholding our various testimonies, was the care of some of our dear friends, of whose decease we have been at this time informed. *They* were concerned in early life to evince their love to the Truth; they served the Lord in uprightness and fear in their generation, and, in their closing moments, were permitted to feel an humble trust that, through the mediation of our Redeemer, they should become heirs of a kingdom that shall never have an end.

Let their example encourage you to offer all your natural powers, and every intellectual attainment, to the service of the same Lord, and patiently to persevere in a course of unremitting obedience to the Divine Will.

Now, dear friends, of every age and of every class, we bid you affectionately farewell in the Lord Jesus. Let us ever bear in mind, whether we attempt, under the influence of Christian love, to maintain our testimonies to the spiritual and peaceable kingdom of the Lamb; whether we attempt to promote the present and future welfare of our fellow-members and fellow-men;—let us ever remember, that if we obey the Divine commandments, we shall do all to the glory of God; we shall always acknowledge that it is of his mercy, if we ever become partakers of the unspeakable privilege of the true disciples of Him who "died for all, that they that live should not henceforth live unto themselves, but unto him who died for them, and rose again."*

Signed in and on behalf of the Meeting, by

WILLIAM DILLWORTH CREWDSON,
Clerk to the Meeting this Year.

Chapel Exemption Bill.

House of Commons, June 1st.

On the motion of the Chancellor of the Exchequer the House resolved into a Committee upon the Chapel Exemption Bill.

Mr. Wrottesley expressed his intention to move an amendment—that in all chapels or meeting-houses hereafter erected, the exemption from poor's rate, proposed by this bill, should be granted only upon the condition of having a certain number of free seats, proportioned to the size of the chapel or meeting-house.

General Thornton deprecated the levelling principle of this bill, which tended, in his judgment, to injure the Constitution by interfering with the consequence of the Church establishment.

It was also objectionable as it proposed to exempt Dissenting meeting-houses from the payment of poor's-rate, and thus increase the quantity of that rate upon the Protestant parishioners. He therefore moved an amendment—To exempt meeting-houses, and to grant the proposed exemption to such chapels only as were of the Established Church.

This amendment was opposed by Mr. H. Martin and Mr. Serjeant Onslow, on the ground that it was entirely hostile to the principle of the bill, and the tolerant object which that bill had in view.

Mr. Protheroe supported the bill, as it would remove a very galling distinction now subsisting between two classes of the community.

The Chancellor of the Exchequer defended the introduction of the bill, as relieving a number of meritorious individuals from vexation, by no means infringing upon any parochial privileges. At the same time he did not wish to be considered as giving any other weight to the measure

* 2 Cor. v, 15.

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than what it might justly derive from its own merits.

After some further conversation, in which Mr. D. Giddy, Gen. Thornton, Mr. Wrottesley, Mr. Banks and Mr. Serjeant Onslow participated, the amendment was rejected. General Thornton then proposed the omission of certain words in the preamble, which was also rejected.

The House resumed, and the report being received, it was ordered to be taken into further consideration on Monday.

House of Commons, June 5th.

The Report of the Chapel Exemption Bill was taken into further consideration; and the Chancellor of the Exchequer proposed an amendment, that instead of one seat in ten being reserved for the poor, one fifth of the whole number should be so reserved.

General Thornton expressed his disapprobation of the whole measure. He said that a Right Rev. Prelate, (the Bishop of London,) had recently preached a Sermon before the Society for promoting Christian Knowledge, wherein he maintained that *we should guard against all the modern doctrines of liberality and toleration*, and that indifference to forms of faith was indifference to truth and falsehood. The Hon. General, therefore, sincerely embracing these opinions, moved that the bill should be read a third time that day three months; but the motion was negatived without a division, and the bill ordered to be read a third time to-morrow.

General Thornton then moved, pursuant to his notice, for a return of the Parochial Rates paid by the various Chapels, Churches, &c. within the Bills of Mortality, and in the parishes of St. Pancras, and St. Marylebone.

The Chancellor of the Exchequer expressed his concurrence in the motion, but doubted whether the return could be made before the third reading of the Bill.

House of Commons, June 16th.

Mr. Vansittart moved the third reading of the Chapel Exemption Bill.

Sir W. Scott strongly opposed the measure, thinking that the application was made without any claim of judgment, and that it was highly inexpedient to introduce this innovation. He saw no reason why his Right Hon. Friend (Mr. Vansittart) thus sallied forth on a diplomatic expedition to negociate a peace between discordant sects. Other individuals would be compelled to bear the burdens from which these chapels were to be relieved. He should not be disposed to quarrel with this measure if any grievance had been stated, but at present it came before the House supported only by a few individuals, whose interests were opposite to the establishment. Any man who opened a place under pretence of religious instruction, would have a right to compel his neighbours to pay his rates. He thought it his duty to take the sense of the House, and for that purpose moved that the Bill be read a third time on this day three months.

The Chancellor of the Exchequer vindicated the measure and explained the motives that had led to its introduction. No such intentions as those stated by his Right Hon. Friend had entered into the minds of those who had been concerned in the preparation of this Bill, which while it relieved chapels from the burden of rates, did not cast any additional weight upon churches. The rate from which chapels would be freed was not one hitherto paid to the church, but to the inhabitants of the parish, and all men, after this measure had passed, would be equally under the necessity of contributing to the support of the established religion, perhaps the wisest system ever adopted in any age or country. Many of the chapels were of the establishment founded for the purpose of giving ease to the churches not able to accommodate the parishioners of the established religion. In the whole city of London the rate collected on chapels was only four pounds, so that in a pecuniary point of view the subject was not worth consideration.

Mr. Bankes observed, that if indeed it were true that the whole amount of the rates upon the chapels was only four pounds, it was very unwise to make an alteration of the law, for the sake of relieving persons from so insignificant a burden.

Mr. Butterworth was in favour of the Bill, the effect of which would be "the uniting and knitting together the hearts of his Majesty's subjects," pursuant to the prayer every day read in the House. He admired such a measure of toleration; and from correspondence with the late Mr. Perceval was able to inform the House, that just before his lamented death, it had been in his contemplation to introduce a measure similar to the present. Had it been known in the country that the Bill would be thus opposed, innumerable petitions would have been laid upon the table in its favour.

The ministers of these chapels were frequently persons of great erudition, and actuated by the best motives. Even in the parish churches, in many parts of the kingdom, the pews were let out. This Bill did not strike at the pre-eminence of the Church of England, as the Dissenters did not refuse to pay tythes or church-rates.

Sir W. Scott explained, and hoped that the Hon. Gentleman (Mr. Butterworth) would not let his religion get the better of his judgment.

Sir J. Nicholl stated how the law stood at present. The decisions of the Court of King's Bench had established that chapels

or schools, from which no profit was made, were not rateable property, but that when profits were derived from them, they were like all other profitable property, to be rated to the parochial burdens. As far as the Bill related to chapels, from which no profit was derived, it was unnecessary; in so far as it related to profitable chapels, it was unjust, because these buildings were erected on speculation, and were often a very advantageous species of property. What reason was there for exempting them? None could be alleged, but that it would conciliate some persons; but this was no reason why Parliament should give a premium to separation and dissent from the church. As to the argument that parish churches did not pay, it was the same as to say that the parish did not pay to the parish.

Mr. Wetherell observed, that if these chapels were exempted from parochial rates, they should also be exempted from all taxes and contributions. The Bill would not be a Bill of toleration to the minister or congregation, but a Bill to save an expence to the carpenters and bricklayers who built those places on speculation. It was notorious that these places were subjects of bargain or sale, and even of late the Court of Chancery had been obliged to put in a receiver to collect the pew-rents in one of these chapels.

Mr. Protheroe was surprised that the Hon. and Right Hon. Gentlemen who now opposed the Bill, had not before come forward, but had left the Honourable General (General Thornton) to oppose it in the other stages *propria marte*. The Bill was not to repeal the ancient law, but to disapprove of a modern interpretation, which opened the door to dissatisfaction, and bore the appearance of intolerance.

Mr. Wetherell explained.

Mr. Serjeant Best vindicated the opposers of the Bill from having taken the friends of the Bill by surprise. He had given notice that he should oppose it. If the Bill, as it at present stood, passed into a law, the parish church, where profits were derived from the pews, would be chargeable; that is to say, the pews would be chargeable, while Meeting Houses would not pay any rates. Many livings in the Metropolis did not produce 200*l.* a year, an income much less than many dissenting Ministers received. How could the House refuse to exempt the Ministers of these livings from all taxation, if the present Bill was carried.

The Chancellor of the Exchequer and Mr. Butterworth explained. The latter disclaimed the intention imputed to him by the Learned Gentleman (Mr. Serjeant Best) of casting any reflection upon the Clergy of the Established Church. On the contrary, what he stated was merely in reply to an unfounded, indiscriminate charge against dissenting preachers, some of whom, no doubt, might depart from their professions, as others were liable to do.

Mr. W. Smith thought the character of this Bill had been materially overstated, for it did not appear a matter of much consequence to the generality of the Dissenters —whatever pecuniary interest might be felt in its adoption by the speculating proprietors who built chapels with a view to profit by letting out the seats. But the fact was, that many of these speculators, who were generally carpenters, bricklayers and plumbers, were members of the Church of England, who erected chapels from a motive which certainly did not entitle them to the proposed exemption. The supplementary chapels, however, which served as chapels of ease for the Established Church, ought to enjoy the benefit of this exemption, as should those dissenting chapels which were constructed solely with a view to the public worship of God, and it was impossible that the liberal part of the Protestant community would feel any jealousy against such exemption. But the principle of such exemption was already recognized by the Legislature, which released dissenting Clergymen from serving in the Militia. Whatever the fate of the Bill might be, it was impossible to mistake the tolerant spirit of the Right Hon. Gentleman (the Chancellor of the Exchequer) with whom it originated, while the "toleration under certain limits," truly of the Gentlemen by whom it was opposed, was pretty much the same as that which might be professed by Ferdinand 7th. With respect to the apprehension of the Learned Gentleman (Mr. Serjeant Best), that the adoption of this Bill might create irritation, he (Mr. S.) rather thought that its rejection would not produce conciliation. It was notorious that Dissenters liberally contributed to the maintainance of the Lecturers of the Established Church—contributed indeed, an hundredfold more than the amount of pecuniary exemption which this Bill was calculated to produce, and would it then be wise to offend a body so liberal? But the tone in which this measure had been discussed by gentlemen on the other side, and especially by the Right Hon. and Learned Gentleman who commenced the debate (Sir William Scott), that Learned Gentleman indeed dealt out his censures in a very unsparing and indiscriminate manner against all dissenters. [Sir William Scott nodded dissent.] Then, said Mr. Smith, I am happy to find that the Learned Gentleman did not mean to confound all alike.

Mr. Baring supported the Bill, observing, that as it provided that no chapel should be entitled to the proposed exemption which did not afford one-fifth of its pews gratis, it followed, that no mercenary speculator could avail himself of it, be-

cause he must lose more in establishing his title than he could gain by the exemption from poors' rates, therefore such speculators could not be profited by the measure, while its enactment would serve not only to recognize the great principle of toleration, but to prevent parochial animosities and bickering in those places where dissenting meeting-houses were established, and the number of such establishments was one of the best signs of the times, for it proved the progressive advancement of religious worship.

Upon a division the numbers were, for the amendment 41, against it 22, majority 19 against the Bill, which of course was lost for the sessions.

Unitarian Chapel, at New Church in Rossendale, (see Monthly Repository, pp. 313—392.)

Subscriptions towards liquidating the debt (£350) upon the above chapel, will be received by Rev. Robert Aspland, Hackney Road; Rev. R. Astley, Halifax; Rev. William Johns, Manchester; Mr. William Walker, Rochdale; Dr. Thomson, Halifax.

	l.	*s.*	*d.*
Amount reported in the Monthly Repository	11	5	0
Samuel Shore, Esq. Sheersbrook (second donation)	1	1	0
Daniel Gaskell, Esq. Lupset	1	1	0
Thomas Henry Robinson, Esq. Manchester	2	2	0
Rev. James Taylor, Nottingham	1	0	0
Rev. Charles Wellbeloved, York	1	0	0
Rev. Mr. Ashton, Duckinfield	0	10	0
Rev. Jacob Brettell, Cockey Moor	0	10	0
Rev. J. W.	0	10	6
Rev. William Turner, York	1	0	0
William Broadhurst, Esq. Mansfield	2	2	0
A Friend, from Mansfield	1	1	0
John Rhodes, Esq. Halifax	3	0	0
Mr. William Robson, Dent's Hill, Newcastle	1	1	0
A parcel of Tracts from the same			
Mr. Thomas Joplin, Newcastle	1	1	0
Mr. Michael Watson, do.	0	5	6
E. C. do.	0	10	0
Mr. J. W. do.	0	5	0
Mr. John Marshall, do.	0	5	0
Mr. John Campbell, do.	0	5	0
Mr. John Armstrong, do.	0	5	0
Mr. Andrew Batey, do.	0	5	6
Mr. Russell Blackbird, do.	1	0	0
Mr. William Andrews, do.	1	0	0
James Hosh, Esq. do.	1	0	0
Mr. Joseph Slack, do.	1	0	0
Mr. G. A. Dickson, do.	1	0	0
Rev. William Turner, do.	1	0	0
Mr. J. R. do.	1	0	0
Mr. T. G. do.	1	0	0
Mr. R. B. Drury, do.	0	10	0
Mr. William Falla, do.	0	10	0
Mr. Isaac Pollock, do.	0	5	6
Mr. Roger Barrard, do.	0	5	0
Mr. Thomas Bell, Newcastle	0	5	6
S. do.	0	6	0
Mr. Joseph Millie, do.	0	3	0
W. G. do.	0	[illegible]	0
Mr. Joseph Armour, do.	0	5	6
Mr. James Reeder, do.	0	5	0
Mr. J. & H. Lawrence, do.	0	5	0
Mr. Thompson, do.	0	1	0
Mr. William Walker, Rochdale	2	0	0
Mr. John Crook, do.	2	0	0
Mr. William Mann, Shaw-house, Rochdale	2	0	0
Rev. G. W. Elliott, do.	1	0	0
Mr. Robinson, do.	1	0	0
Mr. Edmund Ogden, do.	1	0	0
Mr. Daniel Walker, do.	1	0	0
Mr. John Butterworth, do.	1	0	0
Mr. Joseph Butterworth, do.	1	0	0
Mr. Benjamin Heape, do.	1	0	0
Mr. James Gibson, do.	1	0	0
Mr. Alexander Milns, do.	1	0	0
Mr. Thomas J. Wood, Bury	1	0	0
Mr. John Kay Brookshaw, do.	1	0	0
A Friend at Hand, near Manchester	2	0	0
Mr. Edmund Grundy, Pilmore, near Bury	3	0	0
William Shore, Esq. Tapton Grove	2	0	0
Rev. H. H. Piper, Norton	1	1	0
Rev. Peter Wright, Stannington	1	1	0
James Kirkley, Esq. Sheffield	1	1	0
Rev. Nathaniel Philipps, D. D. Sheffield	1	1	0
Mr. R. Naylor, do.	1	1	0
Mr. James Hall, do.	1	1	0
Mr. Joseph Swallow, do.	1	1	0
Mr. John Fox, do.	1	1	0
Mr. Luke Palfrey, do.	1	1	0
Mr. James Wild, do.	1	1	0
FK; CEM; JS; do.	6	16	0
By Mr. Aspland.			
A Friend	1	1	0
S. S. P.	1	0	0
A Friend, H. R.	0	6	0
Mr. Crowe, Stockton	1	0	0
Rev. B. Evans, Stockton	1	0	0
A Friend to Free Inquiry	1	0	0
Mr. Todhunter, Homerton	2	0	0
Mr. Hancock, Nottingham	3	0	0
Mr. Robert Wainewright	3	3	0
Total	£90	10	0

Halifax, July 21, 1815.

Further Subscriptions to the Chapel at Neath.

By Mr. Aspland.

Society at New Chapel, Moreton Hampstead	2	0	0
Rev. Jacob Isaac, Moreton Hampstead	1	0	0
Mr. Parsons, Upland House, near Bridgewater	5	0	0
Mr. Rowland, Boston	2	0	0
Mr. Kenrick, Wrenham	1	1	0
Rev. E. Butcher, Sidmouth	1	0	0
Mr. Todhunter, Homerton	1	0	0
Mr. Robert Wainewright	2	2	0

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NOTICE.

DR. ESTLIN is about to publish a Unitarian Christian's Statement and Defence of his Principles, in reference chiefly to the Charges of the Right Reverend the Lord Bishop of St. David's—a discourse delivered at the Annual Meeting of the Unitarian Society in South Wales, at Llangyndeirn, in Carmarthenshire, on Thursday, July 6, 1815, and published at their request.

Western Unitarian Society.

The Annual Meeting of this Society was held at Bristol, on Wednesday, the 21st of June. The devotional services were conducted by the Rev. Dr. Estlin and the Rev. T. Howe, and Rev. W. J. Fox, of Chichester, preached from Acts xxviii. 22. "As concerning this sect, we know that every where it is spoken against." The object of the preacher was to display the fallacy and injustice of several of the popular charges against Unitarianism,—charges which are in some cases utterly inconsistent with each other, and which are universally founded on very erroneous views either of the doctrines of Unitarianism, or of the motives and reasonings of its advocates. The discourse was alike eloquent and argumentative; and the powerful impressiveness of it was obviously and strongly marked in the fixed attention with which it was universally heard. Some passages could not fail to excite a peculiar interest in the minds of those who recollected that the preacher had known what it is to be involved in the gloomy thraldom of Calvinism, and had, from full conviction, embraced the grand doctrines of the unpurchased mercy and unrivalled supremacy of the God and Father of our Lord Jesus Christ. At the unanimous and earnest request of the Society, Mr. Fox consented to the publication of the discourse; and the perusal of it will, we feel assured, shew good reason for our hope that the zeal and abilities which it displays, will be increasingly employed to promote the spread of the great truths which it advocated.—In the evening Mr. Fox conducted the devotional service and Dr. Carpenter preached.

At the close of the morning service the usual business of the Society was transacted, and several new members admitted. It was resolved to hold the next Annual Meeting at Dorchester, and, if possible, on the third Wednesday in June: the appointment of the Preacher was referred to the Committee at Bristol.—A proposal was made to employ part of the funds of the Society, in the reprinting of works which, if not peculiarly suited to the immediate object of the Society, would be more likely to obtain general circulation than books directly Unitarian, and which might have great efficacy in weakening the influence of religious bigotry, and at least preparing for the diffusion of our principles; such, for instance, as Bishop Taylor's Liberty of Prophesying, Whitby's Last Thoughts, &c.: but the proposal was withdrawn on the representations of Mr. Rowe and others, that it was undesirable to burden the Society with a stock, which might prevent the employment of its funds in a method more directly within its scope and object. A gentleman present, however, suggested that what could not be well done by the Society, might by individuals; and he liberally offered the loan of 100*l.* towards accomplishing the object, if others could be found to unite in it.*

When the Society met last year at Yeovil, the proceedings of the Committee led the General Meeting to consider by what means they might best mark their warm and grateful sense of Mr. Rowe's unremitting and very important exertions for the welfare of the Society, from the period of its removal to Bristol in 1804,—in aiding in the duties belonging to the Treasurer and the Secretary, in the general objects of the Society, and in the conduct of the Annual Meetings, which he had uniformly attended, and to the interest and proper direction of which he had so essentially contributed. It was finally determined to present to him, in the name of the Society, a copy of the Fac Simile of Beza's Manuscript, and (as soon as published,) of Mr. Wellbeloved's Family Bible, each with an appropriate inscription. At the present meeting Mr. Rowe, while he expressed his satisfaction at the approbation of his services to the Society which their vote had manifested, declared his determination to decline the proposed testimonial of it.

About sixty gentlemen afterwards

* If any friends of free inquiry are disposed to countenance this object, they are requested to address a few lines on the subject to the Rev. Dr. Carpenter, Exeter

dined together. In the interval between dinner and the evening service, Dr. Estlin, and Messrs. Fox, Howe, Evans, Rowe, Gisburne, &c. addressed the Meeting on topics relating to the cheering prospects of the diffusion of Unitarianism, and on the proper means of promoting it. When the attention of the Meeting was particularly called to "the prosperity of the Western Unitarian Society," the Rev. J. Evans, (a member of the Committee,) read an interesting report of its state and progress. In the course of it, however, reference was made to the loss of members which had been occasioned by the establishment of the Devon and Cornwall Unitarian Association which has, in several respects similar objects; but the Committee expressed their hope that if the sphere of the Western Unitarian Society were narrowed, the interests of the grand cause would be promoted.

Dr. Carpenter, having had a share in the formation of the Association referred to, stated to the meeting that its peculiar objects were to form a closer union, and to cause a more frequent intercourse among the professors (in Devon and Cornwall) of the fundamental doctrines of Unitarianism,—the *Absolute Unity, Exclusive Worship*, and *Unpurchased Mercy* of God even the Father; that it afforded greater facilities for the purchase of Unitarian books in that district; and that it received subscriptions as low as five shillings per annum. He said that it would have been decidedly his wish, and that of others, to connect it with the Western Unitarian Society, as a Branch-Society; but as the former was understood to imply the admission of the doctrine of Simple Humanity; this connection could not have been effected consistently with the hope of uniting, on the wider basis, with those who either doubted or denied that doctrine: and that whatever deficiency in number might be experienced by the Parent Society, through the establishment of the Association, the general cause would gain four-fold.* Adverting then to the conviction which had been expressed by a preceding speaker, that Unitarianism was making a silent progress where it was not publicly embraced, and that it was spreading widely among the intelligent poor, Dr. C. called the attention of the meeting to the case of the Unitarian Church at Rossendale, (a truly animating account of which had been given in the Monthly Repository for May last;) and expressed his earnest hope that they would meet with aid among their Unitarian brethren, to extinguish their burdensome debt, and to supply them with serviceable books for their own use and for distribution.† Mr. Rowe, with his usual impressive eloquence, entered into some details respecting the early history of the Society, and the causes of its removal from Exeter to Bristol; and after having mentioned various Associations which, since its origin, had sprung up for the diffusion of Unitarianism, he gave an encouraging representation of the spread of those sentiments, which, while they afford the noblest views of the attributes and dispensations of the God and Father of our Lord Jesus Christ, lay the best foundation for christian obedience, and present the justest and most extensive views of its nature and obligations.

May the genuine practical influence of Unitarianism, on the heart and life, be experienced, wherever it is embraced as Christian truth! C.

OBITUARY.

Samuel Whitbread, Esq.

(From the Morning Chronicle, Friday, July 7, 1815.)

Yesterday morning, at his house in Dover Street, died suddenly, SAMUEL WHITBREAD, Esq. He was found dead in his dressing-room about ten o'clock in the forenoon by his servant. The death of a patriot so steady, intrepid and zealous in the cause of his country and of human freedom, will be long, deeply and universally deplored. The loss of Mr. Whitbread in the British parliament is a loss to the civilized world; for, like the exalted model of his conduct as a senator, (Mr. Fox,) he was the constant, able and disinterested advocate of justice, freedom and humanity, wherever and by whomso-

* The present number of Subscribers to the Devon and Cornwall Association is about 180, at an average of 7*s.* or 8*s.* per annum.

† The writer of this article has received

ever assailed. No man who had a claim on the virtuous for protection, ever applied to him in vain. He was the earnest and indefatigable friend of the oppressed; and in the prosecution of justice was dismayed by no combination of power, clamour or calumny —wearied out by no difficulties and exhausted by no fatigue. In all his exertions, the only creature whose interests he did not consult, were his own; for of all public characters we should point out Mr. Whitbread as the individual who had the least consideration for himself, and who was the least actuated by personal motives. His heart and mind were wholly devoted to the amelioration of the state of society, to the maintenance of the rights which our forefathers acquired, and to the communication of those blessings to others which we ourselves enjoy. His views were all public. He could not be diverted from the right path by any species of influence, for he was inflexible alike to flattery and corruption. He invariably objected to that system by which the burthens of Great Britain have been so dreadfully accumulated, because he believed that the object of the league of sovereigns was more to restrain the rising spirit of a just liberty, than to withstand the insatiate ambition of a single individual; and his justification in this sentiment was the proof, that they never adhered in success to the professions with which they set out in adversity. He was the warm, liberal and enthusiastic encourager of universal education, from the pure feeling of benevolence that actuated all his life. He was convinced, that to enlighten the rational mind and to make a people familiar with the holy scriptures, was to make them strong, moral and happy. He was no bigot to forms of worship, and therefore he was friendly to those institutions, the object of which is to instruct the young mind in the precepts of Christianity, according to the tenets which the mature judgment or predelection of the parent might wish to imprint on the child. In his friendships, no man went greater lengths, or was more ready to sacrifice time, ease and comfort, than himself. This was conspicuously shewn in the undertaking of the re-establishment of Drury-Lane Theatre, which will ever remain a monument of his disinterested labour and perseverance, as well as of the high confidence which was reposed in his power and integrity by the public; for to his exertions, to his character, and to his invincible constancy alone, are the public indebted for the restoration of that edifice; and it is a memorable trait in his character, that having the whole patronage in his hand, not one person, male, or female, employed in the establishment, owed their appointment to any personal dependence on himself, or connexion with his family, but in every instance he selected the fittest objects that presented themselves for the situation that they gained. We fear that to the daily and hourly fatigues, nay, we may say to the persecution that he endured in this great work, through the petulance, the cabals, and the torrent of contrary interests, we must attribute the decline of his health, and the sudden termination of a life so dear to the public. The incessant annoyance preyed on his mind, and strengthened the attacks of a plethoric habit of body which threatened apoplexy. For some weeks past he had been afflicted with incessant head-ache, and his physicians had advised him to abstain from all exertion, even that of speaking in parliament. No man was more temperate in his mode of living. He was happy in his domestic society; surrounded by an amiable and accomplished family, and in the possession of all that fortune, with the consciousness of the honest discharge of every duty, public and private, could bestow. No man will be more sensibly missed by the people as one of their representatives, for no man was more vigilant, more undaunted, more faithful in watching over their interests, nor more ardent in asserting their rights. He had the good old English character of open-

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the following Sums for the Rossendale Unitarians: viz.

John Mackintosh, Esq. of Exeter,	5	0	0
Collection at Tavistock, at the Meeting of the Devon and Cornwall Unitarian Association,	4	4	6
Do. Do. at the Rev. Mr. Evans's Meeting on the following Lord's day,	4	0	6

He earnestly hoped, that our Rossendale Brethren will keep up their *discipline* as Methodists, as far as their peculiar circumstances and the principles of Unitarianism will permit.

ness and sincerity. He called things by their right names, and his detestation of every thing in the nature of a job, made him the terror of delinquents. His death will be a universal source of sorrow to the country; and now that courtiers are released from his castigation, even they will do justice to his talents and integrity.

Died, on Sunday, July 23d, at Birmingham, Joshua Toulmin, D. D. one of the pastors of the congregation assembling at the New Meeting House in that town. Uncommonly affectionate in his temper and amiable in his manners; exemplary and useful through a life prolonged beyond the ordinary period; eminent by his piety and virtue as a Christian, and by his qualifications and services as a minister; he will be most tenderly regretted in a very wide circle of relatives and friends;—while his labours in various departments of Theology and General Literature, will carry down his name to posterity with the reputation which it has obtained among his judicious and candid contemporaries.

MONTHLY RETROSPECT OF PUBLIC AFFAIRS;

OR,

The Christian's Survey of the Political World.

THE thrones of the Bourbons are re-established. They are now sovereigns at Paris, Naples and Madrid; and their conduct in their different seats of government will form very curious pages in future history. Paris presents a very singular picture. It has been taken a second time, and the confederate armies, the supporters of the monarch on the throne, are in possession of the capital. In this situation the monarch issues his mandates to his subjects as in time of profound peace, and he has appointed a day for the assembling of the legislature, to act in concert with him for the government of the country. The events preceding this change are unexampled in history, and will scarcely be believed by posterity.

The battle of Waterloo was most decisive. The ruin of the army under Buonaparte was complete, and the conquerors followed up their victory with such rapidity, that Paris fell into their hands without a blow. A military convention was made between the generals of the Prussians and English and those of the army of the French, at Paris, by which the latter agreed to withdraw with their troops to the south of the Loire; and Paris was given up to the conquerors, on the idea, that the inhabitants were not to be injured, and public property was left to future arrangements. The king followed them quickly, and was lodged in his palace, and the sovereigns of Russia and Prussia soon after arrived in his capital.

It could not be expected that the conquerors should in this manner march through the country without some inconveniences being felt by the inhabitants; and the Prussians, exasperated by former recollections, were not likely to be kept entirely free from availing themselves of the usual privileges of war. But Paris felt more, perhaps, for the apprehended injury to some of its works of art, than from the burning of a few palaces and villages at a distance: and the Emperor of Russia arrived in time to save the bridge of Jena, which Blucher had made preparations to destroy. The hardy veteran did not recollect, that if the bridge recalled the memory of the day in which the kingdom of his master was overthrown, the preservation of it with a memorial of its having been in possession of the Prussians, would have redounded more to their national glory. Paris had many similar monuments of the heroism of its great military chief, but their names have been changed, and thus the fury of the conquerors has been averted.

With the return of the Bourbon, the white flag was restored; but the tri-coloured waves in many parts of France, which feels at present the horrors of domestic war and foreign invasion. On all sides from the Netherlands and the Rhine troops are pouring into this ill-fated country, whose day of retribution is come; and the pride of the great nation is humbled to the dust. A feeble resistance has been made in some places to the march of the Russians and Austrians, which ended in so much

greater disasters to the inhabitants: but it is some cause of triumph, that the march of the English was conducted with the greatest regularity, and more reliance is placed on their protection than that of any other flag. The towns that held out are daily submitting to the Bourbon, and the army, weakened by continual desertions, is expected soon to follow the same course. It remains to be seen what will be the result of the new treaty.

On the entrance of the sovereign into Paris, the chambers of the legislature then sitting were shut up, but many of its members assembled at another place, and there subscribed a protest dictated by the state of affairs. They also left a plan of a constitution: but, as it will be considered to have been the work of persons illegally assembled, no attention will be paid to it. The sovereign restored to their places all who had been in power on the day of his quitting Paris, and the interregnum of three months will produce little or no consequences as to the civil government of the country. Every thing will depend on the new legislature, and there is every reason to believe, that the sovereign will unite with it in cordial endeavours to place the government of the country upon a solid foundation. It appears evidently impossible to restore the monarchy to the situation in which it was under the three former sovereigns, and the king must consent to the limitations of a representative government. It will be recollected, that the Bourbons had destroyed the old constitution of France. The states-general were not allowed to assemble after the reign of Henry the Fourth, but despotism was not established till the latter end of the reign of Louis the Fifteenth, who gained the memorable victory over his parliaments. The disorder in the finances, produced by the American war in the reign of his successor, brought forward the ancient claims of the people, which terminated so fatally in the death of that ill-fated, but well-intentioned, monarch, and the consequent disasters must have taught king and people the value of true liberty. It must be long before they can experience its blessings.

In this wonderful state of things the curiosity of the public has been naturally directed to the fate of the great character who has for so long a time convulsed all Europe. Soon after his arrival at Paris it was announced, that he had abdicated the imperial dignity, and a feeble attempt was made to preserve it to his son. He soon ceased to be visible. Various rumours were spread on the place of his retreat, and the most prevalent one was, that he had taken shipping with several of his generals for America. By many the belief was entertained that he remained in France; but all doubts were removed by news of his surrender to the admiral on the station off Rochfort. What will be his fate it is impossible to conjecture. Thus is overthrown a dynasty which a few years ago seemed firmly fixed, and with it, it is to be hoped, will be destroyed, that military system under which Europe has so long groaned. The calamities of the last twenty-six years cannot but produce some lasting and salutary lessons both for governors and governed.

The fate of France remains to be determined. It depends on the allied sovereigns, who have now so many troops in the kingdom as must render farther resistance unavailable. They have great demands, and it cannot be expected, that they should return without some compensation for their labours. The keeping of so many troops will of itself be sufficiently burdensome, and France will now learn what it is to bear those contributions which it before was accustomed to lay on so many other countries. But besides, it may be considered, that France by her great power has been enabled to excite this confusion in Europe, and it may now be adviseable to reduce her within her ancient limits. These were extended in the reign of Louis the XIV., a despot of a character very much resembling that of Buonaparte; possessing all the ambition of the latter, and with it a degree of intolerant bigotry, which spent itself in most abominable cruelties on his own subjects. In his time the French gained possession of Alsace, Lorraine, Artois and French Flanders, and the united sovereigns may think, that France will be sufficiently powerful when these additions have been lopped off, and annexed to other territories. The great nation will then be reduced to its true limits,—to those regions where

the French is the native language; and they who, when they had the power, used *ad libitum* the right of annexation, cannot justly complain if a similar power is exercised on the side of deprivation. The treaty of Paris will now excite all the attention of the public, and it will be the fault of the united sovereigns, if France is for some time at least capable of disturbing the peace of Europe.

Now perhaps is an opportunity given for examining the nature for that military system under which Europe has so long groaned. A nation kept under by the bayonet cannot be said to possess a legitimate government, which is a union of people under laws which it is the general interest to obey. Louis the XIV. introduced large standing armies, and from that time Europe has presented the appearance of a frightful barrack. Men did not live in a state of peace but of truce: for the great policy of nations was to be prepared for war, that state which is a disgrace to rational beings. It is now high time to act upon better principles, and if such should be adopted, the calamities of the last quarter of a century will not have been fruitless. May it be recollected, at last, that all the nations engaged in the late struggles profess to be disciples of our Saviour, and pray daily for the coming of his kingdom. But his kingdom is a kingdom of peace, and he is emphatically called the Prince of Peace. May the sovereigns of the earth learn at last to imbibe his principles, and to make peace internal and external the end of their government.

This is the age of reform. France attempted it, but overstepped the bounds of moderation and fell into despotism. It is now likely to settle into a representative government. She has always been the giver of fashions, and even despotic sovereigns have adopted this from her. Prussia has now a constitution, the basis of which is the representation of the people. This is an unexpected measure, but the king has given it his sanction, and he will soon see established in his kingdom a legislature upon this foundation. Hanover had preceded him in this goodly work, and Germany itself is formed into a confederation, in which every state has its proportioned number of representatives. This large country must remain weak, but not on that account the less happy: and it will be seen whether its various states can settle their differences by fair arbitration, instead of the vulgar and beastly appeal to force. The experiment is a noble one, and every well-wisher to peace must wish its success. One main point in the new code of Germany is, that religious opinions shall not be a cause for deprivation of civil rights. Every prince will be allowed to employ his subjects of every denomination of religion: but it is not to to be expected that England will allow for a long time this right to its sovereign. Probably, when Spain has set the example, this country will be its tardy follower, and, in the mean time, the United Kingdom will present to the world the strange sight of a sect retaining its power, though two thirds of the population should be of a different opinion.

Poland also, though united with Russia, is held under a peculiar tenure. It is a separate kingdom and to be governed by its own laws, and a principal feature of its new constitution is freedom of religion. It has the advantage also of being under a sovereign of a different religion from that of a very great majority of his new subjects, and the different sects of those extensive regions, not receiving any particular countenance from the throne, will be prevented from oppressing each other. The people also will not be in so bad a state as is generally imagined. The liberty, of which the nobles of Poland made so much their boast, was confined to their cast; the people were under numberless despots. Their power will now be curbed, and the throne will be a protection to the multitude against the few.

In the midst then of all this confusion, the dawn of hope appears in the horizon. The Christian, indeed, will not fear, though the earth be moved and the mountains be cast into the midst of the sea. His heart is fixed, and he knoweth in whom his confidence is placed. The worldly politician may lay his plans, but we have seen how soon the mighty fabric of vice is destroyed. Let us hail the prospect of a new era, and continue to pray, that God may inspire the minds of princes with true wisdom, that they may make his laws the rule of their conduct, and by undeviating submission to our Saviour be an example to their subjects and lead them the way to happiness.

THE
Monthly Repository,
&c.

No. CXVI.] AUGUST, 1815. [Vol. X.

HISTORY AND BIOGRAPHY.

Professor Mylne's Account of the Proceedings against him, on the Charge of Sedition.

(Concluded from p. 410.)

THE extract referred to in the concluding sentence of the above letter, has been already inserted in your paper of the 28th April, and in many others. It is unnecessary, therefore, to occupy your columns by again giving it in full. It is right, however, to mention, that the meeting of the 19th was called at my request, to deliberate on the means by which we might in some degree prevent that injury to the reputation of the University which might be dreaded from the notoriety of the precognition carried on in the College; and especially from the profound secrecy which was maintained by the Lord Advocate and the inferior Law-Officers, as to the charges thus investigated with so much solemnity; a circumstance which might be expected to produce in the public the inclination, as it would afford them the opportunity, of exaggerating, beyond bounds, the degree both of their enormity and of the credit due to them. On my suggestion, the meeting agreed to put some questions to all those gentlemen, members of the Faculty or closely connected with it, who had been examined by the Sheriff, or who had been in the chapel on the morning of the 26th March, that from their answers it might be known both what really was the crime alleged against me, and what proof there was of my guilt. Professors Young, Jardine, and Mdirhead, and Mr. Alexander (who during the session had filled with so much respectability the vacant chair of Humanity) were accordingly examined in the meeting, and, upon their solemn declarations, the Faculty *unanimously* resolved, 1st, That the offence of which I had been accused *appeared* to be, that while conducting Divine Service, and particularly in the Psalms and the concluding prayer, I had expressed satisfaction and exultation in the recent successes of Buonaparte and his arrival in Paris: 2dly, That this odious accusation was completely disproved by the concurrent testimony of the four gentlemen, who had been all of them present during the service, and who declared not only that no unusual impression was made on their minds by any part of it (which certainly there would have been, had the accusation been true), but that, on the contrary, the whole of it was proper and decorous, and the prayer particularly suitable to the alarming intelligence of the day: 3dly, That it should be recorded in the minutes, that the Faculty entertained the fullest conviction of the utter groundlessness of the charge apparently made against me.

On the 20th of April, I received from the Lord Advocate the following letter.

SIR, *London, April 26*, 1815.

I yesterday received, inclosed in a letter from you, an extract of minutes of the Faculty of Glasgow College, dated the 19th of April, referring to declarations or statements then made *viva voce*, by some members of the University. Since that time the Faculty would, on the 21st of that month, receive the copy of the opinion which I transmitted to that body, bearing testimony plainly and decidedly to the rectitude of your conduct on the 26th March.

In answer to your application, requesting me to give orders to the Procurator Fiscal of Lanarkshire, to communicate to you the information on which he proceeded in presenting a petition for a precognition, and to direct the precognition and whole proceedings taken by and carried on before the Sheriff (or copies of them) to be

transmitted to you, I beg leave to say, that I would, in the existing circumstances, have entertained great doubt of the legality and expediency of such an extraordinary interference on my part, but in any view, you have placed an insurmountable bar to the adoption of that measure. It appears from your statements to me, that you have in contemplation judicial proceedings against some individual or individuals, as being in your opinion guilty of malignantly defaming your character; and I should not think myself justified in prejudicating in any manner any question that might affect the rights of third parties, which may come under the cognizance of a court of law. If judicial proceedings shall be instituted, it will be the province of the Court before which they shall be carried on, to give such orders as they may consider necessary to the ends of justice.

I have the honour to be, &c.

AR. COLQUHOUN.

To Professor Mylne,

The above letter is the last of those documents which I regard as essential to the history of the late extraordinary proceedings here: I hope to be indulged by you with an opportunity of stating, in a future paper, some other circumstances connected with them, of minor importance perhaps, but still meriting attention; and a few observations intended to place the whole business in a distinct point of view before that public to whose impartial judgment I shall then leave it.

JAMES MYLNE.

Glasgow College, 6th May, 1815.

Glasgow College, April 26, 1815.

Whereas, impressions unfavourable to the reputation and interests of the UNIVERSITY of GLASGOW, and of PROFESSOR MYLNE, may be produced by the precognition into the conduct of that Gentleman lately made by the Sheriff of Lanarkshire, the attention of the public is requested to the following Minute, extracted from the Records of the College.

Glasgow College, April 14, 1815.

The Faculty being duly summoned and convened, present, the Principal, Professors M'Gill, Cumin, Young, Jardine, Millar, Mylne, Meikleham, Davidson, Couper and M'Turk,

Mr. Mylne stated as the reasons that induced him to request this meeting to be called, That the late extraordinary precognition carried on here by the Law-Officers of the country, has now become matter of notoriety; that the fact of his having been subjected to such a precognition encourages a belief, that the criminal charges against him, which had given rise to such proceedings, could have been of no ordinary or light nature: and that such a persuasion generally entertained, as it would probably be if no effectual means were taken to prevent it, might prove very injurious not only to his own reputation and interest, but to those also of the University; especially since the Public, not being permitted to know the actual nature of these charges, or the grounds on which they are rested, might magnify to any amount the degree both of their enormity and of the credit that is due to them.

Mr. Mylne therefore requested that the undermentioned Gentlemen who had already been examined by the Sheriff, or who had been present when the offences that gave rise to the precognition were supposed to have been committed, might now be called upon to reply to some questions to be put to them in presence of the meeting, in order that from their answers it might be known, both what are the charges that have been made against Mr. Mylne, and on what evidence they are founded. The persons whom the Faculty were thus requested to examine, were Professors Young, Jardine and Muirhead, together with Mr. Alexander, teacher of the Humanity Class.

The Faculty having agreed to Mr. Mylne's request, and having heard the declarations of the above-named Gentlemen, in answer to the questions put to them in the meeting, unanimously agreed to the following Resolutions:—

First, From the declarations now made by Professors Young and Jardine, and by Mr. Alexander, all of whom had been examined by the Sheriff, it appears to the Faculty that the offence of which Mr. Mylne had been accused or suspected, was, that on Sunday, the 26th March, while conducting public worship in the College Chapel, he had manifested exultation in the recent successes of Buonaparte, and in his arrival at Paris. That in his concluding prayer particularly, he had expressed that sentiment; and that the passages which he appointed to be sung by the congregation, had been chosen by him as alluding to those events and as indicating his high satisfaction in them.

Secondly, That from Mr. Mylne's general character and conduct, it would have required evidence of the very strongest kind to have induced the Faculty to entertain the belief that he could have been guilty of such a gross violation of his public duty, as that with which he seems to have been charged; and from the declarations now made by Professors Young, Jardine and Muirhead, and by Mr. Alex-

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under, all of whom attended divine worship in the Chapel on that occasion, it appears evident not only that no unusual impression had been made on the mind of any of these Gentlemen by any part of the service, but that, on the contrary, the whole of it was conducted with the greatest propriety and decorum; and that in particular the prayer was highly suitable to the alarming intelligence that had been received that morning.

The Faculty, therefore, in justice to their colleague and themselves, think it right that it should appear on their Minutes, that they entertain the fullest conviction of the perfect propriety of Mr. Mylne's conduct on that occasion, and of the utter groundlessness of the charge that seems to have been made against him.

(Signed) W. Taylor, Principal.

Extracted from the Records of the Faculty of Glasgow College, by

James Millar, Clk. p. t.

To the Editor of the Glasgow Herald.

Sir,

To complete the history of those proceedings which you have had the goodness to permit me to state so fully in your paper of Monday last, very little remains to be added; nothing, I think, except an account of what took place at a meeting of the Faculty of the College on the 2nd inst. That meeting was held for a variety of purposes; and, among others, for taking under consideration the letters which had been received from the Lord Advocate on the subject of the precognition, and particularly his *opinion* on it, which, in his letter of the 7th April, he had offered to transmit to the College, and which accordingly he had received on the 21st; and for determining whether any farther measures should be adopted by the College, in relation to that transaction, and what these measures should be.

It is believed that no one who attentively considers that *opinion*, and the other communications from his lordship, all of which have been fully and accurately exhibited in your paper, will be greatly surprised to learn, that there were many members of the Faculty who were far from being satisfied either with the general spirit expressed in his correspondence, or with the manner in which he had been pleased to treat their earnest requests. Consequently, it will be expected that some explanation should be given of those considerations which induced the Faculty not only to acquiesce in his determined refusal to comply with these requests, but also to abandon all application to other quarters for that redress which they conceived themselves entitled to, and which his lordship had shewn himself so unwilling or unable to give. To attempt such an explanation of the motives that weighed with the Faculty in forming this resolution, is the principal object of this letter.

Various quarters were mentioned from which such powerful interference might be hoped for, as would procure every thing that was necessary for the successful prosecution of redress.

1. *From Government.*—An application, it was suggested, might be made, by a respectful petition, either to the Secretary of State for the Home Department, or to his Majesty's Privy Council, praying that the power of government might be interposed, to authorize, perhaps to command, the Lord Advocate to make those disclosures which we had in vain demanded from him. By some it might be thought that his resistance to our urgent applications on this point was the result of his high sense of the duty imposed upon him by his official character. Believing the most important functions of his Majesty's Advocate for Scotland to consist in the exercise of a constant vigilance over State delinquencies, he might imagine it to be incumbent on him to afford informers that security which they would derive from a strict concealment of their persons and their communications: he might conceive that even the base motives from which they often acted, or the utter falsehood of the information which in some cases, as in the present instance, they gave, would not be sufficient to justify him in exposing them, by such disclosures as the Faculty demanded, to the odium of the public, or to the natural and just resentment of those whom they had calumniated; but that, as the high officer of the crown, it was his paramount concern to take care that the State should sustain no harm; and that from the prosecution of this great object, he was not to be diverted by the complaints of individuals, nor even by his own feelings for their wrongs. Some expressions in his

lordship's letters, particularly in his first letter, seem to indicate that such were the notions he entertained of the obligations laid on him by his office. In that letter he replies to a representation unanimously addressed to him by the Faculty of Glasgow College, stating a serious injury which they had sustained from the baseness and falsehood of an informer, and requesting that the informer and his information might be made known to them, as necessary to their obtaining due redress: and though in this reply he acknowledges his connexion with the University, and expresses in handsome terms his affectionate and respectful regards for her as his *Alma Mater*, yet he warns the Faculty to expect no kindness from him in consequence of these sentiments: he tells them, that when the precognition shall be laid before him as his Majesty's Advocate for Scotland, it shall be considered with the greatest attention and deliberation, but that nothing more from him was to be looked for —he must sternly adhere to the rigid line of official duty—" he cannot in this instance deviate from the established rules, or from the usual practice."

That, in these circumstances, some of the Faculty should think of seeking relief against his lordship's scruples, by a direct application to government, was natural. But a very little attention was sufficient to discover strong reasons for abstaining from such a measure. To some it might appear a measure so improper in itself, so opposite to, and inconsistent with the general spirit and character of the British Constitution, that it ought not to be resorted to, whatever advantage it might promise: and all were impressed with a conviction that it would be vain, and therefore inexpedient, to adopt it. The same measures of policy which are acted upon by the inferior servants of the crown, are no doubt followed by those also from whom they derive their powers. If the circumstances in our case, which we represented as very peculiar, were not regarded by the Lord Advocate as a sufficient reason for breaking through the ordinary rule to comply with our requests, it was certainly very improbable that they would be otherwise thought of by his Majesty's immediate ministers, whose situation and occupations remove them so far from any opportunity of forming an accurate judgment. Such an application therefore to government, it was predicted, would produce nothing more than a reference for our answer to the Lord Advocate himself, as possessing the best means of knowing what answer was most proper to be given; accompanied, perhaps, with a repetition of what his lordship had already communicated to us, namely, "that if we felt ourselves wronged by his answer, the law is open to all who are injured by any magistrate."

2. *From Parliament.*—Parliament naturally occurs as the proper and effectual resource in all cases in which redress is not to be obtained by ordinary means. To this resource the University had easy access. In both Houses of Parliament were members connected with it by various ties, of known zeal for its interests; willing to give their talents and exertions to support any claim that essential justice entitled us to make. Why not take the benefit of their influence or friendship, in carrying through a motion for the production of the information, petition, warrant, and all other papers connected with the precognition? Why not in this way bring into light all the mysteries of that outrage that had been committed upon us: and drive the original author of it, the odious informer, from that screen of established rules, and usual practices, behind which he lurked, and which saved him from the disgrace, and other punishment he so well deserved.

But to this proposal also, objections of great weight obviously presented themselves. If it were probable that ministers would impatiently listen to a respectful petition on the subject, presented immediately to themselves, it seemed certain that their decided resistance would be given to such an application, coming upon them in the unceremonious dress of a motion in Parliament; necessarily setting out with the ungracious air of complaint and remonstrance against some of the servants of the Crown; and aiming at the most exalted of them, the compulsatory force of parliamentary authority. Who of those that usually act with ministry would choose to be

seen supporting a measure of which such were the features? and what would be the fate of it, if brought forward under other auspices?—That circumstance alone would be sufficient to make many regard the wrongs of the college as imaginary, and their complaints as the clamours of faction: that circumstance would abundantly supply the place of that evidence of political guilt, which the precognition had so totally failed to bring forward. Many would find it easy to believe, that those might well rejoice in the successes of Buonaparte, who thus, at such a time, could endeavour to weaken the hands, or even to occupy the attention, of his most ardent and energetic adversaries.

3. *From the Courts of Law.*—This mode of seeking redress, though the last I have mentioned, is that which would first occur to every one's mind. Application to government, applications to parliament, would certainly never be thought of by those who imagined that suitable redress could be obtained by regular process before the ordinary Courts of Justice.—But to many, at least, in the Faculty, this mode of seeking redress appeared not more promising of success than the others. Though it was not known with certainty whether the information, on which the petition and warrant for the precognition were founded had been originally communicated to the Lord Advocate, yet the Faculty had been informed by himself, that the precognition and the proceedings connected with it had been placed in his hands by the local magistrate, and were now in his custody. It was evident, therefore, that a process for compelling the exhibition of these documents, and the open disclosure of the information and the informer, must necessarily be a process against his lordship for an undue exercise of power, in withholding information which, for the ends of justice, the College were entitled to demand and to obtain; and of the success of such a process, few entertained any hopes—its utter failure was, by many, confidently, perhaps too confidently, anticipated, from the undefined nature and extent of the Advocate's powers in all cases, and the disposition generally shewn to indulge the unrestrained exercise of them in cases similar to the present. It was foreseen that he would resist our demands by a variety of arguments, which have been seldom overruled—certainly never, in those cases where offences, alleged to be of a political nature, were concerned:—he would plead the dangerous nature of such crimes; crimes exposing to hazard the public tranquillity, the public safety; indicating and promoting a spirit of sedition and disloyalty, of disobedience to lawful authority, of disrespect for the established government:—he would plead, that one of the most important of his functions, was to watch and to check the first tendencies to such offences; and that for its successful discharge, it was absolutely necessary that he should be permitted to protect, from resentment and enmity, those individuals through whose information these offences were brought to his knowledge. On these *general* grounds, he would defend his right to withhold disclosures such as those which the Faculty demanded—he would at the same time maintain, that in this particular case, there was nothing that called for the interference of the law with the use he had already made, or was now making, of the powers with which this office invested him—at first, in acting upon the information communicated; and now, in maintaining determined silence as to the informer: for that (as perhaps he might assert) the informer in this case was one whose situation in society seemed to entitle him to credit; and whose communications, therefore, called for the immediate attention of the Law Officers, and warranted the investigation that had been made. His information, indeed, had been found to be groundless; but there was no reason to believe that, in giving it, he had acted from malice, or from any motives but those that were of a public and honourable kind: he had only been deceived; or if guilty of any faults, guilty only of rashness and indiscretion; of too hasty a confidence in the truth of reports which he should have more carefully examined; but these were faults of too venial a nature to permit him on account of them to be subjected to all the hatred and contempt which, with little discrimination, are generally poured on all who bear the name of informer. Besides it would be asked by him, where was the evil which he was required

to remedy by such an unusual violation of an established rule and practice? From the precognition, so much complained of, no harm had resulted to the individual immediately concerned, or to the College of Glasgow. From the evidence which it had furnished, the former had been cleared from all crime or criminal intention; and the University consequently could suffer no stain on its reputation, no loss of its interests, from an inquiry which had terminated so honourably; but, on the contrary, both that individual and the University had been thus saved from the mischievous consequences of insinuations and surmises to their prejudice, secretly circulating among the public, and never met by any accurate and regular investigation.

By these arguments, it was conceived, that the demands of the Faculty in a Court of Law would be opposed on the part of the Lord Advocate; and though to many of their number, and no doubt to many others also, it may appear that these arguments admit of easy answer, and that they furnish no just or equitable bar to their claim, yet it was generally believed by the members that they would be found effectual against them; and that therefore, they presented strong and sufficient reasons for declining to engage in legal proceedings. It is hoped, that in entertaining this persuasion, and in thus acting upon it, the Faculty of the College of Glasgow will not be regarded as chargeable with throwing upon the Courts and the Judges of their country any libellous or unbecoming imputations. This persuasion they were led to entertain from the usual and well-known practice of these Courts; from the total absence of all cases relating to *political* offences, that could warrant a different belief; and particularly from the entire confidence which the Lord Advocate seemed to entertain of his absolute security against all compulsion by legal authority—a confidence which is not ambiguously indicated in the conclusion of his letter of the 26th April, addressed to me, and inserted in your former paper.

I consider it, however, as incumbent on me to add on this subject, that to a *majority* of the meeting on the 2nd, (the meeting whose proceedings I am endeavouring to explain), it appeared, that though it would be highly rash and inexpedient to enter immediately into a process against the Law Officers, yet it would be proper that the College should take the opinion of able Counsel, whether such a measure would be attended with any chance of success. But as many, even of those who were of this opinion, had very weak expectation of receiving from such consultation any satisfactory encouragement as to the final result; and as the minority, on the other hand, strongly expressed their apprehensions that even this step might have the effect of involving the College in a tedious, expensive and fruitless litigation, it was, with my entire concurrence, abandoned even by those gentlemen by whom it was proposed or supported.

I have now, Sir, finished all that seems to me essential in the statement which you have permitted me to communicate, through your paper, to the public. The facts of the case have been given in your former paper, on the authority of documents which cannot be questioned; and, on this occasion, I have stated those considerations which weighed with the Faculty, and with myself, in the purpose which has been adopted; and which, perhaps, some will consider as not fully vindicated, even by the considerations and reasons which I have stated; I mean the purpose of the College to relinquish all attempts of obtaining redress, by application either to government, to parliament, or to the courts of law; to leave the amount of their wrongs to be estimated by the judgment of a liberal and intelligent public; and to look for that recompense only, which consists in continuing to be regarded with general approbation and confidence, and in finding the enemies of their reputation and tranquillity, known or unknown, branded with universal hatred and contempt.

Perhaps the wisest and fairest plan I could follow, would be to leave the public to form their judgment from the statements I have already made, unaccompanied with any remarks or comments from me. It is not my intention to trespass upon your indulgence, by any such additions at present; what has been contained in this and in your former paper, I intend to print immediately in the form of a

pamphlet, which will conclude with a few circumstances and observations, which I scarcely considered myself as entitled to introduce, so long as I felt myself as in some measure stating the case of the Faculty, but which it will not only be allowable in me, but incumbent upon me to bring forward, when speaking solely in my own name.—I am, &c.

JAMES MYLNE.

College, 13th May, 1815.

EXTRACTS FROM NEW PUBLICATIONS.

Charles James Fox.

(Continued from p. 412.)

7. *No durability in Peace.* (Dec. 5. 1782.)

THE honourable gentleman may talk of the durability of peace, said Mr. Fox, but I can never think it wise to pay much regard to that prospect. The inconsistency, the weakness and the passions of human governments will in all time continue to tear asunder the bands of civil concord; and no gratification, no accession, no dismemberment of empire, no good fortune, no calamity, will induce kings to sit down contented with what they have acquired or patient under their loss, but after a little breathing time they will again rise into outrage, offence and war.

8. *His Coalition with Lord North.* (Feb. 17, 1783.)

I now come, said Mr. Fox, to take notice of the most heinous charge of all. I am accused of having formed a junction with a noble person, whose principles I have been in the habit of opposing for the last seven years of my life. I do not think it at all incumbent on me to make any answer to this charge: first, because I do not think that the persons who have asked the question, have any right to make the inquiry; and secondly, because if any such junction was formed, I see no ground for arraignment in the matter. That any such alliance has taken place, I can by no means aver. That I shall have the honour of concurring with the noble lord in the blue ribbon on the present question is very certain; and if men of honour can meet on points of general national concern, I see no reason for calling such a meeting an unnatural junction. It is neither wise nor noble to keep up animosities for ever. It is neither just nor candid to keep up animosity when the cause of it is no more. It is not in my nature to bear malice or to live in ill-will. My friendships are perpetual, my enmities are not so. *Amicitiæ sempiternæ, inimicitiæ placabiles.* I disdain to keep alive in my bosom the enmities which I may bear to men, when the cause of those enmities is no more. When a man ceases to be what he was, when the opinions which made him obnoxious are changed, he then is no more my enemy but my friend. The American war was the cause of the enmity between the noble lord and myself. The American war and the American question is at an end. The noble lord has profited from fatal experience. While that system was maintained, nothing could be more asunder than the noble lord and myself. But it is now no more; and it is therefore wise and candid to put an end also to the ill-will, the animosity, the rancour and the feuds which it occasioned. I am free to acknowledge, that when I was the friend of the noble lord in the blue ribbon, I found him open and sincere; when the enemy, honourable and manly. I never had reason to say of the noble lord in the blue ribbon, that he practised any of those little subterfuges, tricks and stratagems which I found in others; any of those behind-hand and paltry manœuvres which destroy confidence between human beings and degrade the character of the statesman and the man.

9. *Mr. Pitt's Motion for a Reform in Parliament.* (May 7, 1783.)

Mr. Secretary Fox rose, and remarked to the House, that he made no doubt there were some persons present who would attribute what he said to lukewarmness and not to zeal; however, regardless of their censure, he would freely deliver his sentiments, and assure the House that he most heartily

concurred with the right honourable gentleman who made the motion, that the constitution required some reform, and so far from its being absurd to make any innovation on it, he was certain that the nature of our constitution required innovation and renovation; for the beauty of the constitution did not consist, as some people imagined in theory, but in practice. He knew it was the common and the popular opinion, that our constitution was beautiful in theory, but all corrupt in practice. Singular as his sentiment might be upon the subject, he made no scruple to avow that he looked to the reverse as the true description of our constitution, and thought it admirable in practice but imperfect and very faulty in theory. *The theory was in its nature found by experience to be absurd in several parts; for, as it was composed of three estates, King, Lords and Commons, it was absurd to think that one man should have an equal power to the whole multitude;* therefore, in the practical part, that power was wisely curtailed, and not left in the breast of one man, but in a government consisting of several ministers. He regarded it as one of its chief excellencies, that it involved a renovating principle in itself, and by being capable of repeated improvement, admitted the possibility of its being from time to time carried to a degree of perfection beyond which no human idea could go.

10. *Votes and Wishes.* (*Westminister Scrutiny*, May 25, 1784.)

He took notice that a learned friend of his, speaking of the partiality of the electors towards him, had carried the paradox rather too far, and declared that the votes for him had been almost universal; he would not venture to say this; but though he had not a majority of votes, yet it might fairly be said that when a candidate like him, a known object of the enmity and persecution of government, ventured to stand for Westminster, to obtain an equality of votes, he must have a majority of wishes. He observed that the Latin word *votum* admitted of two translations, both of which applied to his case; for he might be said to have enjoyed the majority of the voices of his constituents, or he could not have been honoured with an equality of their votes.

11. *Long Speeches.* (May 30, 1785.)

Before I touch upon the charges to which I allude, I cannot help observing, with what special grace the right honourable gentleman (Mr. Pitt) ridicules long speeches—with what a singular propriety he, of all the members in this House, attempts to correct others for occupying much of the time of the House. I do not intend to deny the right honourable gentlemen the merit of great abilities, great eloquence and great powers of pleasing his hearers; but of all the crimes to be urged against any person within these walls, the last, undoubtedly, for the right honourable gentleman to venture upon is, to charge the long duration of his speech as a fault against any member. The right honourable gentleman, like myself, is under the necessity of troubling this House much oftener and for a much longer time than is perhaps agreeable; and it ill becomes either of us to reprobate others for a practice we ourselves so frequently fall into. Grateful for the indulgence we are favoured with, we should certainly be the last to condemn that in which we ourselves are the greatest transgressors. And I shall drop this part of the subject, with only remarking, that if an almost uniform deviation from the immediate subject in discussion,—if abandoning liberal argument for illiberal declamation,—if frequently quitting sound sense for indecent sarcasms, and preferring to rouse the passions and inflame the prejudices of his auditory to the convincing their understandings and informing their judgments, tended to diminish the title of any member of this House to a more than common portion of its temper and endurance—I do not know one gentleman who would have so ill-founded a claim upon it for such favours, as the right honourable gentleman himself.

12. *English and Irish Patriot.* (*Irish Commercial Propositions.* May 30, 1785.)

Although the right honourable gentleman charges upon me (concluded Mr. Fox) that I have not not heretofore opposed this proposition, he might surely have recollected that a noble lord near him (Lord Mahon) had attempted to ridicule me when this question was before under discussion, as being now an English, now an Irish patriot; and to that ridicule, impotent

and awkward though it fell, I beg leave to plead guilty. I wish to appear what I really feel; both an English and an Irish patriot; only let it be recollected that I am not so now, merely for the exigency of the moment. Let it be recollected, that if, in defending the liberties of Ireland and discovering a jealousy for her constitution, I deserve the name of an Irish patriot, to that honour I am entitled ever since the first day of the session, when I could not foresee the events of the present day, and long before I knew that any commercial treaty with Ireland had been talked of. I embraced the first opportunity afforded by the meeting of the House, to declare my execration of the conduct of the King's ministry in their proceedings in Ireland, where I saw the fundamental and most sacred principles of the constitution daringly overturned, and doctrines advanced and measures adopted, in my judgment, utterly subversive of every trace of civil liberty; and all this in the zeal of the right honourable gentleman to suppress the reform of Parliament in Ireland.

Upon the opening of the proposed arrangements in this House, I repeated the same arguments, and was convinced that Ireland never called for this system, nor ever thought of it, but was seriously occupied with other objects. I added, that I considered the whole plan as a lure to divert the Irish from constitutional points, by throwing the trade of Ireland at their feet; and to reconcile them to the violation of the laws of the land and of the constitution, by the enchanting prospect of the commercial benefits held out by this system. In this opinion I am strengthened every day, and the eager part acted by those who surround the right honourable gentleman, would confirm to me my fears for the constitution of Ireland. If this conduct, *Sir*, constitute an Irish patriot, then am I one; and if to struggle to save the trade of England from annihilation, gives any claim to the appellation of an English patriot, I possess that claim. I did not invite the merchants and manufacturers to an opposition to this scheme. If I were capable of making them instruments in this business, they were incapable of becoming my instruments: they did not follow me; I followed them. To the right honourable gentleman's (Mr. Pitt's) government they were exceedingly partial; and not quite recovered from the insanity of the times, they were absolutely prejudiced against me and my friends. They are as discerning and respectable a body of men as any in Europe, and merited, I think, better treatment than they experienced from the right honourable gentleman. No man was ever more indebted to the protection of the people than that right honourable gentleman; and no people I believe ever so soon began to repent of their predilection. Every act of his government has tended to open their eyes; they are, I believe, completely cured of the popular infection, but I fear their conviction comes a little too late.

I shall now relinquish this subject, perhaps for ever, with repeating a sentiment that I have before thrown out during the discussions upon this business: I will not barter English commerce for Irish slavery; that is not the price I would pay, nor is this the thing I would purchase.

MISCELLANEOUS COMMUNICATIONS.

Essay on the Apocryphal Book styled the Wisdom of Solomon.

June 24th, 1815.

THE genuineness and authenticity of writings purporting to be ancient, must, in the first instance, be ascertained, if possible, by *external* evidence. On this evidence we receive the books which compose the Jewish Scriptures: and it is principally owing to the want of it that we reject other productions which find a place in the larger copies of our Bibles, and are there distinguished as *apocryphal*. The word denotes uncertainty and doubt; and it implies not only that we have no exact acquaintance with the authors and the dates of the works so denominated, but that for these, and perhaps additional reasons, we do not admit them to the same important rank with the books deemed canonical. A literary performance may possess great intrinsic merit—if a poem,

it may be sublime and elegant, if a moral treatise, it may be correct, perspicuous and impressive—although it cannot with truth be ascribed to the writer whose name it bears, or even although it should be anonymous.

In judging, however, from whose pen it proceeded, *internal* testimony deserves our attention. There are cases in which this kind of testimony will soon determine the question affirmatively: there are many in which it will for ever set it at rest negatively. Authors who do not mean to deceive us, and who, with this view, do not adopt the style and manner and sentiments of a remote age and country, will usually exhibit marks of the time, the spot and the circumstances in which they arise. In proportion, too, as sound criticism is cultivated, an attempt to impose on the world, by *personating*, as it were, some illustrious poet, historian or moralist, will become more impracticable. It is evident, therefore, that a serious composition may contain signs of truth and nature which will direct us—if not to the framer of it, yet—to the period and the scene of its origin.

Let us apply these general observations to the book entitled the Wisdom of Solomon.

That it makes no part of the Jewish canon, is an uncontradicted and indisputable fact. Now if it were the production of Solomon, can we believe that his countrymen would not have classed it together with the *Proverbs* and the *Ecclesiastes*, that they would not have placed considerable value on a work of their wise and favourite monarch? Will it be pretended that they were not better judges of the question than modern critics? This were too much to concede. Yet, even could the concession be fairly demanded and made, criticism, whether ancient or modern, must pronounce, on internal evidence, that the book of wisdom was written in an age long subsequent to Solomon's.*

If we may argue (as we, assuredly, may) from the composition itself, we must conclude that its author lived *after* the captivity in Babylon. During their exile there, the Jews seem to have borrowed some parts of what I am entitled to call the *mythology* of their conquerors: manifest traces of it present themselves in the book of wisdom † and hence there can be no difficulty in overthrowing the hypothesis of its early date.

By some commentators it has been assigned to Philo of Alexandria. If this opinion be correct, the book was written subsequently to the birth of Christ; an inference which certain modern adventurers in literature and theology are eager to admit. Where, nevertheless, shall we find any proof, either direct or presumptive, of the celebrated Philo being the author of *the Wisdom*? Eichhorn, in his valuable remarks on it, has brought together not a few instances of dissimilarity between passages in that writer's acknowledged works, and others in the composition which is the subject of the present inquiry. ‡

The *conjecture* (for it is nothing more) that this composition was framed by some Christian, with whose name we are unacquainted, takes its origin from an erroneous reference of two or three parts of *the Wisdom* to the founder and the doctrines of the Gospel. It is assumed that the author has purposely drawn a portrait of Jesus Christ in his representation of a righteous character; that he adverts to the Christian doctrine of a life to come; and that the moral spirit of his book proclaims his knowledge of Christianity. § Now his picture of a good man is, in truth, much too general to have been copied from any individual, or to be thus confined in its application: nor does it exhibit features specifically resembling those of our Saviour. Although a future existence, moreover, be brought to light by the Christian dispensation, yet the Jews of a former period were not ignorant of the tenet: obvious traces of it may be seen in their canonical writings; and the grand distinction of the religion of Jesus is the establishment of the assurance of the *resurrection* of the dead upon the *fact* of his own. In this treatise nothing occurs which is inconsistent with the creed of a Jew; nothing which necessarily implies that it is the production

* Gray's Key to the Old Testament and Apocrypha, (Ed. vi) 576. Eichhorn's Einleit: in die apokryph: Schriften des A. T. 163, 164.

† Ch. ii. 24. xix. 18.

‡ Einleitung in die apok. Schrift. des A. T. 172—177.

§ Chap. ii. iii. iv. v.

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of a Christian. Indeed, if we suppose it to have been framed by a believer in Jesus Christ, we must ask ourselves, Why its allusions to the evangelical history and doctrines are not at once more numerous and more direct? Nor will it be easy to return a satisfactory answer to the question. There will also be equal difficulty in assigning a solid reason for the person of a Jewish writer being borrowed by a member of the new dispensation.

We can scarcely err if we place the date of the Book of Wisdom somewhere in the interval between the Babylonian captivity and the birth of Christ—not long perhaps before the latter of those events. It would seem, however, that we have no means of ascertaining the author.

A highly valuable critic* has remarked, that the book divides itself into two parts; one comprehending ch. i.—xi. 2, the other, the remaining chapters. And these appear to be distinct fragments, in which the careful reader will perceive some considerable variations, both of style and thought.

The Wisdom, it is most probable, was written originally in Greek. Three ancient translations of this treatise are extant—the Syriac, the Arabic and the Latin. The last will be found in the *Vulgate*, and is older than the age of Jerom, by whom however it was not revised and improved: so that it is disgraced by numerous obscurities and barbarisms of expression. Athanasius, Gyril of Jerusalem, Gregory Nazianzen, Epiphanius and Jerom speak of this book as apocryphal. Many ecclesiastical councils have stamped it with canonical authority. N.

Mr. J. Yates on the Term Unitarian.

SIR, *Glasgow, July* 6, 1815.

ALTHOUGH I hold in high estimation the intellectual and moral attainments of Mr. Belsham, and consider him as a great ornament to the cause of evangelical truth, yet I am decidedly adverse to his confined application of the term UNITARIAN. Thinking the subject of much importance towards the promotion of those objects which he, in common with all zealous Unitarians, is pursuing, I beg leave to offer to him and to the readers of your Repository the following reasons for uniformly extending the name in question to all Christians who, in opposition to the prevailing doctrine of three co-equal and co-eternal persons in the Godhead, maintain that the Father is the Only True God, and consequently that our Lord Jesus Christ is a created, subordinate and dependant being.

I. In the first place, the term was so understood by those to whom it was originally applied.

In my Sermon on the Grounds of Unitarian Dissent, (p. 13, note,) I referred in proof of this fact to Mosheim's Ecclesiastical History, cent. 16, sec. 3, part 2. Since publishing that Sermon, I have paid some attention to the use of the title among the theological writers who preceded Lardner. I have found that its *original and proper* acceptation is exactly what I had stated. All these writers, so far as I have observed, employ the name UNITARIAN as a *generic* term, including under it all Christians, whether Arians or Socinians, who believe that there is only *one* person in the Godhead. The term was intended to distinguish them from *Trinitarians*, who assert that there are *three* persons in the Godhead. It was consequently viewed as synonymous with *Anti-trinitarian*. It was not conceived to denote a disbelief of the pre-existence of Christ, or of his agency, as a subordinate instrument, in creating the material world.

Nevertheless we find the names Unitarian and Socinian sometimes used as synonymous. Many of your readers will recollect an example in the title-page of the "*Brief History of the* UNITARIANS, CALLED ALSO SOCINIANS." The occurrence of such expressions probably arose from the following cause. The greater part of the Unitarians being Socinians, the common people, who are not accurate etymologists, used the title Socinian, which properly belonged to *most* Unitarians, in so great latitude as to apply it to *all*. A circumstance which supports this conjecture, is, that the specific term *Arian* was also used with a similar freedom. Thus we find in Sandius's Bibliotheca Anti-trinitariorum (p. 178) the title of a book which may be contrasted with that above quoted: "*A Brief History of the* UNITARIANS, COMMONLY CALLED ARIANS." Other examples might be produced of the extensive application of the name *Arian*

* Eichhorn, 90—162.

as equivalent to *Unitarian*. The confusion of terms may be accounted for on the same principle in this case as in the former. It arose from the want of correct discrimination, by which all persons, denying the Trinitarian faith, were called either Unitarians, Arians or Socinians, merely because it was known that there was a general similarity of sentiment among them.

Although the people at large, and perhaps some of the orthodox writers, confounded together the *generic* and the *specific* names, using them all with an equal latitude, yet the Unitarian authors, whether Arians or Socinians, appear to have preserved the distinction with perfect accuracy. I extract from their writings the following passages as examples to prove that the term Unitarian was then universally applied and understood in its *extensive* sense.

1. Sandius (Bibl. p. 52) gives the following account of one of the leaders of the Arians.

"STANISLAUS FARNOVIUS, or FARNESIUS, a Pole. About the year 1568 he separated from *the other Unitarians*." "He held the same opinion with Gonesius concerning the person of Christ, whose pre-existence he warmly defended agreeably to the doctrine of Arius, and on this account made the above-mentioned separation." "Farnesius practised the baptism of adults by immersion in the same manner as *the other Unitarians*." "After his death his followers joined *these other Unitarians*, who held the opinions of Sociuus."

2. Wissowatius (Brief History of the Separation of the Unitarian Christians in Poland from the Reformed Trinitarians, p. 209) relates, that John Sigismund, "having held a conference during ten days at Alba Julia, in his principality of Transylvania, upon the principles of religion, and especially the doctrine of a Tri-une God, approved of the opinion of those, who confess that God is in *person* as well as *essence* ONE, that the Father alone is God, and that his only Son was conceived of the Holy Spirit, and born of the Virgin Mary; who on this account are there called UNITARIANS; and rejoice in their religious liberty, confirmed by that prince."

3. The anonymous author of the "Epistle, giving an account of Wissowatius and of the Unitarian churches in his time" (p. 225), after stating that the members of those churches were commonly, though improperly called Arians and Anabaptists, and that they themselves wished to be called simply Christians, relates, that, "for the sake of distinction from those who chose to be named after the Trinity, *they have assumed the appellation of* UNITARIANS: because, abiding by the authority of the Sacred Scriptures, of the Apostles' Creed, and of the Primitive Church, and abhorring the idea of any sort of division or multitude in the Deity, they acknowledge simply ONE SUPREME BEING, who is one in person as well as in essence, the Only True God, the Creator of Heaven and Earth, and who alone is the Father."

4. The author of "the Acts of the great Athanasius" (Unit. Tracts, vol. i. p. 6) applies the name *Unitarian* to Eusebius of Cesarea, Eusebius of Nicomedia, Constantine the Great, and Constantius; by which the writer could only mean, that they were believers in the simple unity of God as one person.

5. The author of the "Brief History of the Unitarians" (Unit. Tracts, vol. i. p. 11, 12) uses these words:

"D. Petavius, the most learned of the Jesuits, has granted, that the Fathers (generally,) who lived before the Nicene Council, and whose writings are preserved, agreed in their doctrine *concerning God* with the UNITARIANS, that is, the Nazarenes or Photinians, (now called Socinians,) and the Arians. *and concerning the Son our Lord Christ and the Holy Spirit* with the Arians. For 'tis to be noted that the Arians and Socinians agree in their doctrine *concerning God;* they both say, that he is only one person, even the God and Father of our Lord Christ; but they differ concerning the Son and Holy Spirit." After describing this difference, the author adds, that because they agree in the principal article, that there is but one Person who is God, "both parties, Socinians and Arians, are called Unitarians, and esteem of one another as Christians and true believers."

6. Mr. Emlyn, who to his death maintained the pre-existence of Christ and his subordinate agency in creating the world, always speaks of himself as a Unitarian. In almost every page of his writings we find the appellation employed in its *extensive* sense, and in

one place (Tracts, vol i. p. 286) he expressly says, "The Unitarians are some of them Arians, and some Socinians, in their judgment concerning Jesus Christ."

7. Lastly, Mr. Cardale, though he maintains the simple humanity of Christ, includes under the appellation in question even those who doubted or denied that our Saviour was a creature, if only they admitted the supremacy of the Father. Arguing (True Doctrine, p. 110) that, if Christ was uncreated, he must have been self-existent. "It appears," says he, "very strange to me, that so many learned men *among the Unitarians* should give into an opinion so inconsistent with their own avowed principles, and which does in effect entirely subvert the doctrine of the unity. But this indeed is the best and only resource they have, or can have, so long as they hold with the notion of pre-existence."

The first author who used the term Unitarian in its *restricted* sense, was, I believe, Dr. Lardner. In a few instances we find him employing it in contradistinction not only to the Trinitarian, but also to the Arian faith; a misapplication which we should not have expected from a man of his caution and accuracy. In this innovation he was followed by Dr. Priestley and other eminent writers, who have called their system *the proper Unitarian doctrine*, and who have given currency to the *limited* application of the name, but, so far as I can judge, with considerable detriment to the progress of truth. The word has however happily returned to its original acceptation; for,

II. As a second reason, it may be stated, that the designation we are considering is now *generally* understood to apply to all Christians who, in opposition to the commonly received doctrine of the Trinity, assert that the Father is the Only True God.

All the present Arians lay claim to the appellation of Unitarians. I wish I could add, that all the present Socinians admit their claim. I conceive, however, the exceptions are but few. The great majority of those Christians, who believe the simple humanity of Christ to be the doctrine of the Scriptures, wish to include their Arian brethren under the same denomination with themselves. So far as I can learn from private conversation with the Unitarians of my acquaintance, either in England or Scotland, they generally agree in understanding the term under consideration as equally applicable to all who worship the Father as the Only True God, and bear their testimony against the established doctrine of a Trinity of persons in the Godhead.

The same definition of the term is given by nearly all those who have lately been called upon in the course of Providence to appear before the public as the advocates of the Divine Unity. It is given by Dr. *Carpenter*, in his controversy with the Devonshire clergy; by Mr. *Aspland*, in his Plea for Unitarianism in answer to Norris; by Mr. *Grundy*, in his Sermon at the Opening of a Unitarian Chapel in Liverpool; and by the venerable Dr. *Toulmin*, in his Sermon before the Western Unitarian Society.

Perhaps a still more decisive indication of the sense in which the term is understood by the great body of Unitarians now living, is the constitution of the various Societies established by them for the propagation of their principles. One of the fundamental objects of the *Scotch Unitarian Association*, as expressed in the Rules, is "to promote and keep up an intercourse and correspondence between the different societies, which are united upon the common principles *of the strict unity of God, and of his universal love to his creatures*." Although the *London Unitarian Society* is avowedly opposed not only to the Athanasian, but also to the Arian doctrine, the other institutions in this kingdom of a similar nature are, I believe, framed upon the supposition, that all Christians are Unitarians, who hold the Unity of God as one Person.

III. A third reason for the *general* application of the title Unitarian is, that such an application is required by the plain meaning and known derivation of the term.

As the Christians of one class are called *Trinitarians*, because they believe that there are *three* Persons in the Godhead, those of the other class are properly called *Unitarians*, because they believe that there is only *one*. Understanding the terms in these acceptations, we perceive a contrast and a correspondence between them, answering to the etymology of each. The name Unitarian, thus applied, is

expressive and *appropriate*, naturally leading the mind from the sound to the sense. But, if applied exclusively to those who maintain the simple humanity of Christ, the title is not *characteristic* or *distinctive*; it comprises within itself no indication of its meaning.

IV. Lastly, The *extensive* application of the title in question may be recommended as likely to be attended with manifold advantages in the promotion of Christian truth and Christian piety.

The meaning of the term being thus fixed, the Unitarian controversy is reduced to a narrow compass. On the one side, the Athanasian brings, to support the doctrine of three co-equal Persons in the Godhead, a list of texts, which, few as they are, seem for the most part to have no relation to the subject, except that in some view or other we may *count three* in them; and, to prove the Supreme Divinity of Christ, he produces a number of passages, which either state nothing more than the sentiments held by Unitarians, in common with all other Christians, concerning the power and knowledge of Jesus, or, if they seem at first sight to oppose the Unitarian doctrine, may be easily proved to be either interpolated, wrongly translated, or misunderstood. On the other side, the Unitarian states, in the plain and simple language of Holy Writ, and supports by many hundreds of explicit Scripture testimonies, his distinguishing principles, that the Father is the Only True God, that the Father is greater than the Son, and that all the power of the Son is *given* to him. The controversy being placed upon these grounds, the evidence in support of the Unitarian doctrine is so copious, so overwhelming, that no serious inquirer, with a mind tolerably free from prejudice and from the bias of worldly interest, can refuse to embrace it. Having adopted these general principles, he may proceed to the calm, attentive and impartial discussion of the various questions, upon which Unitarians are divided in opinion among themselves. But if, by the definition which we give of the name Unitarian, we require all persons in joining us to disavow the peculiarities of Arianism, we either lead them to be precipitate in professing faith in our system before they have sufficiently studied its grounds, or we keep them at a distance from us during a long, and perhaps painful course of scriptural investigation. The believers in the simple humanity of Christ, while they are confident that a process of diligent and unbiassed inquiry, once begun, will almost certainly terminate in the adoption of their sentiments, must admit that the explanation of some texts, alleged to prove the *pre-existence* of Christ, is attended with considerable difficulty. Socinians themselves are not agreed respecting the proper interpretation of them. Why should they force a hasty solution of these difficulties upon the serious and humble-minded Christian? Let them also reflect how much detriment is brought to the great evangelical principles of the Unity and universal Benevolence of God, when the Athanasians, completely baffled in all their attempts to vindicate the doctrines of the Trinity and the Divinity of Christ, still continue to amuse themselves and their readers with a ceaseless round of ridicule and argument upon the Socinian interpretations of the passages adduced by the Arian brethren.

Mr. Belsham, in his Sermon preached at the Opening of the New Meeting in Birmingham, has admirably illustrated the great principle, on which Unitarians separate from the Established Church and from other bodies of Dissenters, and which is no trifling difference respecting forms of service or modes of discipline, or even respecting *minor* points of doctrine, but a radical and fundamental opposition of opinion concerning *the object of worship*. The principal purpose for which Christians meet in their religious assemblies, is to unite in the worship of the Deity. It is therefore absolutely requisite, that they should be agreed respecting the Person, or Persons, to whom they address their adoration. Hence the Unitarians, if they offer public praise and prayer at all, are under an evident necessity of doing it in distinct societies. They feel themselves further justified in their schism by the opportunities afforded them for the exercise of their natural and Christian liberty in the pursuit of religious truth; by the train of the exhortations addressed to them from the pulpit, which place upon a different ground the prospects of their eternal salvation and the means of

their acceptance with God; and by the sacred obligation imposed upon them of lifting up their voices, together with their hearts, against doctrines unhappily prevalent in the Christian world, but in the highest degree derogatory from the glory of the Almighty Father and from the efficacy of the everlasting Gospel. In order to maintain these commanding distinctions of religious principle, the formation of all the worshipers of the One True God, the Father, into a separate body, together with the use of a particular name to designate them, is a matter of distressing, but unavoidable necessity. But is there any occasion for a separation among those who agree in asserting these fundamental principles? I cannot see that such a separation is either reasonable, or warrantable: and I think that any division of their strength, or alienation of their affections, ought to be most religiously avoided. They are agreed as to the object of worship; they are agreed upon the right of individual judgment and the duty of free inquiry; they are agreed that God does not demand an infinite equivalent, or satisfaction, before he pardons any of the sins of his creatures; in short, they are agreed upon every subject of very material consequence. A minister, either Arian or Socinian, has not often occasion to introduce into his discourses expressions or sentiments to which any Unitarian can object. When he proposes his peculiar interpretations of Scripture, it is universally understood, that each of his hearers is at full liberty either to adopt or to reject them, according to his own judgment. Instead of regretting that there should be varieties of opinion among Unitarians, I think it is rather a beauty and an advantage in the constitution of their societies, that, while united upon all topics of much importance, they have still some subjects left to enliven their curiosity, to exercise their understandings, and to gratify their devotional taste with fresh views and ever-new discoveries.

It will be asked, if the title Unitarian be uniformly applied in the extensive sense, here contended for, how are we to distinguish those who hold the simple humanity of Christ? I answer, that it would perhaps be better not to distinguish them at all. But, if there be any occasion to make even a nominal division of the Unitarians into two different sects by the use of specific appellations, the terms *Arian* and *Socinian* are now clearly understood, and have been in common use during the last two hundred years: and, although persons of the *latter* description have objected to the denomination bestowed upon them, their objections appear to me groundless; for as, when we call our orthodox brethren *Calvinists*, we never mean to insinuate, that they make Calvin their master instead of Christ, or that they approve of the murder of Servetus, so we need not fear that, by allowing ourselves to be called *Socinians*, we shall be charged with looking up to Socinus as our spiritual guide, or with adopting the sentiments favourable to persecution, which have been extracted from his letters.

Had not my paper already grown to such an exorbitant size, I should have added a few words to express my most cordial approbation of the plan, which has been more than once suggested in the Monthly Repository, for combining the efforts of all the English Unitarians by means of an Association similar to that which is established in Scotland, and which, though necessarily upon a small scale, has already been productive of much good. But I must conclude with wishing increased success to your valuable Miscellany, and to the great cause of free inquiry and evangelical truth, to which it is devoted.

JAMES YATES.

Mr. Aspland, in Reply to Pastor, on the Term Unitarian.

MR. *Aspland* is obliged to *Pastor* (p. 355) for bringing his explanation of the term "Unitarian" into discussion. He is not more desirous than *Pastor* of "interfering with the question at issue between Mr. Frend and Mr. Belsham," but he is anxious to acquit himself of the want of "frankness," though he is not sure that he can satisfy *Pastor* that he does not still labour under the want of "discernment."

The best way perhaps of exhibiting Mr. A.'s opinion on the question is to quote the passage referred to in the "Plea for Unitarian Dissenters," and to subjoin two or three remarks. Mr. Norris had avowed a determination, which however he did not always adhere to, of using the word *Socinian*

instead of *Unitarian*, upon which the author of the *Plea* observes, as follows:

"Your use of the term 'Socinian,' with your explanation of your meaning,* indicates, I fear, that your design towards us is less to instruct and convince, than to reproach and irritate.

"*Unitarian* is, as you observe, our 'favourite designation;' and we approve the name, because it is purely and justly descriptive of our faith. Your objection to it betrays your unacquaintedness with its history and its import.

"Unitarian is not opposed to Tritheist or Polytheist; it does not denote a believer in One God as contra-distinguished from a believer in Three Gods, or more Gods than one: it is opposed to *Trinitarian*—Trini-tarian—only, and signifies a believer in, and a worshiper of, One God in One Person, as contra-distinguished from a believer in, and a worshiper of, One God in Three Persons.

"A lexicographer is the proper authority on this subject. Take, then, the following definitions from *Bailey's English Dictionary*,† who, you will perceive, has no theological bias, in our direction:—

"'UNITARIAN [of *Unitas*, L.] an Heretic, who denies the union of the Godhead in Three Persons; a *Socinian*.'

"'TRINITARIANS,—those Christians who strenuously contend for a Trinity of Persons in the Godhead.'

"This author needed not to have made the definition of *Unitarian* negative. We deny, it is true, but we deny by affirming; we affirm that the One God is one Person. You assert, you 'contend,' you 'strenuously contend,' that there are three Persons in the One God; you are therefore rightly denominated Trinitarians: we, who assert, and, in apostolic phrase,‡ 'earnestly contend,' for the oneness of the Divine Person, which we take to be 'the faith which was once delivered to the saints,' are truly and properly named Unitarians.

"The sense here given to the term is allowed by one of our opponents, not blameable for an excess of candour, Dr. Berriman. 'But such,' he says,|| 'had been the arts of Socinus to engage and persuade, such his command of temper and appearance of modesty, and such withal his studious application to polish more and more the scheme he had advanced, and to oppose the several sorts of errors that appeared against it, that in the end the various sects of *Anti-trinitarians* had combined in one, which from him have been usually denominated the *Socinians*, though their own writers chose rather to distinguish themselves by the name of *Unitarians*, to *impart their assertion of the numerical unity in such a sense, as excludes all plurality of Persons in the Godhead as well as essences*.'

"There may have been a misapprehension of the meaning of the term *Unitarian*, occasioned or countenanced by such writers as yourself, amongst Unitarians as well as others; but the misapprehension has never been general. No intelligent member of our denomination thinks to distinguish himself from polytheists or idolaters, by calling himself an Unitarian. If any one amongst us have used the term invidiously and reproachfully, we claim the right of disowning his sense of the word.

"But even if any of us had fallen into your error of considering the terms Unitarian and Tritheist, as fairly and directly opposed to each other, we might reasonably have been forgiven, on the consideration, that some Trinitarians have been Tritheists. You are well acquainted, Sir, with the controversy between *Sherlock* and *South*, two of your greatest Divines, on the subject of the Trinity, in the year 1698; the former maintaining the existence of three eternal minds,—the latter contending for three personal subsistences, modes, respects, relations, or somewhats, in the divine essence. Sherlock was censured for Tritheism, South for Sabellianism. § The University of Oxford declared for South, and against Sherlock.

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* P. 204. *Note.*

† I quote the 11th ed. 8vo. 1745.

‡ Jude, v. 3.

|| Historical Account of Controversy on the Trinity, in Eight Sermons, at Lady Moyer's Lecture. 8vo. 1725. p. 410.

§ 'The great increase and boldness of this heresy' ('Socinianism,') gave occasion to a celebrated divine of our church, to write his *Vindication of the Doctrine of the holy and ever-blessed Trinity:* who, by some terms he made use of in the explication of that great mystery, gave but too plausible a colour, (in the judgment of some persons) for the charge of *Tritheism*; which became the foundation of a most unhappy controversy, and provoked another great divine of our church to enter the lists with him, and propose a different scheme, which, however it made use of the Catholic expressions, was nevertheless charged with *Sabellianism*. Great was the advantage which our *Socinian* adversaries made by this contention.' Berriman, Hist. Ac. p. 426, 427.

'He,' Dr. Sherlock, 'thought there were three eternal minds; one of these issuing from the Father, but that these were one,' by reason of a mutual consciousness in the three to every of their thoughts, *this was looked on as plain tritheism.*'—'He' (Dr. South) 'explained the Trinity in the common *method*, that the Deity was one essence in three subsistencies: Sherlock replied, and *charged this as Sabel-*

"Although the name *Unitarian*, added to that of Christian, be, as we conceive, our rightful appellation, we have no wish to limit its use, but shall most cheerfully extend it to all the members of your church and others, who choose to claim it;—never allowing ourselves, however, to bestow it on any who do not acknowledge it, because, to fix on a man a name which he disowns, is of the nature of reproach. This license, which we refuse, you resolve to take; forgetting the lesson, which you must have learned at school, that a *nickname* is an offence against good manners, and deserves the rod.

"You apply to us the term 'Socinian,' because, you say, it was our 'original title.' You mistake, sir; *Unitarian* is an older appellation than *Socinian*: the terms, besides, are not synonymous; Unitarian has a general, Socinian a specific, meaning; every Socinian is a Unitarian, but every Unitarian is not a Socinian: An Unitarian is a believer in the personal Unity of God; a Socinian is a believer in the personal unity of God, who also holds Jesus Christ to be both a man and an object of religious worship. Socinus was an Unitarian, but you yourself will scarcely call him a *Socinian*; nor would you, I apprehend, apply this epithet to Francis Davides, who was imprisoned, with the concurrence of Socinus, for opposing that inconsistent Reformer's notion of worship being due to Jesus Christ.

"That many Unitarians have been, and that the first English Unitarians were chiefly, Socinians, I do not dispute. Being such, they did not refuse the name. But the race of Socinians is quite, as that of Arians, another subdivision of Unitarians, is nearly, extinct. I know not of a single Socinian in England; and to continue the term when the character is gone, is an impropriety of speech, if it imply nothing more.

"In one and the same short paragraph of two sentences, you rather awkwardly state, that you are resolved to call Unitarians 'Socinians,' and that you beg to apologize to 'Socinians,' for confounding them and *another* * class of their brethren together, who have departed from 'Socinianism,' 'in so many important articles, that Leslie says, the former would not own the latter for so much as Christians.' Where is the justice, where is the decency of this? You must wrong, by your own confession, either the Socinians or the Unitarians, or both. Modern Unitarians are not Socinians; they have 'departed from' these 'in many important particulars;' but yet you will 'confound' the one class with the other; *per fas et nefas*, you will have your favourite misnomer.

"It is not without design that you cling to a known error. The name of Socinian is refused by us; this is one reason why an ungenerous adversary may choose to give it: and again, the term having been used (with some degree of propriety), at the first appearance of this class of Unitarians, which was at a period when penal laws were not a dead letter, and when theological controversies were personal quarrels, it is associated in books with a set of useful phrases such as *pestilent heretics, wretched blasphemers*, and the like, which suit the convenience of writers who have an abundance of enmity but a lack of argument, and who, whilst they are reduced to the necessity of borrowing, are not secured by their good taste or sense of decorum from taking, in loan, the excrescences of defunct authors; this is a second reason why the name 'Socinian,' is made to linger in books, long after Socinians have departed from the stage.†

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lianism; and some others went into the dispute with some learning, but more heat; one preached Sherlock's notion before the University of Oxford; *for which he was censured: but Sherlock wrote against that censure with the highest strains of contempt.* The Socinians triumphed not a little upon all this; and in several of their books they divided their adversaries into real and nominal Trinitarians.' Bishop Burnet's O. T. 8vo. Vol. iii. p. 293 and 295.

"Whether the 'Socinians' were wise or charitable in triumphing in these disputes, I will not pretend to determine; but it was impossible for them not to have been amused with so angry a contention, on such a fundamental point, between divines who had all subscribed their 'unfeigned assent and consent, to all and every thing contained' in Thirty-nine 'Articles, agreed upon—for avoiding of diversities of opinions, and the establishing of consent touching true religion.'"

* "Quære, Are the 'Socinians' then *one* class of their own brethren?"

† "Once more, I must beg leave to refer you to Dr. South, for an appropriate observation or two, on *the fatal imposture and force of words.*

'The generality of mankind is wholly and absolutely governed by *words* and names; *without*, nay, for the most part, even *against* the knowledge men have of things. The multitude or common route, like a drove of sheep, or an herd of oxen, may be managed by any noise, or cry, which their drivers shall accustom them to.

'And he who will set up for a skilful manager of the rabble, so long *as they have but ears to hear*, needs never inquire whether they have any understanding whereby to judge: but with two or three popular, empty words,' 'well-tuned and humoured, may whistle them backwards and forwards, upwards and downwards, till he is weary; and get upon their backs when he is so.'

"You may continue, if you please, Sir, to unlocal us; but we shall reply to you, as Andrew Marvell retorted upon that famous Bishop Parker, whom I have before introduced to your notice (p. 26): *No man can tell you truth, but he must presently be a Socinian.*"

"There are three reasons, Sir, why we disclaim the title of 'Socinians.'

"1. We are not Socinians; we worship not Jesus Christ, though we think we honour him by following his oft-repeated, solemn injunctions, and by worshiping *The Father*. So far are we from Socinianism, in this particular, that we judge that if the charge of *idolatry* can be justly brought against any Christians, of which many of us doubt, it is against such as hold Christ to be a man only and yet pay him divine honours; that is, in fact, against Socinians. Can we then be called, with either sense or equity, after the leader of a sect, in whose religious worship, if he were now living, we could not conscientiously join?

"2. We deem it wrong for Christians to call themselves after the name of any fellow-christian. This is an acknowledgment of human authority in the church; it is making *fathers* of brethren, *masters* of servants. One only is our Teacher; and while our fellow-christians are saying of themselves, some that they are *of Paul*, others that they are *of Apollos*, and others that they are *of Cephas*;† some that they are of Calvin, others that they are of Luther, and others that they are of Socinus; some that they are of Swedenborg, others that they are of Wesley, and others that they are of Whitfield,—we beg leave, in conscientious dissent, to say that we are *of Christ*.†

"3. Although we revere Socinus, as a man of great virtue and an eminent reformer, there is, to our ears, a discordant note, in the sound of his name; for he was a persecutor. He approved and connived at, if he did not procure, the imprisonment of Francis Davides, for the honest avowal of his opinion that Socinus was inconsistent, and went contrary to scripture, in contending for the worship of 'the Man, Christ Jesus.' Strange, that we should be both reviled for maintaining the 'heresy' of Davides, and branded with the name of the polemic, who, as if emulous not only of the fame of Calvin as a Reformer, but also of his infamy as a persecutor, was necessary to the loading of Davides with bonds. No, Sir, if we were to adopt any name as a religious patronymick, it should be a name at least not blemished by intolerance and persecution. We give up to you all the authority belonging to the learning and character of Socinus, and, if we must choose a patron, renounce the Polish leader, with his courtly friend Blandrata, and their protectors, the Princes Sigismund and Batherous, in favour of the poor and old Hungarian, expiring, with the language of the New Testament on his lips, in a prison."‡

Now it is for *Pastor* to say, having the whole passage before him, whether the term *Socinian*, as commonly used, be not inappropriate and invidious? He concedes that such as are called *Socinians* are strictly and properly *Unitarians*.

But the term *Unitarian* embraces more sects than one! True, and so does the term *Protestant*, the term *Christian*, but who would therefore lay either term aside? The Christians and Protestants who wish to distinguish themselves from their fellow-protestants and fellow-christians, have their proper language for doing this,—and the Unitarians who desire distinction from

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"'As for the *meaning* of the word itself, that may shift for itself; and as for *the sense and reason of it*, that has *little* or *nothing to do here*: only let it sound full and round, and chime right to the humour which is at present agog.' Serm. Vol. ii. p. 332."

* "*Rehearsal Transposed*, Pt. ii. pp. 339, 340. 12mo. 1763."

† "1 Cor. i. 12."

‡ "How hard is the language of *Sandius* the biographer of the Anti-trinitarians [*Unitariorum, qui Socinani vulgo audiunt*], concerning Francis Davidis! 'Postmodum in semijudaicarum dogmatum delapsus, dum doctrinam de Christo Domino non invocando spargit; *tanquam innovator*, a Christophoro Batthoreo Transylvaniæ principe, condemnatur, atque Deum in carcerem conjicitur: ubi anno 1579, die 15 Novembris, *jam senex, vita fungitur*.'

"*Bibliotheca Anti-Trinitariorum*, &c. &c. 12mo. Friestad. 1684. p. 56.

"There is not, I believe, a single English Unitarian writer, who refers to Sandius's treatment of Davides without marked reprobation. Consult Mr. Lindsey's *History, View of the Unitarian Doctrine*. Ch. iii. § 1. p. 154, &c.

"After giving an animated character of Socinus, Robert Robertson (whom I may claim as an Unitarian, for I know no other denomination of Christians that will own him,) says, 'I am proud of a friend of mine, who, though an excessive admirer of the doctrines of Socinus, has not suffered his faith to hoodwink his virtues, but has described Faustus Socinus as he really was. His pencil has given him a thousand charms, but it hath also fairly exposed his blemish.'* *Eccles. Researches*, 4to. 1792. p. 644."

* "Joshua Toulmin's Memoirs of the Life of Socinus."

their fellow-unitarians need not be at a loss for words. There are Unitarian Jews, Unitarian Mahometans, Unitarian Christians, Unitarian Baptists, and according to *Mr.* Frend (p. 240), Unitarian Calvinists. In a Christian country, the Unitarian means of course an Unitarian Christian; if no other appellation be assumed, it is taken for granted that the Unitarian rests on the broad ground of the belief and worship of One God, the Father, one God in one Person, and that he has no wish to evade the general opinion that this faith includes the non-belief of the deity or semi-deity of Jesus Christ and of the doctrines thence arising.

Unitarian is no doubt a general term, but its generality is by most Unitarians accounted its excellence. In comparison to its cumbrousness, it is favourable to charity. It leaves a happy latitude of judgment upon minor Christian points. It admits under it Socinians, if such there be, modern Arians, Sabellians, and if not Calvinists yet such as, like *Mr.* Frend, hold some notion of Atonement which they are not anxious to explain. Then, it may be replied, it does not answer the use of language, which is to define. But it is definite to the extent that it goes, and it is for them that choose to mark themselves out more strictly, to employ other and additional phraseology.

There is a hardship in requiring any body of Christians to denominate themselves by *negative, exclusive* and *proscriptive* epithets. An Unitarian may well be in charity with all his brethren, but an *Anti*-Trinitarian, an *Anti*-Satisfactionist, and the like, carries defiance on his brow. Unitarian is a positive term, it denotes a precise faith, and it implies, without expressing it, unbelief in whatever is contrary to that faith. He that believes that God is one Person, disbelieves all that is involved in the doctrine of the Trinity; how much is involved in that doctrine every one must judge for himself, nor is it likely that men's judgments in this particular will ever be conformable to any one standard.

Such Unitarians as choose to be designated by terms which signify more than their belief in one Divine Person, whether the proper humanity of Christ or his pre-existence, the atonement or the non-atonement, are at liberty to select or to invent their own appellatives, but let not the Unitarians as such be called upon to map out and to give names to the various sections of the Christian world.

Common usage, in agreement with common sense, supposes that where there is faith in *One God, the Father, as the only divine person*, there will be no faith in what have been called the *offices* of *Three Divine Persons*, as exhibited in the doctrines of Election, Atonement, preternatural Sanctification, &c. but if any Unitarian receives any of these doctrines, in any sense, he is at liberty not only to do so, but also to take a name which signifies how far, and explains for what reason, he dissents from the majority of his Unitarian, and is in agreement with his Trinitarian, brethren.

Creeds have been in all ages the plague of conscience; and it is no unimportant consideration for such as wish to implicate a creed in a word, whether they may not be unconsciously providing an instrument of inquisition, a bar to free inquiry and Christian fellowship, or even a weapon of persecution against such as claim the birth-right of God's heritage, independence of private judgment and liberty of worship.

Hackney Road, Aug. 3, 1815.

SIR,

WHATEVER may have been the cause of Mr. Belsham's embarrassment, I am sorry that he ever laboured, and still continues to labour under it. His tirade against the Arians is conveyed in rather harsh language; but when his metaphors are reduced to their plain meaning, they imply only, that he, Mr. Belsham, and the Arians, are of opposite opinions with respect to the offices and mode of existence of our Saviour: but they do not in the least go to induce me to believe that the Arians have not as good a right to the title of Unitarians as himself. They both believe that our Saviour is a created being, and are consequently far removed from those who believe him to be uncreated.

With respect to the Unitarian Fund Society, I shall not enter into Mr. Belsham's speculations upon it. If its highly respected missionaries, named by Mr. Belsham, confined the

selves in speaking of our Saviour to Mr. Belsham's language, namely, that "our Saviour is in no other way distinguished from his brethren, than as being the greatest of all the prophets of God, the revealer of life and immortality, the first begotten from the dead;" I am sorry that they fall short of what appears to me to be a very important feature in his character, namely, that through him the gift of immortal life is conveyed to us. He is not merely the revealer of a future life, but the giver of it under God, having received this commission from the Father.

But a discussion on these subjects would carry us from the point in question. The Unitarians are now a numerous body in England; and there were Unitarians long before Dr. Lardner or Mr. Belsham gave any account of them. Mr. Belsham says, that he has adopted Dr. Lardner's definition of them. This I doubt: but if it is so, then I maintain, that Dr. Lardner does not do the Unitarians justice. The authority of Dr. Lardner's name adds little weight in my estimation to this controversy. He is an excellent compiler, and may be used with great advantage as a guide to young students. But I shall not be carried away by the authority of any name. My position in opposition to Mr. Belsham's is, that all are Unitarians, who believe that God is one, incapable of division into persons, and consequently Jews and Mahometans are Unitarians. But when we speak of Unitarians, we generally speak of them as Christians, without reference to the controversy between Christians and Jews, or Christians and Mahometans. If we were to use precision, we should say Unitarian Christians, when we speak of those who believe God to be one, incapable of division into persons, and that Christ is our Lord and Saviour. With respect to the Unitarian Christians Mr. Belsham thinks, that they must disbelieve certain articles of faith which he lays down. This disbelief in my opinion is not warranted either by the name of Unitarians, or by the opinions of a large body of persons, among whom I am one, who go under this name in this kingdom. I remain, Sir,

Your very obedient,

W. FREND.

Religious Visit of a Company of "Friends" to Hannah Barnard.

SIR, *Bromley, July 12, 1815.*

I SENT you an extract of a letter from Hannah Barnard, which was inserted at p. 321 of the present volume. If the following account from the same letter of a singular "religious" visit paid her by several ministering Friends, be deemed proper to present to your readers, it may amuse some, and instruct others. It exhibits a curious, and I have no doubt a faithful picture of that species of fanatical enthusiasm which is still found among the Quakers. If this were a solitary instance of such ignorant but presumptuous claims to a divine mission, it might be better to consign it to oblivion; but as I have much reason to believe similar pretensions are yet not only frequently set up, but countenanced by those who are appointed by the Society to have the oversight of its Ministers, no suitable occasion of exposing and discouraging such uncharitable and blind bigotry should be lost. Perhaps a more striking example of zeal without knowledge, awed into silence, by a union of good sense and of Christian charity, seldom occurs.

Wishing it may produce its proper effect on such of your readers, as it may most concern, I am your and their well-wisher,

THOMAS FOSTER.

"Pray how do the *Orthodox* part of the Society carry themselves toward thee? I should like to know whether they pursue thee as they still at times do me, literally as a '*Heathen and an Infidel.*" I have often said it would have been a great satisfaction to me, to have had the company of fifty of my most intelligent neighbours and friends present on the evening of the 20th of June last. I was called from a house of mourning—and informed there were some friends wished to call on us that evening. I told the messenger—'we shall be at home.' Accordingly, they came, four in number; and I have great satisfaction in saying, that one of them, Wm. Flanner, a tall fine looking man from Ohio, approved himself through the whole, the true Christian gentleman. He first very politely introduced himself and the other three by name. After taking seats, he asked me which was

the most direct road to Farmingtown, in Genesee, whither they were going to attend a Quarterly Meeting. After tracing the route on a map, he observed, the information would no doubt be of use, but their principal motive for calling was, that they wished to have a little *religious opportunity* in the family, saying 'Art thou willing Hannah?' I replied, 'Yes, I have no objection.'—After a time of silence his companion, one Lloyd, observed—there *was* a few words impressed on his mind, which he should feel most easy to express, before he left the house. And that is, '*Thus saith the Lord unto thee, Hannah Barnard.* I raised thee up, and *I gave thee a gift in the ministry;* and *thou hast departed from me,* and hewn to thyself cisterns, broken cisterns that can hold no water.' Then after a pause of one or two minutes, he resumed, still speaking in the name of the Most High! 'Nevertheless, if thou wilt *repent,* and return unto me, *I will still have mercy on thee.*'

"I waited a few minutes, till he appeared to have said all he had to communicate, and then very deliberately but audibly observed, 'Such well-meant but ignorant denunciations I can pass by. They do not affect me, because I do not feel myself conscious of deserving them.' He said no more. But I observed a young woman who sat near me sigh deeply, and at length began in a strain of deep lamentation to relate how much she had suffered on my account!

"And taking her on her own evidence, she had paid me a superstitious deference, which I never wished, or thanked any one for. She related a Vision, she had before I went to England [in 1798]. She saw a star rise in the west and go to the east, and disappear, and what it could mean, she could not tell. 'Until,' said she, 'I heard of thy departure from the principles of the Society, and then I told some of my friends, I now understood the vision. Nevertheless, I still believe if thou wilt depart from *thy iniquities,* and *repent* and *turn unto the Lord,* He will *still have mercy on thee,* and favour thee with that peace of mind which *thee is now deprived of.*'

"I thought it was then time to interrupt her, which I did by saying, 'I beg of thee to keep a little more within the limits of Christian charity. Thou undertakest to assert that I have departed from the principles of the Society. I solemnly declare to thee, that if I know my own principles, they are in strict accordance with the rational, sound doctrines of the Society, as laid down in their best and most approved authors, as I have always understood them. Thou goest further and undertakest to judge of the state of my heart! I ask, who gave thee that authority? I am thankful that my Creator has reserved that prerogative to himself, and has not delegated it to mortal man. It is my consolation that He, the searcher of hearts and judge of all the earth, *will do right.*

"'And I can say with conscious sincerity, whatever you may think, that I have, through a long life, religiously endeavoured to keep a conscience void of offence toward God and toward man. But I have seen the time when I found it utterly impossible for me to escape the censure of superstition and bigotry, without violating my conscience and becoming a hypocrite, which I dare not do. I have had since at several times reverently to thank my Creator, under the prospect of approaching death, for preserving me from it. Perhaps you may think that like Paul of old, I have become a fool in boasting; but I think I have been a little compelled to it this evening. And, as a privilege I am fully entitled to, I shall always take the liberty to defend myself against such uncharitable denunciations. I think it is a great pity that some Aquila or Priscilla does not instruct you both a little more perfectly in the knowledge of your duty, and what true religion consists in; as well as the nature and necessity of Christian charity. For the Apostle expressly asserts, that let us have what gifts we may, ever so excellent, they profit us nothing, and we are nothing, without charity. If we were all of us to take the apostolic admonition along with us, and govern our conduct by it, it would do us good; and that is to judge nothing prematurely, or in the express words of Scripture, 'before the time, but judge righteous judgment,' and leave the judgment of one another's hearts, to the Searcher of hearts to whom it exclusively belongs.'

"A profound pause of some length now ensued, till Wm. Flanner observed it was growing late, and perhaps it was best not to detain the fa-

easily or themselves any longer. When they rose up to go, I asked them to drink some cyder. William excused for them saying, 'we do not need it'—and turning to his companions, he very politely sent them to their lodgings, by saying in a low voice, 'Friends, you may as well move on: I'll follow you soon.' He then took his seat, entered into free conversation and staid I believe an hour and a half. In the course of it he inquired what I was first accused of? When I told him he seemed astonished, saying he could not comprehend it. I smiled and observed, I did not wish him to puzzle his head with it, I was satisfied in my situation after having referred the matter to the tribunal of public opinion. 'What,' said he, 'in print?' I replied 'yes, long ago.' He still seemed astonished that so wise a body as the Select Yearly Meeting in England, should condemn me for such a sentiment respecting war.* I pleasantly observed, that I apprehended he had a very inadequate idea of the wisdom of that body; and then related the observation of the female Elder, who was sure *physic* had never been talked of in any of their meetings.† He could not help laughing, but observed, the weakness of one old woman did not spoil the whole. I told him, it was a very fair sample of the wisdom of many of the rest.‡

"He at length said, he should like to hear me explain myself a little respecting moral evil, for he strongly suspected he should be of my opinion. I told him, I would explain my meaning so that he should clearly understand me. For instance, sickness is what we call a natural [or physical] evil for the sake of distinction. And the act of the will, only, of a moral agent, which is contrary to the will of God, is a moral evil, chargeable on such agent in the sight of his Creator; and when carried into overt act, it becomes an actual moral evil to the injury of one or more. He replied, 'I understand thee perfectly; and I should say that war was such.' I rejoined, 'So say I, and for that I stand condemned by the Society.' He looked at me very pleasantly and said, 'I cannot look upon thee as such a bad kind of woman as some people seem to think thee.'—'But' said he, 'is there no way for the breach to be made up?' I told him the Monthly Meeting of Hudson had disowned me as a deluded infidel, and whenever they became convinced that they had accused me wrongfully, they had only to confess it, and I could freely forgive them. But I had no concessions to make. Finally, after a very friendly interview, we parted, I believe, with mutual esteem and good wishes."

Gift of Tongues.

Lynn, May 13, 1815.

A COUNTRY subscriber to and constant reader of the Monthly Repository, who has been lately perusing Mr. Belsham's Letters to the Bishop of London, begs his respectful compliments to that gentleman and would be exceedingly obliged to him if he would, in any way which he thinks proper, explain and elucidate his assertion that, the gift of tongues mentioned in the book of Acts and other parts of the New Testament, consisted in *the miraculous knowledge of strange languages*. To the writer, this notion is far from satisfactory; and, indeed, the gift of tongues appears to him involved in more darkness and difficulties than most things recorded in the New Testament.

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* This sentiment was, "that war is in itself, *and ever was a moral evil*, which man creates to himself, by the misapplication of his powers; or in other words, by the abuse of his free agency." See an Appeal to the Society of Friends on the primitive simplicity of their Christian principles, &c. p. 45.

† The circumstance here alluded to was this. An intelligent friend, now deceased, was explaining in company the distinction between moral and physical or natural evil, on which Hannah Barnard when accused of heterodoxy, had so strongly insisted before the Select Yearly Meeting of Ministers and Elders in London; when this Elder expressed her surprise that he should have so much mistaken the case, assuring him that she was present at every sitting when it was under discussion, and that nothing whatever had been said respecting physic, medicine, or any thing of that kind!

‡ This may seem a harsh censure, but it comports tolerably well, with the account given of their proceedings by a minister who was present, and which he soon after described thus: "We fought Hannah," says he, "with very simple weapons; *for at reasoning she was quite too many for all of us.*" See an Appeal to Friends, p. 49.

Character of Mr. Whitbread.

(From the Dublin Sentinel.)

WE consider the death of this eminent Senator among the greatest calamities which this country could sustain. We are disposed to regard his loss as irreparable, for we know not how it can be repaired.

He was not the leader of the opposition party, but he was *more*—he was a party *in himself*. He attacked the ministry without the opposition—they might follow if they would—they often refused to follow him, but they never did so without loss of character.

He was worth all the opposition put together; he was worth more—

——— "They and all their talents
"Could not make up the tithe of him."

He had not all the talents of Fox, but he had all his virtues, and none of his weaknesses. He learned patriotism from Fox, and he could have taught him patriotism. He improved on the lesson. He outdid his master. Unlike Fox, he never was a man of pleasure, and always a man of application.

Perhaps Fox had more learning, but, certainly Whitbread had more information.

He despised that principle laid down by Burke that a man should sacrifice, or, at least suppress *his own opinion* when it differed from that of his party. Whitbread maintained, that in no case whatever should a man sacrifice or suppress his own opinion—that he should regulate his own actions, not by the vote of any act of men, but by the light of his own understanding—that he should support his party so long as he agreed with them, and act for himself when his party would not support him. Burke thought that the opposition should always brigade together in their resistance to a ministry. Whitbread thought that they should brigade together when they they agreed together; and that when they could not agree, the members should act *independently*.—Burke's mode was suited for the attainment of power; that of Whitbread for restraining it.—Burke thought that in the discipline of a regular opposition, the opinions of individuals should be thrown into a common stock—that the heads of the parties should decide on operations, and the leader should conduct them.

Whitbread thought that an independent Senator should acknowledge no superior but the law, and that no man on any occasion should put his understanding into commission.

The principle of Burke was adopted by Fox, and acted on by the Whigs.

Whitbread was neither a Whig nor a Burdettite—he acknowledged all the Whig principles, but not the Whig party. He acknowledged most of the Burdettite principles, but not the Burdettite party. He differed from the Whigs and Burdett because he was a friend to a reformed and irresponsible parliament.

He was not a faultless orator—but as a speaker, he was much better than an orator. He was more anxious about *what* should be said, than *how* it should be said. Intent upon facts, he was indifferent to phrases, and engrossed with the subject he rejected ornament.

He was one of the few among the members of opposition, who might be called "a man of business," and yet he was one of the few who declined place when his friends came into power. No man was more regular in his attendance to his official duties than Mr. Whitbread was to his parliamentary ones. The Speaker receives 4000*l.* a year for discharging his duties in parliament—at three o'clock in the day, or three o'clock in the morning, he could see Mr. Whitbread on his left hand, with Mr. Wynne and Mr. Abercrombie at his side.

His habit of prompt and ready speaking made him an efficient member of parliament. The thought was expressed as it sprung from the mind, in such language as the moment could supply: sometimes the expression was of course inelegant, but often happy; always strong, apt, suitable and impressive.

It was the rule of Pythagoras, that seven years devoted to contemplation, and spent in silence, was a necessary preparative to the study of wisdom.—Mr. Whitbread, as a senator, imposed on himself a more protracted and rigorous discipline. Mr. Whitbread sat fourteen years in parliament, a regular and attentive member, before he considered it becoming, or himself qualified, to hold the attention of the House of Commons.

Indeed, it was not until the trial of Lord Melville, that he became

known to the public as a public man —and since that occasion, his public exertions have never been interrupted.

Whilst Pitt and Fox contended together,

"Like fabled Gods, whose mighty war
Shook realms and nations in its jar,"

Whitbread, though an anxious, was a silent observer; and the modesty which accompanies real merit, restrained his great powers from the service of the country. It was not until the powers of Fox were in the wane that he consented to assume the character for which he subsequently proved himself so well qualified.

The moral influence of his presence in that House must have been considerable on the actions of any ministry. The minister found himself at every movement in the hearing and under the eye of an intelligent, indefatigable, ardent, investigating, honest statesman, ready and capable to detect and expose:—

"Had he but liv'd in spite of pow'r,
A watchman on the lonely tower,
His thrilling trump had roused the land,
When fraud or danger was at hand:
By it, as by the beacon-light,
The Pilot should keep course aright.
Now is the stately column broke,
The beacon-light is quench'd in smoke,
The trumpet's silver sound is still,
The Warder silent on the hill."

Hypostatical Union.

Runcorn, July 13, 1815.

THE orthodox notion of the hypostatical union may be stated as follows:—'Such an intimate connexion between the divine and human natures of Christ as to constitute him but one person.' According to this notion Christ must consist of three things—a divine nature, a human nature, and a divine person: for he cannot be a human person without being two persons. I remember, when I was young, being corrected by my minister of an error, in supposing that Christ is a human person.

Orthodoxy (according to the right notion of the *hypostatical union*) requires that when we speak of Christ as God the Son, we should refer to his divine nature, as Christ simply, to his human nature. This fine scheme explains and does away at once with all the difficulties against orthodoxy which arise from numerous passages of the scriptures taken in their obvious meaning. When Christ is said to know all things, it is said to be by virtue of his divine nature; when he is ignorant of certain things, it is in his human nature. In this distinction, however, it so happens that the *person* of Christ is lost sight of.

This hypostatical union is one of the great mysteries of orthodoxy; and it is certainly entitled to be so regarded, if mystery consist in want of congruity with common sense and reason. It is a most curious assumption that a human being can exist barely as *nature*, without *person*. How is it that the human nature sometimes avails itself to an unlimited degree of its union with the divine nature—as in the *infinite* merits of the human nature's death, &c.—and sometimes is quite destitute of it—as in the ignorance of the human nature of certain events? Does not possessing a human body and soul constitute a human person? If not, what does? If it does, on what grounds do we deny Christ to have been a human person?

But without endeavouring further to develope the mysteriousness of this doctrine, it is time to observe, that the *hypostatical union* is a thing utterly unknown to the sacred writers. The man Christ asserts, indeed, his *union* with God the Father, but never with God the Son. It is evident then that this doctrine must have been invented to meet a difficulty created solely by the establishment of reputed orthodoxy. For if Christ were indeed truly God, it would be necessary in some way to account for his *ignorance* and his inferiority to the Father. This hypostatical union therefore is a legitimate portion—a necessary consequence—of what is called orthodoxy; and had this orthodoxy been the doctrine of the New Testament, the inferiority of Christ to the Father—his ignorance of certain events, for instance—would have been accounted for in some such manner. How extraordinary is it that those who regarded Christ as God Supreme, should never have been struck with his avowed ignorance, his inferiority to the Father repeatedly and directly asserted (John v.); should never have taken any notice of it, never have attempted to explain it? But, it will be said, have they accounted in any

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manner for the super-human knowledge, &c. which they frequently ascribe to him? They have. See John viii. 26—29, and many other passages. This is quite natural; nor would it have been less natural, when the ignorance of our Saviour concerning any thing is most explicitly avowed, to account for such ignorance, if indeed they believed him to be God.

For the above reasons, I consider the *hypostatical union* a baseless figment, an anti-scriptural hypothesis, and a part of that monstrous anti-christian system which has been the growth of ages, and which it will require ages to demolish.

What is orthodoxy?

This is an inquiry not of mere curiosity, but on some accounts very necessary to ascertain. When in opposing what are reputed orthodox opinions you state them with all the fairness and distinctness in your power, the first and sometimes the only reply you receive is, that you refute a phantom of your own imagination, that you attribute to them sentiments which they do not hold, "the misrepresentations of ignorant people," &c. &c. It is indeed sometimes pretty broadly hinted, *that the carnal man knoweth not the things of the spirit of God*, and this certainly precludes all further explanation.

To me it appears advisable to state the reputed orthodox doctrines in the words of some indisputably orthodox divine, who wrote soon after the Reformation, before the present disputes were much known, and without an immediate reference to them, such as Usher, Perkins, &c.

What is the comprehensiveness of reputed orthodoxy? In other words, what are those points of doctrine concerning which we must adopt an uniform belief in order to be received as sound in the faith, as distinguished from those points concerning which it is allowed to entertain different, and even contrary opinions? What is the extent of that orthodox pale, within which if a man be not found, he is to be excluded or expelled from Christian communion, to be viewed as a damnable heretic, incapable of being saved, placed, as by the Bishop of London, *cum multis aliis*, on a level with infidels, &c.? There is some latitude allowed among the most strictly orthodox. Baptists and Pœdobaptists, Churchmen and Dissenters, being of the strictest sects of evangelical profession, will coalesce in the main, as being sound in fundamentals. What is the extent of this latitude?

The Devil.

In opposing the very generally prevailing notion of a devil, Mr. Grundy, of Manchester, in his Lectures, represents the general belief as ascribing to him omnipresence, omniscience, prescience, &c. Though this is not specifically stated in any author with which I am acquainted, yet it certainly follows by just consequence from what is constantly ascribed to the devil. He cannot tempt *every* man without being *omnipresent*, or something very like it. He cannot know the thoughts of men to an unlimited degree without *omniscience*, or something very near it. He cannot prophecy without *prescience*. He cannot oppose the Almighty without independent power; and if he opposes him effectually, he must be Almighty too. Now according to the general representations of the reputed orthodox, sin, the works of the devil, are almost infinitely more prevalent than good. It is explicitly asserted by Dr. Watts, that the Devil destroyed in one hour the six days' labour of the Almighty. It is to be observed that of late orthodox writers are become more wary than they used to be in using unqualified expressions on this as on other subjects; while in their discourses, in addressing the prejudices of those who think like themselves, they are under little restraint, and speak often without reserve. I lately heard a sermon in this place, in which the preacher represented all men, except the converted few, as prisoners in the possession of the Devil, successfully deceived and tempted by him, who holds them willing slaves, hiding their situation from their view, until a knowledge of it becomes unavailable to them, it being impossible for them to extricate themselves from his power without a special act of Almighty interference. Sometimes the Almighty Saviour Christ does thus interfere, and draws the helpless captives out of the pit in which there is no water. The whole of the sermon of the very respectable

preacher was devoted to represent the contest between the Devil and the Almighty Saviour, which should have the greatest number of poor mankind: and, horrid, horrid! the Devil succeeds.

Yours, &c.
VARIORUM.

Sir,

I PERFECTLY agree with your correspondent ——, (p. 429) in his remark on the severity with which Bereus (p. 283) had chosen to animadvert on the earliest publication of my much respected tutor, Dr. Enfield; a severity which I think might well have been spared, if he had given himself the trouble to recollect that if, in his juvenile compositions, he may perhaps have adopted too much the style of an essay-writer (though they are certainly very beautiful essays, which no one can read without both delight and profit), such was not the strain of his later discourses from the pulpit. Of this he must have been aware if he is, as I suppose, a constant reader of the Repository; in the seventh volume of which, p. 293, &c., he has probably read some excellent extracts from the Sermon on the Progress of Religious Knowledge; or if he had been led by the account of Dr. E. in your eighth vol. p. 431, 2, to the perusal of his Posthumous Sermons, from the admirable preface to which by Dr. Aikin that account was chiefly taken.

He ought at least to have examined these Discourses, before he had returned to the charge on the mere authority of a garbled extract from Dr. Aikin's Preface, inserted in the Biographical Dictionary. Such "more noble" conduct would surely have become *Bereus*, whose assumed signature might have been expected to suggest to him the propriety of "searching whether these things were so." He would then have found that Dr. Aikin does, indeed, and properly, represent his friend as "a moral preacher," but as one "solicitous to deduce *from religion* a rule of life *enforced by its peculiar sanctions*." He would also have found that "he carefully drew up a series of discourses on the principal incidents and moral precepts of the gospel, in which he displayed both his talents as a commentator, and his skill in expanding into general lessons of conduct those hints and particular observations which occur in the sacred writings." The whole of the third volume consists of a selection from the series above referred to; it is, in short, an admirable system of practical Unitarianism. And if Bereus had set himself to read and study it thoroughly, instead of sitting down content with Mr. Chalmers's second-hand report of it, I persuade myself that he could not have done this, be he who he may, without becoming a more enlightened Unitarian, and, what is of much greater consequence, a better man.

V. F.

Tenterden, August 8, 1815.

Sir,

THE wish of your correspondent Bereus [p. 429,] induced me immediately to take a slight view of Dr. Enfield's 8 vols. of Sermons; and a slight view was perfectly sufficient to confute the statement of Mr. Chalmers. The fourth sermon of the first vol. is upon Matt. xiii. 44. "The Christian Religion a valuable treasure." He here most beautifully and impressively describes the Christian religion as "a rich treasure of truth, of wisdom and of consolation." To this sermon, I first refer your readers, particularly to that part which applies to the hour of affliction, "when Christianity directs to sources of comfort, more substantial and satisfying than philosophy can boast." As also to "the wounded spirit under a consciousness of guilt, on whom the Christian doctrine of divine mercy sheds a ray of heavenly light over his gloomy prospects, and bids him be of good cheer for his sins may be forgiven him:" that the sincere penitent will ever find mercy. After this he adds the promise of the gospel of a resurrection to eternal life, grounded on Christ's resurrection from the dead.

In the second vol., we have a sermon upon Christians being sons of God, from 1 John iii. 23; a sermon which is throughout also truly evangelical or Christian.

The 3rd vol. consists entirely of evangelical subjects; all the texts being taken from the New Testament: three sermons are upon Christ's last conversation with his apostles, before his crucifixion: the next upon the Lord's supper; and the last upon

that short question, What think ye of Christ? If the readers of Dr. Enfield's Sermons expect to meet in them with a complete system of Calvinistic divinity, they will not find it: but if they look for truly evangelical discourses, i. e. practical and moral instructions, grounded upon truly gospel principles, and connected with gospel promises, they will not be disappointed. Bereus cannot surely have read them, or he would not have requested any of your correspondents to send you the above plain statement. I am, Sir,

Your constant reader,
VINDEX.

Norwich, Aug. 15, 1815.

SIR,

THERE are some remarks on the character of Dr. Enfield as a Christian minister, which appeared in the Repository for April and July, in reply to which I beg your insertion of the following letter:—Your correspondent Bereus, after a quotation from a small volume of Sermons published by Dr. Enfield, in 1769, regrets "the small proportion of what is exclusively Christian in this volume," and infers that "the preacher was more sensible of the advantage than the necessity of revelation." I consider this as a heavy charge against one of the most excellent men I ever knew, and having enjoyed the advantage of Dr. Enfield's public ministrations and his private intercourse, I am happy in this opportunity of bearing my testimony to his zeal for scriptural truth, and his unshaken conviction, to the last moment of his life, of the absolute necessity as well as advantage of divine revelation. Bereus forms his opinion from a small volume of Sermons, published at an early period of Dr. Enfield's ministerial life, and probably given to the world before his religious creed was so firmly fixed as it was during the latter part of it; I found my opinion on a regular attendance on his ministry, and on that personal intercourse with him which I shall always think it an honour and an advantage to have enjoyed. But if your correspondent thinks that Dr. Enfield viewed the progress of Unitarianism with coldness or indifference, I would refer him to a Sermon from which there are some extracts in the Repos. for May, 1812, and I will defy him to produce from the writings of any author of that time, expressions glowing with such delight and enthusiasm at the increasing spread of rational sentiments of Christianity.* These I know were the genuine effusions of his excellent heart. No man living had less of coldness and indifference about him. With regard to Mr. Chalmers's opinion, I wonder that Bereus should quote it, since he very well knows that it is the fashion among the reputed orthodox to speak of the discourses of the *Socinians* as mere moral preaching. What is said by Mr. C. of Dr. Enfield, would equally have been applied to any other minister of the denomination.

The remarks in answer to Bereus in the Repos. for July, however true they may be in themselves, cannot be applied to the case of Dr. Enfield and the congregation here with whom he was connected. If — means to say it was in the least degree probable, that "by preaching all he knew" our late excellent minister "would have deprived himself of his situation and support," he asserts what is not correct, and what I am certain, if Dr. Enfield were alive, he would be the very first to deny. My worthy ancestor, Dr. John Taylor, has recorded the following character of the congregation at Norwich in the Dedication of his Paraphrase and Notes on the Romans. "You scorn to practise the unchristian methods of some, who to support a favourite sentiment, foment animosities and divisions, and discourage men of probity and learning. You allow your ministers to read the Bible and speak what they find there." So far from "seeing no rational ground of support," he says in another place, "It is my honour and pleasure, as well as duty, to serve you in the gospel of our Lord Jesus Christ; and your kind acceptance and due improvement of my honest and well-intended labours is the greatest encouragement I desire. Your affections and friendly regards are in fact the whole world to me." Now Dr. Taylor was esteemed one of the greatest heretics of his time, and it was not very likely that the same society which had accepted and encouraged his labours, and had afterwards enjoyed those of Mr. Samuel Bourn, and Mr. George

* See also Mr. Turner's Memoir of Dr. Enfield, in his Hist. of the Warrington Academy.

Morgan should put the least shackle or restraint upon Dr. Enfield. What his opinion of the congregation at Norwich was, at the time of his accepting their invitation, the following quotation will shew. I copy it from the original letter in his own handwriting. It is addressed "to the Society of Protestant Dissenters, assembling in the New Chapel, Norwich," and dated "Warrington, May 2, 1785." "It is a circumstance which has great weight in determining my resolution, that you have long been distinguished for that liberality of spirit, which will allow your ministers full scope for the faithful execution of their office, without hazard of giving offence." The letter concludes thus: "It is my sincere prayer, that the relation, which is commencing, may, under the blessing of heaven, be productive of our mutual satisfaction and benefit, in the most important concerns. I have no higher ambition than to approve myself in the cause of religion and virtue." Those who knew Dr. Enfield, will agree with me that these were not words of course. No minister ever discharged the duties of his station with more unwearied assiduity; none ever enjoyed in a higher degree the esteem and affection of his people.—I will not trespass farther on your readers' time, but I hope enough has been said to vindicate his character from a direct charge brought against it, and the congregation of Unitarians here from an insinuation which they have not deserved. I am,

Yours respectfully,
EDWARD TAYLOR.

St. Ardleon, July 14, 1815.

SIR,

IT may gratify some of your readers to be informed that the apostolic doctrines of *one God, the Father*, and *the man Christ Jesus*, in opposition to those fictions of the schools, a *Triune God*, and a *God-man*, were publicly professed at Reading more than a century and a half before their late revival in that place. This appears by a quotation in Grey's Examination of Neal's fourth volume, (p. 59,) from "Simon Forde's Sermon at the Assizes at Reading, Feb. 28, 1653." (Pp. 21, 22.) Besides the complaint of *Socinianism*, for which I refer to it, the whole passage is curious. Dr. Grey having described the preacher as "a learned person who compiled too much with the times," represents him as asserting in this Assize sermon,

"That, in the little town of Reading, he was verily persuaded, if Augustin's and Epiphanius's catalogues of heresies were lost, and all other modern and ancient records of that kind, yet it would be no hard matter to restore them, with considerable enlargements from that place. That they have *Anabaptism, Familism, Socinianism, Pelagianism, Ranting*, and what not; and that the Devil was served in heterodox assemblies, as frequently as God in theirs: and that one of the most eminent church-livings in that county was possessed by a *blasphemer*, and one in whose house he believed some there could testify, that the *Devil* was as *visibly familiar* as any one of the family."

At the date of this sermon, some opinions and practices were maintained, as contrary to the design of Christianity as to the operations of a sound mind. Yet many were now reviled for uttering *words of truth and soberness*. Thus Biddle was persecuted as a *blasphemer*, and rescued only by the justice or policy of Cromwell from the power of the Assembly of Divines, who, with misguided zeal, thirsted for his blood. Those divines, all good Nonconformists are taught, from the nursery, to venerate as the *harmless* sufferers of 1662, and are thus prepared to read, as authentic history, the partial narratives of Neal and Calamy.

R. B.

Natural Theology. No. VIII.
Of the Mechanical Arrangement of the Human Body.—The Trunk.

THE trunk of the human body comprises the spine, the pelvis, and the thorax or chest. The *spine* or back-bone is that chain of bones which extends from the skull to the end of the loins. It consists of twenty-four distinct bones named vertebræ, from the word *vertere* to turn, because they perform the chief turnings and bendings of the body. They also form a tube or canal along the whole length of the spine for lodging and defending the spinal marrow, and they support the whole weight of the trunk, head, and arms.

The vertebræ are divided into those of the neck, back and loins, and the number of pieces corresponds with

the length of these divisions. The vertebræ of the neck are seven in number: these are loose and free, and their motions are the widest and easiest of all the spine. The twelve below these are the vertebræ of the back, which are larger and stronger than the former, and they are so laid over one another, that, together with their connexion with the ribs, they form the steadiest part of the spine, and have only a very limited motion. The vertebræ of the loins are only five in number: these bear the whole weight of the body and perform the chief motions of the trunk, and on this account they are the largest and strongest of the vertebræ, and at the same time they have a wide and free arrangement of their processes.

The form of each vertebra is calculated for producing the different uses of the spine, and it displays at once the astonishing design and execution of the supreme architect. The spine being intended as a support to the trunk, head and arms; for this purpose each vertebra is composed of a main part, called its body, which is a thick, spongy and light bony substance, convex before, concave at the back part, and almost horizontal upon its upper and under sides, when it is joined to similar bodies of the other vertebræ. All these bodies are connected together like the sections of a large cane, and constitute a bony pillar for sustaining the upper parts of the body: but, besides support, these parts require motion: hence, this pillar is furnished with all the means of producing it. For in the first place, we see it divided into many pieces; having a perfectly elastic substance interposed between every two bodies, and which by easily yielding to whatever side we bend, and by a powerful re-action, takes off pressure from the delicate nervous column, and thus preserves it from injury in the violent and sudden motions of the body. During the day this elastic substance is continually yielding to the pressure, so that we are taller in the morning than at night, and shorter in old age than at manhood.

The structure of the spine has excited the notice of Dr. Paley, who calls the attention of his readers to the various difficult and almost inconsistent offices which were to be executed by the same instrument. "It was," says he, "to be firm, yet flexible; now I know no chain made by human art which is both these; for by firmness I mean not only strength, but stability: firm to support the erect position of the body; flexible to allow of the bending of the trunk in all degrees of curvature." It was also to be a pipe for the spinal marrow, a substance not only of the first necessity to life, but of a nature so tender, and so impatient of injury, as that any unusual pressure upon it, or any obstruction of its course, is followed by paralysis or death.

The spine was not only to furnish the main trunk for the passage of the medullary substance from the brain, but to give out the nerves, which distribute this supply to every part of the body: it was likewise to afford a fulcrum for the insertion of the muscles which are spread over the trunk of the body. Let a workman endeavour to comprise all these purposes in one piece of mechanism, and he will understand the wisdom which has been employed in the animal frame. 1. With respect to the firmness, yet flexibility of the spine; it is composed of a number of bones joined to one another by broad bases. The breadth of these bases, and the closeness of the junction, give its stability; the number of the joints its flexibility. This flexibility is by the union of the bones least in the back, greater in the loins, and greatest of all in the neck. 2. To afford a passage for the medullary substance, each of the bones is bored through the middle, in such a manner as that when put together the hole in one bone falls into a line, and corresponds with the holes in the two bones contiguous to it; thus the perforated pieces, when joined, form a close uninterrupted channel, while the spine is upright. When the body is bent, the vertebræ, by means of their projections, and of the articulations which these form with one another at their extremities are so locked in as to maintain, in the broad surfaces of the bones, the relative position nearly unaltered, and to bear the load and pressure, produced by flexion upon the cartilages, which admit of all the motion necessary, without any chasm being produced by a separation of the parts: for when we bend our backs considerably, the motion of each vertebra is very small,

such is the advantage received from a chain composed of many links, the spine of many bones. The cartilages or gristles, are thicker before than they are behind, so that when we stoop forward, the compressible substance, yielding in its thicker part, brings the surfaces of the adjoining vertebræ nearer to the being parallel with one another, instead of increasing the inclination of their planes, which would have occasioned a fissure between them. 3. As the medullary canal is to give out a supply of nerves, notches are made in the upper and lower edge of the vertebræ, which when they are put together, these notches exactly fitting, form small holes, and through these holes the nerves issue out in pairs to send their branches to every part of the body. Another purpose assigned to the same instrument is the insertion of the bases of the muscles, and the support of the end of the ribs, for which there is a figure suited to the design. But the strength of the parts, and the security against luxation were still to be consulted. For this purpose, the moveable joints between the vertebræ, so lock in, and overwrap one another, as to secure the body of the vetebræ from being pushed out of its place by any violence short of that which would break the bone. An instance of this may be seen in the chine of a hare. Hence the spine is to be considered under three views, viz. its articulations, its ligaments, and its perforations, from which the body derives advantages with regard to action, strength, and a secure communication with the brain.

The structure of the spine is different in different animals. In the serpent tribe it is considerably varied; but with a strict reference to the conveniency of the animal. For, whereas in quadrupeds the number of vertebræ is from thirty to forty, in the serpent it is nearly a hundred and fifty: in men and quadrupeds the surfaces of the bones are flat, and these are bound tight by sinews: in the serpent the bones play within one another like a ball and socket; so that they have a free motion upon one another in every direction: thus in men and quadrupeds firmness is more consulted; in serpents pliancy; but pliancy is not obtained at the expense of safety. "The back-bone of a serpent for coherence and flexibility is one of the most curious pieces of animal mechanism with which we are acquainted. The chain of a watch which passes between the spring-barrel and fusee, and which aims at the same properties, is but a bungling piece of workmanship in comparison with that of which we are speaking." See Paley's Nat. Theol.

The first vertebra of the neck is named the *atlas*, from the circumstance of the globe of the head being placed upon it. Its processes are scarcely distinguishable; it has no body and is in fact simply a ring through which the spinal marrow passes from the great hole of the scull into the rest of the tube formed for its reception.

No mechanism was ever contrived more evidently artificial than that seen in the vertebræ of the human neck. Two things were wanted: the head was to have the power of bending forward and backward; and at the same time of turning itself round upon the body to a certain point. For this, two contrivances are employed. 1. The head rests upon the uppermost of the vertebræ, and is united to it by a hinge-joint, upon which it plays freely backward and forward. 2. For the rotatory motion, there is mechanism resembling a tenon and mortice, not between the head and the uppermost bone in the neck, but between that bone and the bone next underneath it. This second bone has a projection like a tooth, which entering a socket in the bone above it, forms a pivot, upon which that upper bone, together with the head which it supports, turns freely in a circle, as far as the muscles will permit. Thus, when we nod, we make use of the hinge-joint, when we turn the head we use the tenon and mortice. The same contrivance is employed in mounting a telescope. For the vertical motion, there is a hinge upon which the telescope plays: for the horizontal motion an axis upon which the telescope and the hinge turn round: "and this," says Dr. Paley, "is exactly the mechanism which is applied to the motion of the head; nor will any one here doubt of the existence of counsel and design, except it be by that debility of mind which can trust to its own reasonings in nothing."

The *pelvis* extended to give a steady bearing to the trunk and to connect it with the lower extremities, is a cir-

cle of large and firm bones, standing as an arch betwixt the lower extremities and the trunk: its arch is wide and strong, so as to give a firm bearing to the body; its individual bones are large, so as to give a deep and sure socket for the implantation of the thigh-bone: its motions are free and large, bearing the trunk above, and rolling upon the thigh bones; and so truly is it the centre of all the great motions of the body, that when we believe the motion to be in the higher parts of the spine, it is in truth either the last vertebra of the loins bending upon the top of the pelvis, or the pelvis itself rolling upon the heads of the thigh bones.

The pelvis takes its name from its partly resembling a basin in its form: it is constructed in the adult, of four large bones: of the os sacrum behind; the ossa innominata on each side and before; and the os coccygis below. The os sacrum or hinder bone is the base, on which the spine, and of course the whole trunk rests: it is of an irregular triangular shape, and so formed as to guard the nerves proceeding from the end of the spinal marrow. Within this bone, there is a triangular cavity, which is a continuation of the canal of the spine, and here the spinal marrow ends, and branching into a great many thread-like nerves has the form of a horse's tail. These nerves go out by five great holes, which are on the forepart of the bone to be distributed to different parts. The os coccygis is a continuation of, or rather an appendage to, the sacrum; though called a single bone, it consists of four bones, in middle age, each bone becoming smaller as it descends, till the last ends almost in a point, and by bending inwards serves to contract the lower opening of the pelvis so as to support effectually the viscera within. These two bones, the sacrum and coccygis are a continuation of the spine, and perform part of its motions, supporting, like it, the weight of the body, lodging the spinal marrow, and transmitting some of its nerves; hence certain authors call them part of the spine, but others describe them as connected with the pelvis. The sides and forepart of this basin are composed of two bones, corresponding with each other in size and figure, but from their irregular shape they are called ossa innominata, or nameless bones. In children, each of these bones consists of three separate pieces, which after the ossification is more perfect, are so firmly united as to make one bone only. They are, however, described as if consisting of three distinct or separate pieces, viz: 1. The os *ilium* or haunch bone, which is the highest and constitutes the upper side of the pelvis; it has its posterior edged firmly and immoveably articulated to the os sacrum: 2. The os ischium, or hip-bone which lies perpendicularly under the ilium, and is the lowest point of the pelvis on which we sit. 3. The os pubis is the last and smallest piece of the three, forming the fore-part of the pelvis, and completing its brim. Each os innominatum has a cup-like hollow for the head of the thigh-bone to move in.

The pelvis is intended for many important purposes in the human frame: first, it is the base for supporting the superior part of the body: next, it is so constructed, as to receive into its sockets, and to roll upon the heads of the thigh-bones, by which means it connects the lower extremities with the upper parts of the frame, without precluding motion; and lastly, by forming a kind of basin at the lower end of the trunk of the body, it assists in sustaining the viscera; while its outside surfaces, its ridges and projecting points serve as so many convenient places for the origin and insertion of numerous muscles which perform by means of it, with the advantage of a lever, some of the motions of the trunk and many of those of the lower limbs.

The *thorax* or chest, is that large cavity reaching from the neck to the lower end of the breast-bone before, but extending farther downwards at the back, and including all that space which lies between the opposite ribs. It is intended by an All-wise Maker, to afford a secure and commodious residence for the heart, lungs, &c. and is formed *behind*, by the twelve dorsal vertebræ of the spine; on the sides by the ribs and by the breast-bone before.

The ribs, which are generally twelve in number, form the sides of the chest, covering and defending the heart and lungs: they assist also in breathing, being joined to the spine by regular hinges which allow of short motions, and to the breast-bone by cartilages which yield to the motion of the ribs, and return again from their elastic

nature when the muscles cease to act. Seven of these are called true ribs, having their cartilages separately inserted into the breast-bone; the other five, whose cartilages do not reach that bone, but run into each other, and are united by a common cartilage, are named false ribs.

The *sternum* or breast-bone is commonly composed of three bones, joined together by cartilages: it has the ends of the ribs and collar bones articulated with it, by which the cavity of the chest is completed, as far as the bones are concerned. This bone, the ribs, and indeed all the chest stand so much exposed, that did we not guard them with our hands fractures would be frequent; but from serious injuries in these parts frequently the most alarming consequences ensue.

The reciprocal enlargement and contraction of the chest to allow for the play of the lungs, depends upon a simple yet beautiful mechanical contrivance, which is thus explained:—The ribs are articulated to the back-bone, or rather to its side projections, *obliquely*, that is, they bend or slope from the place of articulation downwards. But the base upon which they rest at this end being fixed, the consequence of the obliquity, or the inclination downwards, is, that when they come to move, whatever pulls the ribs upwards, necessarily at the same time, draws them out; and that while the ribs are brought to a right angle with the spine behind, the sternum is thrust forward. "The simple action, therefore, of the elevating muscles does the business; whereas, if the ribs had been articulated with the bodies of the vertebræ at right angles, the cavity of the thorax could never have been further enlarged by a change of their position. If each rib had been a rigid bone articulated at both ends to fixed bases, the whole chest would have been immoveable." It has been shewn by Dr. Keil, that the breast-bone in an easy inspiration is thrust out one-tenth of an inch, and he calculates that this, in addition to what is gained to the space within the chest by the flattening of the diaphragm, leaves room for forty-two cubical inches of air to enter at every drawing in of the breath. When there is a necessity for a deeper and more laborious inspiration, the capacity of the chest may be so increased by the effort, as that the lungs may be distended with from seventy to one hundred cubical inches of air. The thorax forms a kind of bellows, such as never has been, and such as probably never will be, made by any artificer.

SIR, *Aug.* 8, 1815.

I HAVE a first volume of Wakefield's *Pope*, in which at p. 336, a former possessor has left the following remarks:

"The Honourable Thomas Erskine being taken ill suddenly, when dining at Lady Charlotte Payne's, was entreated by her ladyship to retire into the next room to lie down on a sopha. In a few minutes, however, Mr. Erskine returned, apparently recovered, with the following lines which he had written extempore with his pencil,

Though ill, my dear madam, I cannot complain;
He never knew pleasure, who never knew PAYNE.

"Qu. Whether the wit did not take the idea from the third verse in this song, which is here ascribed to Mr. Pope."

The *song* is one of two pieces published and ascribed to Pope in the Annual Register, Vol. 12. The third stanza is as follows:—

Alas! by some degree of woe,
We ev'ry bliss must gain:
That heart can ne'er a transport know,
That never felt a pain.

Charron in his third book of *Wisdom* [ch. 22.) had long before described it as the purpose of Nature, to render grief subservient to ease and pleasure: *il semble que Nature nous ait preté la douleur, pour l'honneur et service de la volupté et de l'indolence.*

Pope had probably read *Charron*, from whom he appears to have translated that line in his *Essay*:

The proper study of mankind is Man,

for the first paragraph of the first book *De la Sagesse*, closes with this remark, *le vrai étude de l'homme c'est l'homme.* I am not aware that this close resemblance has been noticed by any who have employed themselves to trace Pope through his numerous imitations.

OTIOSUS.

SIR, *Bromley, Aug.* 8, 1815.

AN observation by Mr. Fox, in an extract from one of his speeches

which you have given (p. 412. c. 1), brought to my recollection a scene which I witnessed on gratifying my curiosity, one evening, by attending a meeting of the *Protestant Association*, at Coach-maker's Hall, Noble Street. It must have been about the date of 1779.

The Hall was crowded, and Lord George Gordon in the chair. One of the company rose and stated, that there were many persons desirous of signing the petition against the toleration of Papists, who were unable to write their names. He therefore proposed that such should be invited to make their marks. This proposal was carried by acclamation, not without the expression of high approbation by the the chairman, whose ardent, or rather inflammatory declamations, and the unqualified applause which followed them, prepared me to behold, with less surprise, those scenes of depredation which, a few months after, disgraced the name of Protestant.

I remain, Sir, yours,

J. T. RUTT.

Some Account of Cheynell's "Rise, Growth and Danger of Socinianisme."

(Concluded from p. 365.)

AFTER the curious Canon framed by Laud (p. 365), the reader may be surprised that he should have been taxed with "Socinianisme:" but he was an Arminian, and Arminianism in the judgment of the Assembly of Divines was a compound of all heresy. A puritan writer once attempted to shew that it was a direct breach of all the Ten Commandments.*

"It is well known," says Cheynell, ch. iv. "that the Archbishop did highly favour and frequently employ men shrewdly suspected for Socinianisme. Master Chillingworth, to speak modestly, hath been too patient, being so deeply charged by Knot for his inclining towards some Socinian tenets: no man, in St. Jerome's opinion, ought to be patient in such a case, and sure no innocent man would be patient.—The reformed churches abroad wonder that we could find no better a champion amongst all our worthies; they who travailed hither out of forrain parts blessed themselves when they saw so much froath and grounds, so much Arminianisme and vanity in Master Chillingworth's admired peece: what doth it advantage the Protestant cause, if the Pope be deposed from his infallible chair, and Reason enthroned that Socinianisme may be advanced."

Dr. Potter is involved in the same indictment with Chillingworth. "That these two great champions," (pleads our attorney-general of Calvinism) "doe vent Arminian principles, is manifest to any man that hath but peeped into their books; now that Arminianisme is a fair step to Socinianisme, hath been sufficiently proved by Bodecherus, (though he hath been derided, he hath not been answered,) Peltius, Vedelius and others, so that I need say no more in that point."

Cheynell takes up the complaint of the church of Scotland against Laud, for protecting Wederburn, "when he fled from Scotland, for fear of church censures, because this Wederburn had poysoned the young students in divinity with Arminianisme in the New College at St. Andrews." In Ireland too, Laud was spreading the Arminian poison: "Besides, his Grace had two Scouts in Ireland, the Bishop of Derry and Dr. Chappell: Behold three kingdoms infected at once with this deadly disease by the pestilent subtilty of one archbishop."

A near approach to Socinianisme was made, according to Cheynell, by reprinting Acontius (Stratagemata Satanæ) at Oxford. "They might as well have printed Bonfinius;—they were both sneaking Socinians; they followed Socinus just as Nicodemus followed Christ, by stealth and in the dark." The proof of their Socinianisme is, that they say, dangerous men! "that nothing is fundamentally necessary to salvation, but only faith or obedience to the commands of Christ, for they make faith and obedience all one."

* "Arminians make a divinity of men's power, and so are guilty of idolatry. The second command is broke by bowing down to this idol. The third is broke by speaking of ineffectual grace, for to do this is to take God's name in vain.—Arminians break the seventh by committing adultery with this idol, the work of their own hands.—And they break the tenth by coveting their neighbour's interest in God and Christ." Hussey's Glory of Christ, p. 526—quoted in Robinson's Claude, i. 125.

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"Some later authours" fall under the lash; as Dr. Francis White, who was "countenanced by the Archbishop to write against the sabbath," and who in an Epistle Dedicatory to his grace, "saith that we are beholding to the testimony of the Bishops, for the weightiest matters in religion, and amongst the rest," (which is true enough!) "for the eternall Deity of the blessed Saviour;" and the author of "that little pamphlet about Schisme," the ever-memorable Mr. John Hales, of whom Cheynell says that he was "credibly informed that when he was asked by a great person in this kingdome, what he thought of the Socinians, he answered, If you could secure my life, I would tell you what I think."

Cheynell next turns to Laud's own book, the Relation of a Conference with Fisher, the Jesuit, first printed in 1624 and reprinted 1639, and pretends to trace by the alterations in the second edition "how much his grace had altered his religion in those fifteen yeares." "These," he says, "I call very suspicious passages, you must not expect demonstrations in this point, for I know the Archbishop was too wise to speak plain, though some of these passages are plain enough. And I must professe that I doe not believe the Archbishop ever intended to bring in all points of Arminianisme, Socinianisme or Popery, but to pick out such points as might stand with the great designe; he was to humour all these three factions, that all three might join him to suppress Calvinisme and then admire him as the Apostolike Patriarch, Pope of this other world of Britain."

True, the Archbishop calls Socinianisme "an horrid monster of all heresies," but this does not satisfy Cheynell, for he suffered Socinians to live. A rebuke worthy of attention was passed upon these heretics by our fierce polemic: "It is observable, that our English Arminians and Socinians are nothing so true to their own principles, as the ringleaders of these factions are beyond the seas."

Having done with Laud, Cheynell proceeds: "This may suffice for a taste of the Archbishop's divinity: nor the young students could not but take notice of such passages, and therefore whet their wits to maintain those opinwhich his Grace countenanced. There was a great scholar who asked one of the Canterburian faction, what he thought of the Primate of Ireland's treatise concerning Christ's Incarnation, in which he demonstrates that the word was made flesh and that therefore Christ is God and Man: the Canterburian answered that, indeed there was as much produced upon that argument as could be said upon it, but under correction, saith he, 'I conceive the Primate hath not cleared the point which he undertook to prove.' The men of this strain when they were at their height, began to vary their expressions, they called Christ their great Master, or our Lord and Master, at the highest, so that you could scarce tell by their prayers whether they did respect Christ or their patrone most, for the Chaplaines styled their Patrone their very good Lord and Master. Dr. Taylour in his Epistle Dedicatory to the Archbishop before the sermon on the Gunpowder Treason, seems to affect that expression of calling Christ our great Master: the Socinians will bear them company in such generall expressions; and some have thought of composing such a Liturgy as might give no offence to Arminians or Socinians: that would be an inoffensive Liturgy indeed, and they may doe well to enlarge their charity, and make their Liturgy inoffensive to the Turkes and Jews as well as the Socinians; for any Liturgy which will please one that is a thorow Socinian, will please Turkes and Jews also, if it be but warily composed, and they will keep themselves in such generall expressions as some doe too much affect."

This is an amusing passage. Professor Marsh appears not to be original in his objections to "generalized Christianity."

In the conclusion of this chapter, Cheynell returns to Mr. Webberly: "But of all that I have met with, none comes neer Mr. Webberly, a Batchelour of Divinity and Fellow of Lincoln Colledge, who hath translated a Socinian Book into English, for the benefit of this nation, and prepared it for the press. Now they think they may own the business, they dare appeare in their proper colours and blaspheme Christ in plain language. But because some parts of Socinianisme strike directly at the superstition of Rome so highly extolled in our dayes,

and at the pompe of the clergy which must be maintained by the sword (for what care they though England swimme in blood, so they swimme in wealth and pleasure?) therefore Mr. Webberly tells us very honestly, that Socinianisme was to be corrected and chastised with respect to the nature of our climate."

To the real honour of Socinianisme, but to its disgrace in the eyes of this furious ecclesiastic, one of its tenets was the unlawfulness of war, and he rallies Mr. Webberly upon this point, insinuating that he "may be so far irrationall as to be of the Councel of Warre, which no strict Socinian would allow."

Wood (Hist. et Antiqu. Univ. Oxon. l. i. p. 405 & Ath. & Fast. ii. 901) gives the following account of this gentleman: "John Webberley, admitted of Lincoln College, 1640, was the son of Thomas Webberley, of East Kirbey, in Lincolnshire; was now esteemed by all a high-flown Socinian, and afterwards a desperate zealot for the King's Cause, in the time of the grand rebellion. He had translated into English several Socinian books, some of which he had published without his name set to them, and others which were laying by him were taken out of his study by the Parliamentarian Visitors, an. 1648, in which year he suffered much for his loyalty, by imprisonment first and afterwards by expulsion."

Chap. v. "shewes that the famous Atheists (Anabaptists and Sectaries) so much complained of, have been raised or encouraged by the doctrines and practises of the Arminian, Socinian and Popish party."

A curious cause of Atheism is here stated: "The Socinians doe deny Christ to be God, to the glory of God the Father, as they use to say, and I beleeve God the Father hath taken it so unkindly at their hands, that he hath given them over to that cursed atheisme which reigns in the heart of every man by nature."

There is next an attempt at argument—take a specimen: "The scriptures doe clearly shew that God the Father is no more God than Jesus Christ; but say the Socinians, Jesus Christ is not God. Who sees not what conclusion will follow? *ergo*, if they said true, there would be no God at all."

The Anabaptists are now brought upon the stage: "From whence did they suck their poison, but from the Arminians, Socinians and Papists? From the Arminians they received their doctrine about the fall and free-will of man; are they not pure Arminians in that great point of predestination? They oppose the reformed churches in their doctrine about originall sin: the Socinians have taught them to deny that infants are conceived and born in sin, and this is the true reason why they deny Baptisme to infants."

Their being of his own political party does not incline Cheynell to any moderation towards the poor Anabaptists: "But I beleeve the reason why the Anabaptists are complained of at this time, is because they are disobedient to magistrates, for it is commonly said that they have lately taken up armes in rebellion againt the King. I must confess I have wondered often when I have heard of this dayly complaint, because I know that an Anabaptist doth not think it lawful to be a cutler, he thinks no sword ought to be made, because he conceives it unlawfull to use a sword. It is well known that the Anabaptists goe to sea without any ordnance in their ships, that they travaile without any sword by their side: But if there be any fighting Anabaptist in these dayes, I suppose the English Socinians have taught the English Anabaptists to deny those principles in practice which they maintain in dispute."

The duty of mercy in the administration of penal justice is another of the well-known damnable heresies of the Anabaptists: they deserved hanging because they doubted of the lawfulness (in a Christian point of view) of hanging men for common offences What a wretched, contemptible set o men, who would have superseded or narrowed the range of capital punishments! "The Arminians and Socinians," says Cheynell, who had the heart of an executioner, "make a King of clouts, and put a wooden or painted sword into his hand to affright children, for they say that he must not draw blood, no, not in a legall way, for capitall offences."

The connexion between Anabaptisme and Socinianisme, which is not the most fanciful of Cheynell's notions, is thus made out: "We must distinguish between the first tumults of Anaba-

tisticall men and deliberate Anabaptisme. The first tumults were raised above an hundred years since by illiterate dreamers, such as Nicholas Storke, Thomas Muncer, Phiier Kingus, and the rest; yet Muncer at that time laid a faire foundation for Servetus, Socinus and the rest to build upon; for he denyed the satisfaction of Christ; and what doctrine is fundamentall, if the satisfaction of Christ be not? The Socinians make it their grand designe to persuade men that Jesus Christ hath not truly and properly satisfied for our sinnes. The heresy of the Anabaptists was not backed with any strength of argument, nor methodically digested, till Servetus and Socinus set to work. I must then look upon Servetus and Socinus as the maine pillars of deliberate and refined Anabaptisme."

Amongst the charges against the Anabaptists, are their doctrine of the liberty of prophesying, and their *tubbe-preachers*: the Socinians had not such preachers, but they had the doctrine which authorizes the use of *tubbes* in any way that interferes not with the peace of society or the rights of individuals.

Cheynell is no friend to Liturgies, though he states a fact with regard to them which might have been expected to conciliate a mind like his: "Be pleased to observe that Liturgies were first composed to expell Socinianisme."

One reflection shall conclude this lengthy article: How are the intolerance and fury of divines, from Cheynell upwards and downwards, with regard to "Socinianism," to be accounted for! Is not this the sole reason, that this *ism*, more than any other, has tended to put down the priest and to set up man! As far as modern Unitarianism has the same tendency it will experience the same treatment: accommodate it to the idle forms and fopperies of hierarchies, and you take away its worst features in the eyes of churchmen, but it behoves you to take care that you do not in the same degree destroy its resemblance to the Christianity of the New Testament, and rob it of the sanction and influence which it has hitherto derived from its reasonableness, simplicity and manliness.

Higham Hill, Aug. 9th, 1815.

SIR,

BEING disengaged a few Sundays ago, I had an opportunity of hearing a very good and useful sermon delivered by an orthodox dissenting minister. I did not indeed agree with the preacher in every point, and my ear was particularly struck with words to the following effect; that there are two descriptions of men who are hostile to Christianity, they who reject revelation altogether and they who will admit nothing as an article of revelation which they do not understand, *who rush upon a mystery without any reverence for its awful retirement.* As I have never been accustomed to feel much reverence for the retirement of a *mystery*, I found myself compelled to take my station in this latter class, and there I was led into a train of reflections which I have since committed to paper, and which are now at your service.

My first reflection, if such I may call it, was a feeling of astonishment that Christian divines should be so fond of contending for *mysteries* in religion, after having read the fifth verse of the seventeenth chapter of the book of Revelation. "And on her forehead was a name written, Mystery, Babylon the great, the mother of harlots and abominations of the earth." But my astonishment subsided a little when I recollected that theologians, as by a species of infatuation, have not unfrequently sealed the condemnation of their favourite doctrines, by the very terms in which they have expressed them.

I was next led to ask myself what is meant by the term *mystery*, as it has been generally applied to the doctrines of revelation. Is it simply a truth which surpasses the comprehension of the human mind, as the self-existence of the Deity, or is it a proposition which contradicts the most certain conclusions of the understanding, as the doctrine of transubstantiation? Or, is it a term which they who employ it do not wish to have accurately defined, and which as implying *generally* what is incomprehensible, may denote either what is *above* reason or what is *contrary* to it? Is it one of those *ambiguous sounds* which controversialists not unfrequently make use of as though to perplex the subject of inquiry, and by which they not only attempt to de-

ceive others, but often impose upon themselves? Certain it is that *mystery* is a word of very convenient application, and which theologians can employ or not, according as they wish to defend or refute a particular article of belief. Thus the Protestant tells the Catholic that his doctrine of transubstantiation involves absurdity and contradiction; but when the same charge is brought against certain dogmas in his own creed, he finds in them nothing absurd or contradictory, but sees only certain sublime *mysteries*, into which, as they are not to be comprehended, it is impious to pry. Thus *mystery*, it seems, is a term which is conceived to afford a retreat from the persecution of argument, and is employed to soften that which ought to go by a different name into something which, with the appearance of falsehood, possesses the reality of truth.

But are we not obliged in many cases to admit what is *mysterious?* When I am informed what is meant by *mysterious* in this question, I shall immediately be able to give an answer to it. If by *mysterious* is intended simply that which our understanding cannot grasp, I reply that we are often compelled to admit what is mysterious; for instance that the great First Cause is self-existent; but if by *mysterious* is meant what is self-destructive and contradictory, as that a being who is infinitely benevolent should act the part of a cruel, arbitrary tyrant, we *are* not and we *cannot* be compelled to admit it. When therefore any proposition is set before us which seems to come under the general denomination of *incomprehensible*, we should carefully distinguish between that which surpasses our reason and that which contradicts it. Great care should also be taken lest we receive what is self-contradictory, while misled by the vague and ambiguous use of language. Were these simple rules attended to, I conceive we should soon hear no more of what have usually been termed *mysteries* in religion.

But is it not an evidence of becoming diffidence and humility in fallible man to receive on the authority of revelation a truth by which the ordinary conclusions of the human mind are set at nought and confounded? If the authority of revelation were clearly made out on the one side, and on the other a proposition were laid down to be admitted on this authority which should involve a contradiction, this would be a very perplexing case indeed; but until God can contradict himself this is a perplexity to which we can never be reduced. We may indeed be called, on the authority of revelation, to admit truths which surpass the apprehension of our limited faculties; and that this is perfectly reasonable may be shewn by such a case as the following. A child shall be informed by his father that the three angles of a triangle are equal to two right angles. Conceiving his father to be wiser than himself, and that he has no intention to deceive him, he will naturally give credit to this proposition, though he cannot comprehend the evidence on which it rests, and has no reason but authority for believing such to be the fact. But let the child be told that there is no angle, or only one angle in a figure which is affirmed to have three angles, and he would be no very promising child if he did not immediately perceive that there must be some error or equivocation in the use of the terms in which the proposition is conveyed. There is an important and obvious difference between not seeing how a thing *can* be and why it cannot be. I do not see how God should have existed from eternity, but I seem compelled to admit this, that I may not be obliged to admit what is more inexplicable. But I do see why God cannot be eternal and not eternal, self-existent and not self-existent, omnipotent and not omnipotent. Had this distinction, which it has sometimes been very convenient to overlook, been always attended to, certain religious controversies might have been brought to a speedier termination. It deserves also to be remembered that there are certain propositions which though they cannot perhaps be reduced in form to a contradiction, are so repugnant either to our reason or to our moral feelings, that nothing but the most irresistible evidence would lead the thoughtful inquirer to admit them. And yet propositions of this kind are thrust upon us on the faith of detached texts of scripture, which either imperiously demand or easily admit a more rational interpretation.

I was next going to inquire into the *practical utility* of *mysteries*, but as this appeared clearly a non-entity, I

proceeded to ask myself upon what evidence the doctrines which are usually termed *mysteries* are admitted. The evidence in favour of Christianity shall now be allowed to be as strong as it has at any time been represented by its most confident advocates. Is this evidence more satisfactory than those conclusions of the human mind which these mysterious doctrines would set aside? Can I ever be more certain that Christianity is divine than I am that what I taste to be bread is bread and not flesh, and that what my senses inform me to be wine is wine, and not blood? How far the same mode of reasoning will apply to certain Protestant *mysteries* it will become those who receive them to inquire. But it will be said, does it not favour scepticism thus to balance the doctrines of revelation with its evidences, and to admit nothing that we do not conceive more likely to be true than that revelation itself should be false? I answer that the evidences of Christianity are, in my opinion, strong enough to support what I consider as the Christian doctrine, but not strong enough to support any mass of absurdity which the folly of man may choose to erect upon them. Experience indeed has shewn that that *faith* in Christianity which is the result of education and prejudice is strong enough to bear the most cumbrous load of error that the imagination of man has ever piled together; but the intelligent inquirer who should come to the study of Christianity without any prepossession in its favour would certainly demand that when from its external evidence he had seen reason to admit it to be divine he should not be driven by its internal evidence to a contrary conclusion, that when he had thought it *morally impossible* that this religion should be false he should not find it *absolutely impossible* that it should be true. But whoever may charge the above mode of reasoning with being favourable to scepticism, it is to be hoped that this charge will not be brought by the advocate of *mystery*. Not to dwell on the consideration that the *mysteries* which have been annexed to religion have been the fruitful source of scepticism and infidelity, the admission of what has usually been termed a *mystery* shakes the very foundation of all human reasonings, and affords cause to suspect that those conclusions of the understanding which we should deem most clear and certain may nevertheless be false.

I am, Sir, yours, &c.

E. COGAN.

P. S. Allow me to thank your correspondent W. D. (p. 358) for his information respecting the passages from Heliodorus. Just before I read his communication, I had found by looking into a Number of the Classical Journal, that I had been anticipated again and again.

SIR, *Aug.* 6, 1815.

I SEE with some satisfaction at p. 429, that my letter (p. 233) has been noticed by, at least, one of your readers. I can easily believe that he "knows nothing of Bereus." Yet, on consideration, he will, I think, admit that whether Bereus be "a young man," or have seen many days; whether "health and prosperity" have been his portion, or he have known their reverses; whether his ministry have been in the world, or in the church; his facts and arguments are all that concern your readers, while the inquiry of first moment to himself is whether in his situation, whatever it may have been, he have endeavoured to *serve his generation according to the will of God*.

I considered myself employed in that service when I took occasion from the letter of Scrutator (p. 95) to call the attention of your readers to the state of *Christian* teaching, especially from the pulpit, among those who, on satisfactory evidence, as I believe, have exploded the theology called *orthodox*. An education and continued intimacy among those who retain that theology had often painfully assured me how our preachers, by *moralizing* Christianity, rather than *Christianizing* morality, had retarded the progress of *scriptural*, which must be *rational*, views of religion, and "suffered their good to be evil spoken of." It has indeed been my opinion for several years, an opinion formed, by some reading and observation, before the existence of the Unitarian Fund, which I hailed as a powerful engine of reform, that *our* art of preaching is yet in its infancy. Nor can it be expected to advance towards maturity unless we allow ourselves freely, though fairly, to estimate the merit

in this view, of those who have gone before us, whose characters and talents have adorned our communion and who cannot fail to become models to their successors.

Your correspondent appears to admit, while he accounts for and excuses the deficiency of "our venerable fathers," upon this point. Of their "integrity" I think as highly as he can do, and that they kept back nothing that was profitable, in their judgment. But their judgment I venture to think erroneous, often clouded and perplexed by the "very trying situations," in which, I readily admit, they were frequently placed. I cannot so readily believe that their successors are "discouraged by seeing no rational ground of hope of support in advanced life if they, by preaching all they know, should deprive themselves of their present situation and support." This passage must have escaped your correspondent, *currente calamo*. He could not seriously mean to describe the preachers of our day and communion as waiting for an indemnity, in this world, before they will incur the hazard, whatever it may be, of *preaching all they know.*

I trust that our preachers "have not so learned *Christ*," but "have heard him and have been taught by him as the truth is in Jesus."

BEREUS.

GLEANINGS; OR, SELECTIONS AND REFLECTIONS MADE IN A COURSE OF GENERAL READING.

No. CCXXXIV.

Specimen of Papal Infallibility.

An edition of the Vulgate was published by Sixtus the Fifth. His holiness carefully superintended every sheet as it passed through the press; and, to the amazement of the world, the work remained without a rival—it swarmed with errata! A multitude of scraps were printed to paste over the erroneous passages, in order to give the true text. The book makes a whimsical appearance with these pasted corrections; and the heretics exulted in the demonstration of Papal infallibility. The copies were called in and violent attempts made to suppress it; however a few remain for the rapturous gratification of the Biblical Collectors. At a late sale, a Bible of Sixtus V. fetched above sixty guineas—not too much for a mere book of blunders! The world was highly amused at the bull of the Pope and Editor, prefixed to the first volume, which excommunicated all printers, &c. who, in reprinting the work, should make any *alteration* in the text.

In a version of the Epistles of St. Paul into the Æthiopic language, which proved to be full of errors, the Editors allege a very good-humoured reason,——'They who printed the work could not read and we could not print; they helped us and we helped them, as the blind help the blind.'

No. CCXXXV.

Courtly Wit.

Francis I. discoursing one day familiarly with Castellanus, asked him if he was a gentleman. Sir, said Castellanus, you know that there were three in Noah's ark; I really cannot inform you from which of those three I am descended. His reply pleased the king.

Castellanus, in a funeral sermon upon his good patron, Francis I. declared his hope that the King was gone directly to paradise. This gave great offence to the Sorbonne, which sent deputies to complain of it at court. But they were coldly received: and Mendoza, the King's steward, told them, that he knew his old master's temper better than they; that he never could endure to remain long in any place; and that if he went into purgatory, he only stopped there just to take a gill of wine, or so, in his passage.

No. CCXXXVI.

A Thought on Life.

A most important hour is life; its occurrences are all a crowd of interesting events that deserve well our observation, being big with purposes of divine love for us. *God is not far from every one of us, we are his workmanship*, and he is ever at work upon us. This is so universally true, and so absolutely the condition of human life, that every man living may say of himself, *jam mea res agitur*, now is my fortune at stake.

Stonehouse. Unit. Restit. 400

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REVIEW.

"Still pleased to praise, yet not afraid to blame."—POPE.

ART. I.—*Memoirs of the Life of the Rev. Richard Price, D.D. F.R.S.* By William Morgan, F.R.S. London: Printed for Hunter, and for R. Rees. 1815. 8vo. pp. 189.

THE subject of these Memoirs, occupied so conspicuous, so honourable and so useful a station in society that strangers may naturally wonder at the interval between his death and the appearance of the present volume. That "so many years (to use this biographer's language) should have been suffered to pass away before any of the nearest relatives of Dr. Price should have paid the tribute due to his memory of giving some account of his life," is a circumstance which seems to call for an explanation, and which here receives one that, we presume, will, in general, be accepted as satisfactory:

"This delay," says our author, "arose in the first instance from the premature death of my brother George Morgan, who had undertaken to write a very circumstantial history of his uncle's life, and had made a considerable progress in it, when, towards the close of the year 1798, a fatal disorder put a final period to this and all his other pursuits.

"The confused state in which his papers were found, and the indistinct short hand in which they were written,* rendered it impossible either to arrange or to understand them properly; and therefore, after many fruitless attempts, I was reluctantly obliged to give up the investigation, and to take upon myself the task of writing a new, but more concise account;—"

Of the particular qualifications of the gentleman who now comes before the public as Dr. Price's biographer, for his undertaking, no doubt can be entertained among persons in any degree acquainted with his character and situation. We shall lay before our readers a summary of the principal events recorded in his narrative:

RICHARD PRICE was born, on the 23rd of February, 1723, in the parish of Langeinor in the county of Glamorgan. Till the age of eight or ten years, he was educated partly at home, and partly by a person in the neighbourhood. Being the youngest son, he was intended for trade: but circumstances arose which prevented this intention from being carried into effect. After having been placed successively at three schools, he was moved, at the age of fifteen, to the Rev. Vavasor Griffith's Academy, at Talgarth in Breconshire; where he was a student at the death of his father, in 1739. It appears that his patrimony was very inconsiderable. Rice Price, the father, a Calvinistic dissenting minister, at Bridgend, in Glamorganshire, singled out one of his children for his favourite, leaving him almost the whole of his property, and abandoning the rest of his family in a great measure to provide for themselves. It is not improbable that Richard had displeased him by his want of faith and orthodoxy: for one day finding the boy reading Dr. Clarke's Sermons, he flung the book in a rage into the fire, with the most bitter invectives.

Young Price, together with his two sisters, now accompanied his mother to a temporary abode in Bridgend, where she died in the beginning of May in the following year. She was a most generous and excellent woman; and her happy state of mind in the approaches of death, and the prospect of a better world, impressed her son with lasting admiration. Until this event, he continued at the academy of Talgarth; to which place he walked over the mountains of Brecon, in the severe frost of 1740; and it was in his way thither that his mind was first engaged in studying Butler's Analogy, a work with which he was always enamoured, and the sentiments and reasonings in which had evidently some influence on his own.

When he had attained his eighteenth year, it was determined, in compliance with his own wishes, and the advice of his paternal uncle, the Rev. Samuel Price, that he should be

* We cannot refrain from observing that this is one instance among many, of the disadvantage of gentlemen writing a *short hand* which their families are not taught to read.—Rev.

moved to a Dissenting Academy in London. On his arrival in the metropolis, his journey to which had been performed in the humblest manner, he was admitted into the seminary founded by Mr. Coward, of which Mr. Eames was the principal tutor, and lodged by his uncle (at whose expense he was chiefly maintained) in one of the closest parts of the city. His health suffered in consequence: nor was it till after a summer's residence in his native country that he was capable of resuming his studies. When he had completed his education at the Academy, he removed to Stoke Newington, where he resided, for nearly thirteen years, in the family of Mr. Sneatfield, as his chaplain and companion. Afterwards he was chosen to be the morning preacher at Newington Green: and by the death of his patron and also of his uncle his circumstances were considerably improved. Hence he determined on changing his condition in life; and accordingly, in June, 1757, he was married to Miss Sarah Blundell, then of Hackney, in which village Mr. Price resided during the first year after his marriage.

It was while he lived there that he published his treatise *On the foundation of Morals*; a work which introduced him to an acquaintance with the late excellent Dr. Adams, of Pembroke College, and also with Mr. Hume, some of whose doctrines it controverts with exemplary candour, modesty and benevolence.

In 1758 he moved to Newington Green, and during the first years of his residence on it devoted himself almost wholly to the composition of sermons. At this period, with the exception of Dr. Franklin, Mr. Canton and two or three other philosophical friends, his acquaintance was chiefly confind to the members of his own congregation. His spirits suffered from the want of some diversity of pursuit and scene. In the beginning of 1762 Mrs. Price was attacked by a disorder of which she never perfectly recovered: and this affliction and his own infirmity of health contributed yet further to depress his mind.

From the hope of being more extensively useful as a minister, he was induced to accept an invitation, in Dec. 1762, to succeed Dr. Benson as evening preacher in Poor Jewry Lane. But neither there nor at Newington Green had he the encouragement of addressing a numerous auditory. Regarding himself therefore as incapable of giving effect to his moral instructions by delivering them from the pulpit, he formed the sermons which he had preached on *private prayer* into a dissertation on that subject, and in the year 1767 published it, with three other Dissertations, on Providence—on the Junction of Virtuous Men in the Heavenly State—and on Historical Evidence and miracles. This work had occupied him, at intervals, for more than seven years; and it was not without great diffidence and hesitation that he was at last prevailed upon to send it into the world.

On the death of his friend Mr. Bayes, of Tunbridge Wells, in 1761, he was requested to examine the papers of that truly ingenious man, among which he found an imperfect solution of one of the most difficult problems in the doctrine of chances, for "determining from the number of times in which an unknown event has happened and failed, the chance that the probability of its happening in a single trial lies somewhere between any two degrees of probability that can be named." This investigation Mr. Price pursued and finished: and the paper was published first in the Royal Society's Transactions, in 1763, and the following year in the American Philosophical Transactions. A supplement to it was published by him in the Royal Society's Transactions in 1764. He had the honour, too, of being admitted a member of that learned body a few months afterwards. It appears that he had previously declined to become one of the tutors in Coward's Academy, and also to succeed Mr. Richards as minister to the congregation in Lewin's Mead, Bristol.

Nearly about this time a proposal was made to him by the booksellers to publish a complete edition of all Sir Isaac Newton's works. But his diffidence of his own abilities, his want of spirits to engage in so arduous an undertaking, and possibly his reluctance to bestow too much of his time and attention on subjects not

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immediately connected with his profession, determined him against forming the engagement.

His writings do not appear to have increased in any great degree his popularity as a preacher. But they added to the number of his admirers and friends. Among these was the late * Marquis of Lansdowne, then Earl of Shelburne. This nobleman on the loss of his amiable and excellent wife, had been recommended by Mrs. Montague, an intimate acquaintance of Mr. Price, to read the Dissertations on Providence and the junction of virtuous men in a future state: and he was so highly gratified by the perusal of them that he immediately expressed a wish to Mrs. Montague to be introduced to the author. A day was accordingly appointed for this purpose at Mr. Price's house at Newington Green, where his Lordship punctually attended. About the same time, he was honoured with a visit from George Lord Lyttelton.

On the death of Mr. Laugher,† morning preacher at the Gravel-Pit Meeting-house in Hackney, Mr. Price accepted an invitation to succeed him in this office. He consented however to remain as afternoon preacher at Newington Green, and, in consequence, resigned that service at Poor Jewry Lane. At Hackney his audience was much more numerous than in either of the places at which he had hitherto officiated.

In 1769 and in 1770 he began to be better known to the public by a paper (printed in the Royal Society's Transactions) on the Expectations of Lives and by his Treatise on *Reversionary Payments, &c.*: and towards the end of the former year he received from the University of Glasgow the honourary degree of Doctor of Divinity.

He published in 1772 his *Appeal to the Public on the National Debt*; of some parts of which pamphlet Lord North spoke in the House of Commons with great respect. And in the beginning of 1776, he gave to the world his *Observations on Civil Liberty, and the Justice and Policy of the War with America*; a work which obtained a rapid sale and a very extensive circulation, and procured for him the freedom of the city of London, presented in a gold box by the Aldermen and Common Council. Though all communication between this country and the North American colonies was now of necessity destroyed, yet Dr. Price was constantly in the habit of having letters transmitted to him from the Western Continent, by his friend Dr. Franklin, who at that time resided in Paris, and who had been a member together with him of a social and literary club at the London Coffee House. Such communications, however, Dr. Price, from prudential motives, soon afterwards discouraged.

In the spring of 1777 he published a second pamphlet, containing additional observations on the nature and value of Civil Liberty—on the War with America—and on the Debts and Resources of Great Britain. Of the fast day Sermons which he preached during the war, he laid before the world those delivered respectively in the years 1779 and 1781: and to the former he added a postscript, in consequence of a violent attack from Dr. Lowth, Bishop of London, whom he answered by quoting a few passages from what the learned Prelate had written in his earlier years.

Being invited by the Congress of the United States, in 1778, to reside among them, he civilly declined the invitation: for he was too much attached to this country, and connected by too many ties of friendship and affection, to think of exchanging his present abode at the advanced age of nearly three-score years.

He published in 1779 an *Essay on the Population of England*. It seems to be now admitted that the returns of the surveyors of the house and window duties, from which he formed his deductions, were incorrect.

His next labours, in the character of an author, were occasioned by Dr. Priestley's Disquisitions on Matter and Spirit. In this metaphysical controversy he was the advocate of Immaterialism and of Philosophical Liberty. The discussion of these subjects between the celebrated man whom he opposed and himself, was conducted with per-

* Not strictly the late Marquis; the elder brother of the present noble possessor of the title having borne it, though but for a short time.—Rev.

† Not *Law*, as the Biographer spells the name. The Rev. Timothy Laugher is the gentleman spoken of. See the funeral sermon for him, by his friend Dr. Kippis. Rev.

fect friendship: and the volume which preserves it, is a pleasing memorial of their mutual affection as well as of their different casts of mind.

So intimate was Dr. Price's connexion with Lord Shelburne about the year 1782, that his noble friend gravely offered him the place of private secretary; though, as was justly observed, the minister might as well have proposed to make him *master of the horse!*

Immediately on the termination of the war in 1783, Dr. Price published a small pamphlet on the finances of the nation. And in the report of the commissioners for examining the public accounts, he had the satisfaction of seeing recommended in the strongest terms those measures which he had in vain proposed and urged.

Within a year or two afterwards, he published a pamphlet *On the Importance of the American Revolution, &c.*: it was addressed to the United States, and contained much valuable advice on political and financial subjects.

Having now greater leisure for studies more congenial with his profession, he published, in 1786, a volume of sermons, of which half the number were appropriated to doctrinal, the other half, to moral, topics. On this occasion, Dr. Price made his appearance before the world as the advocate of a modified Arianism. A few months previous to the publication of these discourses, he had lost his wife.

In April, 1787, he preached a sermon in recommendation of the New College, Hackney, the students in which seminary he consented to instruct in the higher branches of the mathematics. To the duties of this office however he soon found himself incapable of attending, and therefore resigned it in the second year after undertaking it.

A short correspondence took place between Dr. Price and Mr. Pitt, on the subject of the national debt. But his acquaintance with the premier was closed with the establishment of the Sinking Fund in 1786: and it would seem that the country has not been permitted to reap any substantial benefit from his plans of finance.

In the spring of 1787 he exchanged his quiet abode on Newington Green for another more public in Hackney. At this time, and for the few remaining years of his life, he was sensibly affected by the deaths of the associates of his earlier years: among these were Dr. Shipley, Bishop of St. Asaph, Dr. Adams, Master of Pembroke College, Oxford, the benevolent Mr. Howard and Dr. Franklin.

Of all the events which he had witnessed none interested or agitated him so much as the French Revolution. And, at the solicitation of several of the friends of freedom, he preached the celebrated sermon, of Nov. 4th, 1789, in which he noticed it with uncommon ardour and force of eloquence. This discourse drew torrents of abuse on him from Mr. Edmund Burke, whose rancorous invectives neither disturbed the tranquillity of his mind nor had any other effect than convincing him that the violent passions of the author had deranged his understanding.

Dr. Price was one of the stewards at the dinner in London, July 14th, 1790, in commemoration of the French Revolution. In the beginning of August he visited his relations in Glamorganshire. On his return to London, in October, he lamented his growing infirmities and total unfitness for any work that required either time or attention. However, he added a few notes to the last edition of his discourse *on the love of our country*, in answer to some of the despotic principles of Burke, and made a slow progress in preparing a new edition of his treatise on *Reversionary Payments*.

In the beginning of February, 1791, he attended the funeral of a friend to Bunhill Fields, and observed on his return that, "this method of conducting funerals was the sure way of sending the living after the dead." Within a month he attended the remains of another friend to the same spot, and having staid some time to speak over the grave, with no effectual covering to secure him from the inclemency of the weather, he was seized in the afternoon with shivering and other symptoms of fever, which on the following day increased so much as to render it necessary to apply for medical assistance. In the course, nevertheless, of about ten days, hopes were entertained of his speedy and complete recovery. A far more painful and formidable disorder now succeeded: and after the sufferer had borne very dreadful agonies, for nearly a month,

with a resignation which never uttered a sigh nor a murmur, he was released from the labours and vicissitudes of mortality.

Such was the life of Dr. Price, a man who, by the estimation of all impartial judges, holds a very high rank in the Temple of Fame, for intellectual, moral and religious excellence, and who claims the admiration and gratitude of posterity for his services to his fellow-creatures! It is at once extremely animating and useful to trace his progress from the mountains of Wales to the scene of his future labours and eminence; to accompany the diligent, modest, timid and orphan youth through the studies connexions and increasing reputation of his manhood and his age; to behold him emerging from the comparative obscurity of a Dissenting Academy, and from the solitude which he loved, to no common celebrity in the learned, the political and the religious world. Scarcely less pleasing is it to mark the effect of his early reading and of the events of his younger life on his pursuits, opinions and character. Dr. Price, without doubt, had the qualities of true genius, by which we mean a very distinguished share of mental talent. But the affections of his heart, directed and governed by pure religion, concurred with his exceedingly superior abilities in making him really *great*: and, whatever one class of persons may think as to the soundness of his politics, the accuracy of his calculations or the truth of his predictions, there cannot now, we presume, be any difference of sentiment in regard to the sincerity, the disinterestedness and the patriotism of his motives.

This being our view of the illustrious man whose life is recorded in these Memoirs, we shall proceed, with all the care and correctness in our power, to ascertain the merits, and to point out the defects and faults of the volume before us: we shall then extract from it some curious anecdotes and facts, and shall finally animadvert on a few passages in particular.

N.

ART. II.—*The Progress of Intellectual, Moral and Religious Improvement, during the present Reign*, represented in a Discourse, delivered before the Unitarian Society for promoting Christian Knowledge, at Essex Street Chapel, on Thursday, March 31, 1814, in commemoration of the Repeal of the Penal Laws against the Impugners of the Doctrine of the Trinity. To which is annexed an Appendix, containing a Summary Review of a Publication of the Lord Bishop of St. David's, entitled "A Brief Memorial, on the Repeal of the 9 and 10 William III., &c." By Thomas Belsham, Minister of the Chapel. 8vo. pp. 164. Printed for the Unitarian Society, and sold by Johnson and Co. and D. Eaton, 1814.

OF this animated and interesting sermon we have already given a brief account. [ix. 251.] It is an eloquent exposition, illustrated by a variety of details, of Mr. Belsham's well-known cheerful views of the progressive state of the world, as to knowledge, truth and virtue. The preacher adopts the exclamation of "an eloquent writer, 'I pity the man who can travel from Dan to Beersheba and say it is all a desert.'" * Happy they, who like him, are able from the strength of their minds, the purity of their characters and the steadiness of their piety, to see that God is good, to behold all men and all things in connexion with God, and to trace the march of the scheme of Divine Providence, notwithstanding temporary evils, "from good to better, and better thence again, and better still in infinite progression."

The *Appendix* may be considered as a separate publication. It is a spirited and masterly reply to a weak and intolerant pamphlet of the Bishop of St. David's, who though he had not the courage to oppose, has not been ashamed of the bigotry and folly of lamenting, the repeal of the penal statutes against the impugners of the doctrine of the Trinity. Nay, the Bishop goes farther, and contends not only that the repeal ought not to have taken place, but also that *the old law*

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* P. 29. Mr. Belsham attributes the exclamation to *Mr. Wilberforce*. It belongs however to another eloquent, and very different writer—*Sterne*. The passage is in "The Sentimental Journey," and is there, as follows: "I pity the man who can travel from Dan to Beersheba and cry, 'tis all barren."

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ought to be restored. What the restoration of *the old law* implies, M. B. has fully exposed before the Bishop's eyes, and if he can look at this picture of legal persecution without retracting his opinion and his wish, we could almost lament that he does not occupy a more fitting seat upon the episcopal bench of Spain, under the patronage of *the belov d Ferdinand*, and in the neighbourhood of the Inquisition.

The old proverd says, "Give a dog a bad name and hang him." The Bishop follows the advice, and calls the Unitarians whom he would worry to death with penal statutes—*Miscreants.* Upon this foul language, Mr. B. has the following very proper *note*:—

"Miscreants, *(mescroyans, misbelievers)*. Such is the epithet which the learned prelate in an extract from Blackstone's Commentaries, prefixed to his preface, and likewise in a Note p. 10, of a late Charge to his Clergy, has been pleased to apply to those Christians who disagree with him concerning the doctrine of the Trinity. He qualifies it, however, by explaining the word, as 'an old law term for unbelievers.' But his lordship could not be ignorant, that in common parlance it would be understood in the sense Dr. Johnson gives of the word as signifying '*vile wretches.*' And perhaps his lordship, in his abundant charity, would not be displeased that it should be so understood. For he cites with approbation Blackstone's words, that 'it was thought necessary for the civil power to interpose by not admitting those *miscreants* to the privileges of society, who maintained such principles as destroyed all moral obligation.' And does the good Bishop really think that such men as Sir Isaac Newton, and Mr. Locke, and Dr. Clarke, and Dr. Lardner, and Mr. Lindsey, and Dr. Jebb, and Dr. Priestly, were *miscreants*, who *maintained principles which destroyed all moral obligation*, and that they were *unworthy* of the privileges of society, because they did not believe the doctrine of the Trinity?—Shade of Gardiner! Ghost of Bonner! How delighted must ye be, if such tidings reach the regions of the nether *world!* How refreshing, as a drop of water from the tip of Lazarus' finger! How must ye *grin horribly a ghastly smile*, to hear, that your own intolerant and unrelenting spirit is revived, after so long an interval, in one of your successors in the reign of George the Third!"

Yet, let us do the Bishop justice: he concedes that "the Scotch law enacting the penalty of death, required amendment and mitigation." There are happily lengths in persecution to which even the Bishop of St. David's would not go, in pursuit of Unitarians: but it would be a fearful experiment were the legislature to grant him all that he asks in order to try whether he would be satisfied. We believe that the rigour of the Scotch law, as proved in the case of poor Aikenhead, had no light influence upon the minds of the members of the government, in disposing them to relieve the Unitarians; and we feel much pleasure in reflecting that that case was brought before the public by means of our pages. (See Vol. viii. pp. 17, 108 and 178.) Mr. B. states the case briefly (p. 45); he might, we think, have done a service to some of his readers, by referring them to this work for farther information.

With wonderful simplicity, Bishop Burgess finds a coadjutor to his mind in Mr. Cobbett, whose lucubrations on the Trinity Bill are fresh in every one's memory.

"The Bishop of St. David's and Mr. Cobbett contract an alliance, and combine their energies to resist the repeal of the persecuting laws. 'I have read Mr. Cobbett's remarks,' says his lordship, p. 17, Note, 'with great satisfaction.'—Indeed, my lord?—Is it possible that your lordship can be serious?—*That* I suspect is more than Mr. Cobbett himself is. Mr. Cobbett professes himself an advocate for liberty; and I protest I have always read Mr. Cobbett's remarks on the Trinity Doctrine Bill with the impression that, under pretence of defending the persecuting code, he really meant to expose its monstrous absurdity and flagrant injustice."

It is scarcely worth while to speculate upon the ultimate ends of such a writer; but it always appeared to us, we must confess, that Cobbett had a double object in view, namely, to indulge a broad laugh against Christianity and thereby to excite the public curiosity to sustain his declining paper.

Bishop Burgess insinuates that the Trinity Bill was smuggled through Parliament: where then was his lordship, where the other *overseers* (the English of the word *Bishops*) of the interests of the church? But the insinuation is most strange, not to adopt a harder epithet, as the following perspicuous and interesting history of the measure by Mr. B. will shew; we quote the passage, though it is long, in order to render the account of the Trinity Bill in our volumes complete:

"In the session of 1812 it was proposed by Mr. William Smith, the enlightened and liberal member for Norwich, to add a clause to the general Toleration Act, which was then under discussion in the House of Commons, for the repeal of the persecuting laws against the Anti-trinitarians. This clause was however withdrawn, expressly that it might not occasion the slightest obstruction to the progress of a measure universally regarded as of the highest importance. Leave was then asked to bring in a separate bill for the same purpose; but this likewise was withdrawn, because most of the right reverend prelates had retired into the country, 'for their special and local duties,' with an implied understanding that no measure relative to religion would be introduced into Parliament that session, excepting the Toleration Act which was then in progress. But the bill was withdrawn, with an explicit notice that the measure in some form or other would be revived in the next session. When Parliament met in November, a communication was made both to Administration and to those of the right reverend prelates who were then in London, that it was in contemplation to revive the application to Parliament to obtain the repeal of the persecuting statutes; but by mutual consent it was agreed to defer this business till the grand Catholic question was disposed of, which did not happen till late in the session. It is perhaps within the recollection of the learned prelate, that in the mean time an unusual number of bishops were convened for the consideration of the measure proposed to be introduced by Mr. W. Smith; and that, whatever differences of opinion might subsist among themselves upon the question, it was intimated that the Prince Regent's Government (to their immortal honour be it recorded) being willing to conciliate all parties, and not seeing any reason why Anti-trinitarians should be excluded from the benefit of legal protection any more than any other class of Non-conformists, desired that this measure might pass through both Houses without any opposition or animadversion, which, having a tendency to rouse the dormant spirit of ignorance and bigotry, might throw the nation into a flame. And can it have escaped his lordship's recollection, that in perfect concurrence and harmony with this most judicious and liberal intimation of Government, some of the most distinguished of the venerable Bench, for station, talent, character and learning, did concur and assist in framing a bill of the most conciliatory and liberal nature, which expressly repealed 'so much of all or any other Act or Acts of the English, Scotch, British, Irish, or United Parliaments, as imposes penalties on those who interpreted the Holy Scriptures inconsistently with the doctrine of the Holy Trinity?' The business being thus harmoniously and wisely settled, the venerable prelates might with quiet consciences and heartfelt satisfaction 'leave London for their special and local duties.' The introduction of the bill thus liberally framed, was from unavoidable circumstances deferred till very late in the session, and passed without the smallest opposition, with the single and reasonable amendment, that none of its provisions were to extend to the clergy of the established church. In this state the bill was carried up to the Lords. But there the eagle eye of the Law Lords immediately discovered a want of technical propriety which had escaped the notice of the venerable prelates, and which was fatal to that generous and comprehensive measure to which they had given their countenance. The learned luminaries of the law, without expressing the slightest disapprobation of the principle of the measure, at once pronounced that a bill containing a clause so indefinite could not possibly pass into a law, and that no law could with propriety be repealed without being specifically mentioned. The bill therefore was withdrawn. And leave was given to Mr. W. Smith to introduce the present bill, which is not indeed so comprehensively worded as the preceding,* but being founded upon the same principle and carried, as far as the friends of the measure knew, to the same extent, and being also technically correct, was expedited through both Houses in time to receive the royal assent the day before the sessions closed; with the cordial consent and concurrence of all good men, excepting Mr. Cobbett, who publicly protested against it, and I regret to add the pious and learned Bishop of St. David's, who silently, but I trust, of the Right Reverend Bench, singly disapproved it."

* "The present bill does not repeal the Irish Anti-trinitarian penal laws, if any such there be. This was not an intentional omission. For, the clause suggested or sanctioned by the learned prelates included all. And after this liberal measure was unexpectedly thrown out, by Lord Lauderdale's motion that it might be read this day three months, it was too late to apply to our Irish brethren to inquire whether any such penal laws existed in their Statute Book. Lord Lauderdale, who is warmly attached to religious liberty, and friendly to the principle of the bill, seeing that the objection of the Law Lords was fatal to the bill, instantly moved for its rejection, for the sole purpose of allowing as much time as possible for introducing a new bill and carrying it through all its stages before the conclusion of the session. May I be permitted to add that, if I have been rightly informed, the conduct of the Archbishop of Canterbury through the whole business was marked with a candour, courtesy, and liberality worthy of a Christian metropolitan?"

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Prefixed to the Bishop's *Memorial* is "A *Demonstration* of the Three Great Truths of Christianity—that *there is a God*, that *there is only one God*, and that *the three Divine Persons*, FATHER, SON and HOLY SPIRIT, *are God* and *only one God*." (Pref. pp. 19, 20.) But alas! this *demonstration* consists in the Bishop's assertion, and moreover his assertion of what is palpably erroneous: *e. g.* "The Scriptures declare that there are three omnipresent Persons." (Pref. p. 21.) Let the Bishop point out this declaration in the Scriptures or confess his presumption. He adds, "and as there cannot be two omnipresent, that is, infinite Beings, the three omnipresent Persons can be only one God." Here Mr. B. asks

"Do I rightly understand his lordship? There are three omnipresent PERSONS; but there cannot be two, *much less three* omnipresent *Beings*. Does it not directly follow that persons are not Beings, and consequently that the three persons of the Trinity are three NON-ENTITIES?"

The baptismal commission is a part of the Bishop's demonstration. If baptism were not to have been administered in the name of three divine persons, it would have been, he argues, "in the name of *God*, of a *man* and an *attribute*:" upon which his acute *Reviewer* says,

"But perhaps this observation would not appear so conclusive to a person accustomed to the idioms and peculiarities of the Jewish writers, as to a common English reader. When it is said 1 Chron. xxix. 20, that the 'whole congregation worshiped the Lord and the king,' it by no means proves that the two persons so associated were equal in their nature, or that the same kind of homage was paid to both. Nor, when the apostle Paul commends his Ephesian friends (Acts xx. 32) "to God, and to the word of his grace," does it at all follow that because God is a person, the word of his grace is so likewise. The argument therefore from the text in Matthew, for the distinct personality of the Holy Spirit, and much more for the proper deity of the three persons in the Trinity, is very infirm, even admitting the text itself to be genuine. The authenticity of this text is however liable to considerable suspicion from the circumstance, that all the baptisms of which we read in the New Testament appear to have been administered into the name of Christ only, and not into those of the Father, the Son, and the Holy Spirit, according to the form prescribed in the gospel of Matthew."

This reply is satisfactory; but we have often doubted, and, with deference to Mr. Belsham, we still doubt whether Unitarians do not rather lose than gain ground with their opponents by suggesting the spuriousness of difficult texts, which are established upon the same *external* evidence as the whole of the sacred volume. If a rational interpretation can be given of a passage which is alleged against us, and which we have no authority to exclude from the text of scripture, it is surely sufficient. To throw out doubts at the moment that we are hampered with difficulties, exposes us to the charge of cutting the knot which we cannot untie.

Mr. B. has one short but all-sufficient chapter (iv) to vindicate the claims of Unitarians to be considered as Christians. We fear, however, that they, whether bishops or curates, who stand in need of such an argument, are impenetrable by it. What reasoning can be expected to reach such a writer as the bishop, who, fearing that he may not succeed in persuading the legislature to go back a century and re-enact persecuting statutes, has another string to his bow, and contends that, in spite of the Trinity Bill, Unitarians may yet be convicted on the *Blasphemy Act!* He is ten years older than when he published his notable "First Principles," which underwent examination in our First Volume (pp. 425 and 633); how much wiser he has grown, let his latest works determine.

Mr. B. has the honour of being singled out by the bishop as an object of attack. His lordship even boasts of being "well acquainted with Mr. Belsham's writings." He must have formed a very inadequate estimate of his antagonist if he supposed that he was to be silenced or confuted by the "demonstration" propounded in the *Memorial*.

In the "Calm Inquiry," Mr. B. had said that "the inquiry concerning the person of Christ is into a plain matter of fact, which is to be determined, like any other fact by its specific evidence, the evidence of plain unequivocal testimony; for judging of which no other qualifications are requisite than a sound understanding and an honest mind:" at this assertion the bishop starts back: his opponent justifies himself by the following statement of the case of "a man of sound under-

standing and an honest mind, who does not know a word of Greek and who has only King James's translation before him," reasoning upon the subject of Christ's person:

"Such a person might rationally argue in the following manner: If Jesus Christ, who appeared in the form of a man with all the incidents of frail human nature, had in truth been very and eternal God,—when this fact was first revealed to his disciples, how must their minds have been absorbed and overwhelmed with astonishment and terror! At Lystra, when the people inferred from the miracles of the apostles 'that the gods were come down in the likeness of men,' Acts xiv. 11, the whole city was in an uproar. Every one was filled with amazement, and priests and people assembled together to worship, and to offer sacrifices to their celestial visitants. All this is natural, and probable, and exactly what might be expected upon an occasion so extraordinary.—What then must have been the feelings and the conduct of Jews, educated as they had been in such exalted ideas of the Great Supreme, when a discovery so new, so unexpected, so remote from all their conceptions and ideas, so amazing, so overwhelming, was made known to them, that the person whom they conceived to be the son of Joseph and Mary, with whom they had conversed for months and years with the greatest familiarity, whom many of them had witnessed as having passed through the various stages of human life, from helpless infancy to vigorous manhood, was, WHAT?—no other than the ETERNAL and ALMIGHTY GOD, the INFINITE JEHOVAH, the CREATOR of heaven and earth!—How would they feel, how would they act when this surprising and alarming discovery was made? Would they associate and converse with him as familiarly as before, would they reason with him, would they rebuke him, would they desert him, would they deny him? Let every one consider with himself what his own feelings would be after such an awful disclosure. Then look into the New Testament, consult the evangelical history, what was the conduct of the disciples of Jesus in the circumstances supposed? They discover no surprise, they abate nothing of their freedom and familiarity; from the beginning to the end of his ministry their behaviour is uniform; they talk to him as a companion, they love him as a friend, they revere him as a master, they bow to him as a prophet of the Most High—but nothing is said, nothing is done which indicates the least suspicion that he was in reality any thing more than he was in appearance, much less that he was the eternal Jehovah himself!

"Let it then be supposed that this important and astonishing fact was not revealed to them till after his resurrection, till the day of Pentecost. In this case they must have understood the language used in John,* upon which so much stress is constantly laid in this important discussion, as consistent with the proper humanity of Jesus Christ. And would the apostle Peter, immediately upon this grand discovery, when addressing the assembled crowd, impressed and agitated as his mind must have been with the novelty, the magnitude and the importance of the doctrine, would he have spoken of this tremendous being, this 'very God of very God,' under no higher character than that of a *man* approved by God by signs and wonders, who was now exalted to God's right hand?

"How deeply are the minds of Trinitarians penetrated with a sense of the grandeur, sublimity and importance of their favourite doctrine! How seldom, how slightly do they think and speak of Jesus as a man, in comparison with the frequency and earnestness with which they think and speak of him as a God! But how much more deeply must the minds of the primitive disciples have been impressed with the stupendous discovery! It must have seized and kept possession of every faculty of their souls. In the present age the doctrine of a trinity of persons in the Deity, and of an incarnate and crucified God, are so common and familiar that they almost cease to shock the mind. But to the primitive believers it must have had all the freshness and the force of novelty; it was an idea which would never be out of their thoughts, it must have occupied and filled the imagination, and must have been the constant topic of their meditation, their conversation, and their correspondence. And in sitting down to write the history of Jesus, his high dignity, his divine nature, his condescension in becoming incarnate, must have been their darling theme, in comparison with which, all other topics must have been frivolous and nugatory; and if they were under a necessity of touching upon them for a time, they would continually recur to that astonishing fact, which could never be forgotten for a moment, and must ever be uppermost in their thoughts.

"But how stands the fact? Observe and wonder.—Matthew, Mark and Luke, professing to write a history which should

* Viz. "'That he came down from heaven,' that 'he was before Abraham,' that 'he and the Father are one,' that 'he had glory with the Father before the world was,' and all these expressions, which are now understood as asserting the pre-existence and divinity of Christ, made no particular impression upon the apostles, nor any change in their conduct to their master: a plain proof that they understood his language in a very different sense from modern Christians."

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contain all that it would be necessary to know and believe concerning their venerated Master, absolutely forget to mention the stupendous fact, that Jesus Christ was the living and true God, and they take no more notice of this awful distinction than if he were a man like themselves. And one of these sacred historians (Luke) continues his history for thirty years after the ascension of Christ, and relates the travels, the labours, the doctrine, and the success of the apostles and first teachers of the gospel; but not a syllable does he mention of the divinity of Christ, or the doctrine of the trinity, and no one would know or suspect from Luke's history that the apostles had ever heard of any such doctrine. Is this credible; is it even possible if the doctrine itself were true? Certainly not. Let every trinitarian lay his hand upon his heart and declare upon his honour and in the presence of God, whether he could himself have been guilty of such an unpardonable omission. How then can they believe that the evangelists would have been so unfaithful to their trust, if they really had it in charge to record, or if they were even apprized of this extraordinary event?

"Again: Jesus Christ (say they) was the Creator, Preserver, and Governor of this and of all worlds. This also would be a most novel and astonishing doctrine, especially to Jews, who had never heard of any Creator but God. This then is a doctrine which we might expect to be blazoned in every page of the New Testament. But what is the fact? It is omitted by Matthew, Mark, Luke, James, Peter, and Jude, and by the apostle Paul in ten out of fourteen epistles. Is it possible, then, that these writers should have given credit to this doctrine? No, No. The thought of it never entered into their minds, and if it had been proposed they would have rejected it with horror.

"And what is there, continues the man of sound understanding and honest mind with King James's version before him, to rebut these weighty considerations, and to command my assent to these astonishing and most improbable propositions, so contrary to all just conceptions of the Unity of God, so contradictory to the most explicit declarations of the Jewish Scriptures, and to the main and avowed object of the Mosaic dispensation, and so inconsistent with the general tenour of the evangelical and apostolic writings themselves, viz. that Jesus Christ is the true God, the Creator of all things, equal with the Father, and that the Father, Son, and Spirit, being three distinct persons, are only one Being, one God? I am referred indeed to one passage here, and to another there, in which it is said that Jesus Christ is called God, equal to or one with the Father; to two or three more in which he is supposed to be represented as the maker of the world; and to a few other texts, in which it is thought that divine attributes are ascribed to Christ. And when I ask for the texts which prove the Trinity, I am referred to the form of baptism; as if baptizing into the name of a person, of Paul or Moses for example, was an acknowledgement of their divinity. I am sent to St. Paul's valediction to the Corinthians, 2 Cor. xiii. 14, that the grace of Christ, i. e. the blessings of the gospel, the love of God, and a plentiful participation of spiritual gifts, may be communicated to his Corinthian friends—and lastly, I am referred to the exploded text of the heavenly witnesses, which the good Bishop of St. David's so fondly cherishes, though never appealed to in ancient controversy till it was foisted into the catholic epistle by a notorious ecclesiastic of the fifth century, to serve as a fulcrum to his newly-invented Athanasian Creed.* Upon evidence so feeble and unsatisfactory rest the amazing doctrines of the divinity of Christ and of the holy Trinity! And these detached texts being frequently cited by the advocates for these mysterious doctrines, are for that reason believed to be of frequent occurrence in the Scriptures; and in contradiction to the most notorious fact, though not to their sincere pesnasion, they represent the New Testament as full of these mysteries from beginning to end; though it is plain that not a shadow of them exists in many of the books, and particularly in those in which we should most naturally expect to find them, the history of our Lord's ministry and of the preaching of the apostles. I conclude therefore, will this man of understanding and integrity be disposed to add, that these passages, which only occur incidentally, and which pass without comment, in whatever way they are to be accounted for or explained, were not and could not possibly be understood, or intended, by the sacred writers, in the sense in which believers in the deity of Christ and the doctrine of the Trinity now understand and explain them, because these doctrines did not make that impression upon their minds, nor produce that visible effect in their teaching and writings, which they now do in all who receive them; and which they necessarily must and would have done in the apostles and evangelists, and their readers and hearers, if they had believed these doctrines, and if their language had been originally understood, and by them intended to be understood, in the sense in which they are now understood by those who profess the popular creed.

"The intelligent and honest inquirer armed with such considerations as these, which must, one would think, find their way to

* Vigilius of Tapsum, the reputed forger of a Creed from the doctrine of which the supposed author of it would have revolted with horror.

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the hearts and bosoms of all who seriously and impartially seek after truth, will be little affected by curious disquisitions of learned men upon the niceties of grammatical construction, and the force of the Greek particles. He will never be persuaded that it can be necessary for him to study the bulky volumes of Hoogveen, or the more modern subtleties of Dr. Middleton, in order to learn the essential doctrines of the christian religion; which he would naturally and justly expect to find upon the front and surface, and in the general strain and tenour of the New Testament. Let him, for instance, take the text referred to by the bishop, p. 25, Tit. ii. 13, and in opposition to the common version, and to the judgment of Dr. Clarke, and other learned men, let him admit, upon the learned prelate's authority, that the true and only proper translation of the passage according to its exact grammatical construction is *our great God and Saviour Jesus Christ*. Would he from that expression conclude that the apostle was an assertor of the *supreme divinity* of his crucified master? Surely not: He would naturally argue that, if Paul believed that Jesus Christ was the Supreme God, his mind would have been so full of the amazing doctrine that it must have shone forth in every page of his writings, in every sentence of his discourses. His delight and his duty would have been to insist continually upon this new, unheard-of and astonishing theme, and to have explained the necessity and importance of it in all its bearings in the scheme of redemption. Could he under these impressions have coldly taught the Athenians that 'God would judge the world in righteousness by the *man* whom he had ordained, of which he had given assurance to all men in that he had raised him from the dead?' Could he have written to the Corinthians, what indeed would hardly be reconcilable to the simplicity of truth, that 'as by *man* came death, by *man* came also the resurrection of the dead?'—How then, it may be asked, is this declaration of the apostle to Titus, to be reconciled to his not acknowledging the divinity of Christ?—Upon various suppositions. It may have been a slip of the apostle's tongue in dictating; or a mistake of his amanuensis; or an error of some early transcriber; or there may be a various reading; or the words might be intended in a different sense; or the apostle might not study perfect correctness of language; or there might be some other reason which cannot now be discovered. I will give up the text as altogether inexplicable, sooner than I will believe that the apostle intended in this casual incidental manner to teach a doctrine so new, so incredible, and of such high importance, and which is so little countenanced by the general strain of his discourses and epistles, and so repugnant to the whole tenour of the Christian Scriptures." Pp. 72—83.

The learned prelate flourishes a good deal upon the celebrated passage of Tertullian, with regard to the prevalence of the Unitarian doctrine among the lower classes of believers in his own age, the *idiots* (idiotæ) as Bishop Horsley unluckily translated the Latin father: but all his learning and ingenuity are insufficient to deprive the Unitarians of this powerful testimony to the antiquity of their faith. In one particular, Mr. B. allows that the bishop's version of the passage is truer than his own; but this does not affect the sense of it or the argument in the slightest degree. We recommend this part of the review especially to the attention of the reader, as a specimen of sound criticism and successful reasoning.

In the Calm Inquiry, Mr. B. had expressed his disbelief in the popular theory of angels; this "heresy" is therefore charged by the bishop upon the whole body of Unitarians; but his opponent very properly explains this to be his individual opinion for which his brethren are not responsible. Unitarianism, certainly, is not involved in the reception or rejection of either a celestial or an infernal hierarchy.

In section vi. of Ch. v. Mr. B. enters largely into the character of Marcion, as connected with the question of the genuineness of the introduction to Luke's Gospel, and ably defends this calumniated "heretic," whilst at the same time he freely exposes his crude notions and censures his probable omissions, in his copy of the New Testament, of passages which did not accord with his opinions.

Justin Martyr's important concession to the Unitarians is the subject of the next section, in which Mr. B. points out a palpable misrepresentation of the Martyr's language in the bishop's pamphlet, and we think clearly shews that Justin's reasoning implies that his doctrines of the pre-existence and divinity of Christ were novelties. It is utterly impossible to account for Justin's language, if he held the present orthodox faith.

Judging very truly that there is not such a superabundance of evidence on behalf of the divinity of Christ that any can be spared, Bishop Burgess will not part with the notorious text of the three heavenly witnesses, 1 John v. 7, 8. His judgment upon this no longer disputed passage, is a better proof of his orthodoxy than of his

erudition. In opposition to a host of evidence,

"The learned prelate would retain these precious words, because he thinks, p. 47, that the connexion requires it, and that Cyprian had the good fortune not to overlook them, and the honesty not to suppress them. He acquits, p. 81, the Arians who have been suspected of the sin of rejecting the offensive passage from the sacred text, and ascribes the daring omission of this holy symbol of the catholic faith to Artemon, an eminent Unitarian of the third century, to whom, no doubt, all the catholics of that age, of all nations and languages, from Britain to India, must have sent their copies of the New Testament to be corrected: for in no other way could a change so universal have been at that time accomplished. What would the learned prelate say if such a mode should be adopted of defending a spurious passage in a Greek or Roman classic?" P. 120.—*Note.*

The bishop is not ashamed to mix up again the nauseous trash, with which the meanest subalterns in the Trinitarian corps begin to be disgusted. It was long a standing dish, but we really gave our learned opponents, at least, the credit of better taste.

"The arguments which some have alleged, and which the learned prelate has not disdained to countenance, see pp. 52 and 75, that Unitarianism cannot be true because it resembles Mahometanism and Deism, are so inefiably ridiculous and so superlatively contemptible, that it is impossible to treat them seriously: viz. The Deists believe Christ to be a mere man, and they reject Trinitarianism,—so do the Unitarians: therefore the Unitarians are Deists. The Mahometans believe in one God, and that Jesus is a prophet of God,—so do the Unitarians: therefore the Unitarians are Mahometans. Just so it might be argued: The Trinitarians worship a deified man. But the worshipers of the Grand Lama worship a deified man: therefore the Trinitarians are worshipers of the Grand Lama. Again: The Trinitarians believe that God became incarnate. But the worshipers of Vishnoo believe that God became incarnate; therefore the Trinitarians are worshipers of Vishnoo. Are such arguments as these to be admitted into a grave discussion concerning the great essential truths of the Christian religion?" P. 145.—*Note.*

A threat is held out by the bishop that he will continue to pursue the Unitarians as long as he has breath in his body; they cannot desire a more useful foe: long may he retail his idle arguments and his silly calumnies, and long may Mr. Belsham be favoured with health and spirits to repeat the services which in this publication he has rendered to truth and charity, and to expose the impotence of his lordship's reasoning and to chastise the insolence of his aspersions.

Art. III.—*Evidences of Revealed Religion;* on a new and original Plan: Being an Appeal to Deists, on their own Principles of Argument. By Christophilus. 8vo. pp. 120. Mitcham, 67, Whitechapel, and Sherwood and Co., Paternoster Row. 1814.

WE always look with suspicion upon "new and original" ways of deciding old controversies, and we frankly confess that we took up this pamphlet expecting that the contents would not answer to the title. It is however due to the writer, to our readers and to the paramount authority of truth and justice, that we make the farther confession that we have been agreeably disappointed, and have found in Christophilus a most acute and ingenious and able and successful advocate of Christianity, upon principles which are at least novel in the mode of their application.

The pamphlet consists of Eight Letters, which appear to have been published in a periodical work, entitled, "The Freethinking Christians' Magazine." The *two first* are occupied with introductory remarks, in which there is a masterly examination of some of Mr. Paine's objections to revealed religion and a perspicuous exposition of the origin and meaning of certain terms in frequent use in the Deistical controversy. The *third* is a satisfactory argument on the position —that the Jews always believed and acknowledged one only God, that the book of nature, as it is called, is not a cause adequate to this effect, but that the cause which the Jews themselves have assigned, namely, divine revelation, is an adequate, and the only adequate cause. In the *fourth* letter, on the present state of the Jewish people, there is no pretension to originality, but the argument which is exceedingly strong, is judiciously stated. The reasoning of the *fifth* letter appears to us to be new and is certainly solid: it refers to the objection of Mr. Paine, founded on the late period when the canon of scripture was formed, and the conclusion is briefly, that considering the character of ecclesiastics at that time,

no cause can be assigned for their declaring the present scriptures, which are so condemnatory of that character, to be authentic, and other works quite in the spirit of that character, to be unauthentic, but the notoriety of the falseness of these and of the truth of those. This argument is so important that the author deserves the privilege of stating it for himself:

"I will suppose a case, by way of illustrating my argument:—Had it so happened respecting the Walcheren expedition, the impeachment of the Duke of York, or on the charge against Lord Castlereagh for bartering seats in the House of Commons, on each of which occasions, it was evident to all, that it was the interest and wish of ministers to screen the parties accused; I say, had it so happened that there had been documents of a contradictory nature presented to the House of Commons, one completely condemning, and the other as entirely acquitting the parties; and had the ministers received the documents as genuine which condemned, and rejected as spurious those which would have acquitted them; would it not have been allowed by all, that the motives which prompted them thus to act were, that the evidence was so strong and decisive in favour of one, and so contrary to the other, that they could not act otherwise, however well disposed they might be so to do? Or, suppose a lord chancellor of England sitting in judgment on a case where his own life, honour and fortune, were at stake; that he was in possession of a variety of documents, some of which, if received as true, would entirely acquit him, while the others if received as authentic must condemn him, and that when the matter came for trial he should acknowledge those which were against him to be true, and utterly reject as false those which were in his favour; would any man hesitate in saying that he knew that a different conduct would be of no avail, because he was convinced that such was the evidence in favour of those against him, and against such as were for him, that it was impossible to destroy that evidence by any evasion whatever? And after such an admission, could any person doubt the validity of those writings he had acknowledged to be true, while his disposition and interest so powerfully pleaded in behalf of his rejecting them? But if after he had acknowledged their truth, he wished to avoid the consequences, and keep these writings in his own possession, what should we naturally expect would be his conduct? Why, that he would do all in his power to keep them from public view, and especially from the sight of those persons immediately interested in them. This, in my opinion, is a case in point with those who voted the New Testament to be genuine records of Christianity, and rejected all others. A clamour had been raised against their usurpations; they were constrained to call a council, and sit in judgment upon themselves; they collected together all the writings respecting Christianity; and such was the force of evidence in behalf of some, and against others, that they were obliged to reject as spurious the documents that favoured their cause, and to receive as genuine those which condemned it; but being in possession of power, they contrived to shut these genuine writings from public view, and at last imposed pains and penalties here and hereafter upon those who even dared to read them, lest they should explain them so as to condemn their conduct. I say, then, it is to the advantage of Christianity that they did not collect these writings till the time Mr. Paine mentions, when the church was at its zenith of corruption; as it offers to us an infallible proof that the writings they have admitted were really genuine and authentic.

"Here then I call for an adequate cause for their having so acted, and I defy any man to assign even a probable one, if we admit the possibility of the writings of the New Testament being otherwise than genuine or authentic; for had there been a shadow of doubt against them, these men must and would have rejected them, their disposition and interest calling so loudly for it; but I will now assign a cause why they did receive them, and why they rejected the others. In the first place, those writings which were received were very extensively diffused; they were read in every Christian society; they were valued and preserved with care by the first Christians, particularly by those who had escaped the general contamination; they had been quoted by all the early writers, and brought with them such evidence, that though they condemned all the doctrines and practices of the council, they did not dare to reject them; while the others which they did reject, were so notoriously known to be false, that although they effectually suited their purpose, they did not dare to retain them; for what other cause can be assigned for their receiving the one in preference to the other, so contrary to their interest and disposition? If any other adequate cause can be shewn, I shall be happy to see it; but if it cannot, and the cause I have assigned is, as I believe it to be, not only an adequate, but the only adequate cause, then Christianity must triumph, and this objection, which has been brought so confidently to prove the New Testament to be false, does most infallibly prove it to be true." Pp. 67—69.

The Resurrection of Christ is the

subject of the *sixth and seventh* letters, and the truth of the fact is shewn to be necessary to account for the story, as detailed in the scriptures: this argument pre-supposes the authenticity of the gospels and Acts of the Apostles and can be no otherwise convincing to an unbeliever than as it proves the consistency of the recorded sentiments and conduct of the Apostles, in other words, the internal evidence of the truth of the tale. In the *eighth* letter which is erroneously numbered VII.) the author handles the old argument for the truth of Christianity, from its early, rapid and wide spread, through the instrumentality of teaching and in opposition to prejudice, power and learning, this spread being both acknowledged by the enemies of Christianity and unquestionably predicted by its great Founder; but though the argument be not new, the mode by which it is conducted is by no means commonplace.

Upon the whole, we do, in the most unqualified manner, pronounce this the best defence of Christianity, in so small a compass, with which we are acquainted. We might object to some of Christophilus's phrases and to one or two of his notions, but every author is entitled to his own manner of thinking, and, as far as it is decorous, of speaking; and we are too much pleased with the publication to set about making exceptions to its general excellence. The sale of it will we trust encourage the author to publish a new edition, to the appearance of which it would be gratifying to us to have been in any degree instrumental.

There are some *errata* which, in a new edition, cannot escape the author's correction.

ART. IV.—*Letters to the Rev. John Pye Smith, D. D. on the Sacrifice of Christ*: occasioned by his Sermon, preached March 11, 1813, before the Patrons and Students of the Protestant Dissenting Academy at Homerton. By W. J. Fox. 8vo. pp. 64. Johnson and Co. 2s. 6d. 1813.

MR. FOX was a pupil of Dr. Smith's at Homerton, and in these Letters bears ample and honourable testimony to his tutor's candour, judgment and learning. The scholar dissents however from his master's opinion "of the sacrifice of Christ," and in a manly but courteous manner explains in these Letters the reasons of his dissent, which he hopes (p. 2) will serve as an apology for his relinquishment of a doctrine in the belief of which he was educated and of which it was the object of Dr. Smith's instructions to make him an useful defender. How far Mr. Fox's honest compliments may please such of the Calvinistic Independents as wish to see Homerton Academy distinguished for othodoxy "above all Greek, above all Roman fame," it is not important to ascertain; but we must acknowledge that we are a little curious to learn what effect Mr. Fox's Letters have produced upon the mind of Dr. Smith himself, whether his objections appear to the worthy preacher to be idle and nugatory, or whether they may not have led him to make some further modification, in that perpetually modified system, Calvinism.

The Letters are seven in number. Letter I. is "On Sacrifices in general." Against Dr. Smith's hypothesis, that the ancient sacrifices were designed representations of the death of Christ, Mr. Fox argues that being vegetable as well as animal, it obviously was not the general principle on which they were founded; that their origin is unrecorded, and consequently their design is incapable of direct proof; that the patriarchs, who offered them acceptably, do not appear to have been conscious of any such reference; that it is unsupported by the Levitical institutions; that no mention of it occurs in the pious meditations of holy men of those ages; and that when they are represented as comparatively worthless, it is uniformly in reference, not to a future and greater sacrifice, but to moral obedience.

Letter II. is "On the application of Sacrificial Language to the Death of Christ." This language is less common than is generally imagined, and much less than it must have been if the Calvinistic doctrine of the sacrifice of Christ had been the doctrine of the sacred writers. Sacrificial terms are plainly used in a figurative sense in the New Testament, and are applied to a variety of subjects. In both Testaments, the strongest terms and phrases which are supposed to

express the vicarious sacrifice of Christ, are found in connexion with common persons and acts. There are also expressions relating to atonements which are very forcible but which are not used in relation to the death of Christ: for instance,

"1 Cor. iv. 13. 'We are made as the filth of the world, we are the offscouring of all things unto this day.' Paul here applies to himself, and the other apostles, the terms by which those unfortunate persons were distinguished who, in certain Greek colonies, were offered to the gods as expiatory sacrifices for the cities to which they belonged. Had Christ, instead of the apostles, been the subject of this comparison, the passage would have been regarded as no slight addition to the supposed proofs of the doctrine which you advocate. It would have been classed with similar texts concerning Christ, and we should have been told that 'presumptuous and nugatory would it be to attempt any addition to the strength and clearness of these divine testimonies.'" Pp. 13, 14.

The following description of the Unitarian view of Atonement (if we may use a word which has been so much perverted) will interest our correspondents who have agitated this subject in the present and the last volume of the Monthly Repository:

"Unitarians consider the death of Christ as an important part of the divine plan for the redemption of mankind from sin and misery. 'It was necessary that the Messiah should suffer *.' His death perfected his lovely example; sealed the truth of the gracious doctrines which he taught; and was essential to his resurrection and exaltation, on which rest our hopes of immortality and bliss. Hence its tendency to purify the depraved, and console the wretched. Hence we believe, equally with you, that he gave himself for us, that he might redeem us from all iniquity; that his blood cleanseth from all sin; that by his stripes we are healed; that he hath once suffered for sins, the just for the unjust, that he might bring us to God; and we unite with you in ascribing unto him that loved us, and has washed us from our sins in his own blood, and made us kings and priests unto God and his Father, glory and dominion for ever†! Such passages are beautiful descriptions of the moral influences of his death, and it is our desire to partake of the holy feelings which they so finely express." Pp. 11.

In Letter III. are considered the "Propositions implied in the Doctrine of Satisfaction." It is here inquired, What law was it, to atone for our violation of which Christ suffered? Was it the moral law which he himself established, or some prior law, the law of nature, the law imposed on Adam or the law of Moses? The doctrine of satisfaction, it is urged, takes for granted the implacability of God, an unsupported and odious supposition: it implies that personal divinity of Christ, which is at variance with the plainest declarations of the New Testament; and it proceeds upon the principle of the transferable nature of guilt and innocence, a principle which sets every idea of justice at defiance.

Letter IV. is a successful exposition of the "Inconsistencies connected with the Doctrine of Satisfaction." On this scheme, God pardons and punishes the very same offence. Calvinistic notions are called "the doctrines of grace," yet they represent all the divine grace as purchased. Christ is said to be the gift of the Father and was at the same time equal with the Father and supremely independent. He suffered in one nature, in another he could not suffer, though the two natures make but one person. He bore the indignation of the Father, who at the same time never ceased to delight in the Son of his love. He made full satisfaction either for all men or only for a few: if only for a few, how can all be invited to accept purchased mercy; if for all, how can any be condemned? What is the meaning of future judgment if the doctrine of satisfaction be true? Calvinists cry out, Mystery! but all others discover absurdity.

The "Scriptural Evidence for the Doctrine of Salvation by the Free Grace of God" is exhibited in Letter V. where it is proved that both the Old and the New Testament represent God as shewing mercy on repentance, without any reference to the sacrifice of Christ, and concur in declaring his grace to penitents to be completely free and unconditional.

Letter VI. is devoted to a "Comparison of the moral tendency of the Doctrines of Satisfaction and Free Grace." The result may be expressed in the author's own eloquent language:

* Luke xxiv. 46.

† Titus ii. 14. 1 John i. 7. 1 Pet. ii. 24. iii. 18. Rev. i. 5, 6.

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"Unitarianism, Sir, is a cheerful and enlivening doctrine. Its peculiar representations of the character of God, and the ultimate destiny of man, are eminently fitted to inspire satisfaction and delight. We look around us with complacency; we look forward with blissful anticipation; for we trace the operations of that Omnipotent Love from which all things originated, and which will consummate its work by establishing the universal and eternal reign of virtue and happiness. With you the doctrine of satisfaction is the source of Christian joy. But what pleasure can that notion afford to a benevolent mind? Will it teach him to rejoice in a God who knows not how to pardon, and who, but for the interposition of his Son, would have been ever unmoved by the groans of misery, the sighs and prayers of penitence; in a world under the wrath and curse of God, and whose inhabitants are born under a law which they cannot fulfil, and to an infinitely wretched destiny which they cannot avoid; or in a salvation, purchased by innocent blood, designed for only a part, probably a small part, of mankind, and which leaves millions not more sinful than himself in a state of remediless ruin? If there be those who can derive pleasure from such considerations, I envy not their selfish and degrading joy.

"A Calvinistic, to be happy, must steel his heart against those benevolent and sympathetic feelings which God and nature have implanted in our constitution. He must rejoice in prospect of a bliss which is probable many, deservedly dear to him, will never share. To the sacred claims of friendship, kindred and domestic love, he must be insensible, or in many cases those valuable connexions will be to him sources of misery. What a heart must that man possess who can kindle into rapture at the anticipation of a joy, from which his faithful friend, his father, child, or brother, or the wife of his bosom, may be eternally excluded! who even hopes to be reconciled to their perdition, and to rejoice in it, as demonstrating the glory of his God! Father of mercies! if this be thy will, at least hide from our view the page that unfolds such horrors: take back the gift of revelation; and let us again rejoice in the sweet though delusive hope of nature and of reason, that those over whose ashes we mourn will be one day purged from their failings by a future discipline, and unite with us in grateful adoration at thy footstool, in the regions of eternal peace and bliss!" Pp. 52, 53.

The title of the last letter, VII., is "Miscellaneous Observations." These relate to scattered remarks of Dr. Smith's, and would be scarcely intelligible without the Remarks themselves. One of the "Observations," however, must be quoted, as it relates to a passage in our VIIIth volume, p. 182, in which a correspondent expresses a doubt of the propriety of Unitarians, with their notions, calling Christ *a Saviour*. This passage Dr. Smith quotes and animadverts on in a note to his Sermon, under the head, in capitals, of "Christ denied to be a Saviour." Now, doubting is not denying. Besides, the doubts of an anonymous writer in a publication, open to all parties, are not surely to fix the charge of belief or disbelief upon a denomination. On the same ground that this quotation is brought forward as affecting the Unitarian system, might other quotations be adduced from our pages to convict Unitarians of all the contrarieties of religious faith. Mr. Fox's "Observations" are as follows:

"In another note, (p. 76) you have commented on a very heedless expression in a communication to the Monthly Repository, and candidly suggested what, I imagine, must have been the writer's meaning. That many of your party will consider this as 'a large extension of candour,' I have no doubt. You have made them ample amends, however, by asserting of the devotional extracts referred to, that 'the basis of the whole is pure naturalism.' 'There is (you continue) no recognition of a single doctrine of revelation, except it may be reckoned such to admit that the Jews are kept a distinct people by a particular providence. Every other sentiment and expression is perfectly in the character of a Deist.' Let the reader turn to that article—M. R. *March*, 1813, p. 182, and he will ask with me, Is it in the character of a Deist to trace a God of love in every dispensation; to delight in public and in private worship, in religious conversation and instruction; to recognise Christ as our teacher divinely inspired; to anticipate a future state of bliss for the righteous, and corrective punishment for the wicked; to dwell with rapture on that period when God shall be all, and in all? Is this deism? Is this naturalism? I should have thought that none would have hesitated to regard such sentiments and feelings as emanations from that sun of righteousness, before whose rising thick darkness covered the earth. But in estimating the productions of Unitarians, our Saviour's rule is too often reversed. The fruit is judged by the tree, and not the tree by its fruit. Our feelings, motives and actions are condemned, because it is previously assumed that our tenets are radically erroneous. Well is it for us that by a different principle will be regulated the decisions of the tribunal of heaven." Pp. 62, 63.

We have now, though late, discharged the pleasing duty of laying the substance of Mr. Fox's pamphlet before our readers. We would recommend that it be perused together with Dr. Smith's Sermon. The doctor has in our opinion done all that could be done in defence of his thesis; but we err greatly if every dispassionate judge will not allow after an attentive reading of Mr. Fox's Letters that much more remains to be done before the popular doctrine can be entitled to the reception of any one who can read his Bible for himself and who has a head to estimate theological truth and a heart to be affected with moral sentiments.

OBITUARY.

Dr. Parr's Biographical Memoir of the late Mr. William Henry Lunn.

[The following paper is drawn up by the eminent scholar whose name appears above, to preface the new Catalogue of the late Mr. Lunn's bookselling stock, under the title of "An Address to the well-wishers and customers of the late Mr. William Henry Lunn. We give it entire, and shall rejoice if our insertion of it in the *Monthly Repository*, shall in any degree second the object of the benevolent writer. Ed.]

It is with peculiar satisfaction that the friends of Mr. Lunn submit the following Statement of Facts to an enlightened and generous Public.

They well know that soundness of judgment, and that liberality of spirit, by which English Scholars are eminently distinguished. They are convinced that, in enumerating the services of Mr. Lunn to the cause of literature, they will find intelligent and attentive readers. They feel that, in their exertions to assuage the sorrows, and to provide for the comforts, of an afflicted Widow and two fatherless Children, they will not appeal in vain to the experience of the learned, and the sensibility of the benevolent.

Mr. Lunn resided as a Bookseller at Cambridge for ten years. In March, 1797, he came to London, and succeeded Mr. Samuel Hayes in Oxford Street. On his removal into Soho Square, in 1801, he, by the advice of Scholars and with the approbation of friends, established the Classical Library upon a new and extensive plan. His views were announced in a perspicuous and even elegant Advertisement, in which, with a tone of thinking far raised above the narrow and selfish views of a mind intent only upon profit, he endeavoured to interest in his own favour such persons, as habitually look with veneration to the memory of Bentley, to the erudition of Hemsterhuis, and his illustrious School, and to the sagacity, taste and learing of our celebrated countryman, Richard Porson.

Other Booksellers had been accustomed to provide for purchasers publications in the modern, as well as the ancient languages: Mr. Lunn resolved to act up faithfully and rigorously to the name, which he had chosen for his own collection. He immediately entered into various and important negotiations with Booksellers upon the continent. He confined his attention to such Works, as were interesting to Scholars only. But, in order to supply their demands, he took a wide and varied range. With an activity, and perhaps we may add, magnanimity, which men of learning cannot fail to applaud, he ventured to bring together many *Principes Editiones*. He did not shrink from the purchase of other editions, expensive from their bulk, their splendour, or their rarity. He amassed large numbers of the *Delphine Editions*, and of those, which are called *Variorum*. He was upon the watch to procure new editions of classical Works published by Foreign Scholars of his own time, and he took the most judicious measures for obtaining them early. To critical and philological Books he was peculiarly attentive; and whether we consider the number or the usefulness of those, which the Classical Library supplied, we cannot wonder that the zeal and the judgment of Mr. Lunn in collecting them attracted the notice of the curious, and the favour of the learned.

The ardour of his mind induced him to take a large share in valuable and costly publications from the presses of Cambridge, Oxford, Edinburgh, Glasgow, and London. The cost of reprinting Brotier's Tacitus under the superintendance of Mr. Valpy fell upon Mr. Lunn only. Among other Works, in which he was concerned with respectable men of the trade, *Wakefield's Lucretius*, *Ernesti's Cicero*, *Drakenborch's Livy*, *Schleusner's Lexicon*, *Morell's Thesaurus*, improved and enlarged by Dr. Maltby, and *Scapula's Lexicon*, deserve to be enumerated. He had engaged to take several copies of the Herodotus, which is now preparing for the press by Professor Schweighaeuser; and in consequence of the connexions, which he had gradually formed with the literati of this kingdom, he so far deviated from his original design, as to undertake the publication of a few Tracts in the Oriental Languages.

His vigilance and integrity were manifested in the good condition of his Books; and perhaps we have to commend his munificence, rather than his discretion, in the

fondness which he occasionally indulged for costly bindings. His pride indeed was gratified by the consciousness of pursuing such measures, as were alike agreeable to the opulent collector and the profound scholar.

The fortune which Mr. Lunn inherited from his Father, was very inconsiderable. On his first settlement in London, a part of the property bequeathed to him ultimately by his Uncle, Mr. R. Labutte, a French Teacher in the University of Cambridge, and amounting nearly to 10,000*l*, came into his possession, and enabled him doubtless for some time to carry on with effect the concerns of the CLASSICAL LIBRARY. For this advantage he was indebted to the kindness of an Aunt, whose confidence in his honesty, and whose solicitude for his welfare induced her to give up during her life a portion of that money, which by the Will of the Uncle was to descend to Mr. Lunn at her decease. Observing the importance of this concession in facilitating the success of Mr. Lunn, this excellent woman was afterwards led, from the same motives of kindness, to transfer for his use the remainder before the month of January, 1808, when she died. In the growing prosperity of Mr. Lunn, in his probity, and his gratitude she received the just reward of her unfeigned and disinterested friendship.

The whole of Mr. Lunn's property was embarked in his trade, and under circumstances more favourable his accumulation must have been rapid. But he had to struggle with unusual and most stubborn difficulties. Insurances were high.—Goods were often delayed, for which Mr. Lunn had been obliged to pay before they reached him.—The course of exchange ran for many years against England, and the loss, which Mr. Lunn sustained from this cause on the amount of the invoices, was sometimes 20, sometimes 25, and sometimes even 30 per cent. The sale of books procured under these unavoidable and irremediable disadvantages, was in many instances slow and precarious. Mr. Lunn, like every other Bookseller, was doomed to losses from the inability of his employers to make their payments. He dealt with men, whose rank, whose delicacy, and upon some occasions whose poverty protected them from that importunity, with which the generality of tradesmen enforce their claims. He rarely expected immediate payment—he never demanded it—he allowed for it a reasonable discount—and in the mean time, for the support of his credit both at home and abroad, he was compelled to fulfil his own engagements without deduction and without delay.

We have now to record the chief cause of those embarrassments, which disturbed his spirits, and shortened his existence. The return of peace, by opening a free communication with the continent, was beneficial to other traders, but most injurious to Mr. Lunn. They accumulated their stock without the numerous impediments, which Mr. Lunn had encountered. They were exempt from many of those restrictions upon importation, to which Mr. Lunn had for many years been obliged to submit. They were able to buy, and therefore to sell, at a cheap rate those articles, for which Mr. Lunn had previously paid to foreigners a very high price. They purchased after a favourable alteration in the course of exchange, and with considerable diminution in charges for insurance.

Disappointed in his expectations—alarmed at the prospect of impending losses—perplexed by the application of creditors, whose demands he had frequently satisfied with exemplary punctuality—conscious of having exhausted the whole of his property in procuring books, some of which he might be obliged to sell at a less price than that, which he had advanced for them—unaccustomed to propitiate the severe by supplication, to trick the artful by evasion, and to distress the friendly by delay, he was suddenly bereaved of that self-command, which, if he could have preserved it, would eventually have secured for him unsullied respectability, undiminished prosperity, and undisturbed tranquillity. But in the poignant anguish of his soul delicacy prevailed over reason, and panic over fortitude.—Every expedient proposed by his faithful and affectionate advisers was at one moment adopted with gratitude, and at the next rejected with phrenzy—every present inconvenience was magnified into an insurmountable obstacle—every possible future mischance was anticipated as an inevitable and ruinous calamity.—To his disordered imagination retreat seemed impracticable—to his unaltered and unalterable sense of honour resistance appeared unjustifiable.—By his wounded pride submission was deemed alike ignominious and inefficacious.—He reflected, and was impatient of reflection—he hoped, and was ashamed of hope—he approved, and disapproved—he decided, and hesitated—he despaired, and perished!

Happily for the human race, all the extenuations which accompany such cases, are reserved for the tribunal of that Being, who knoweth of what we are made, and remembereth that we are but dust. In the mean time many a Christian will be disposed to commiserate the circumstances of Mr. Lunn's death, and many a man of letters may find reason to deplore the loss of his well meant, and well directed labours.

Unfortunately Mrs. Lunn and her daughters have not the means of continuing the business, in which Mr. Lunn was engaged. Their doom is to lament an affectionate

husband and an indulgent father. Their only resources lie in the exertions of their friends, and in the good will of every wise and every virtuous man, who contemplates the acuteness of their sufferings, and who from experience can appreciate the worth of their nearest relative, and most beloved protector.

For the satisfaction of such persons enough has been already stated, and to others, who are seldom inclined to pardon human frailties, or to pity human woes, more would be urged in vain.

It remains for us more directly to lay open the purposes, for which the Catalogue is intended, and the principle, by which it was regulated.

The debts of Mr. Lunn amount to eight thousand pounds. The worth of the property, which he has left behind him, is supposed to exceed that sum. His Executor is anxious to discharge those debts by the speedy sale of his effects, and to employ the surplus in making provision for Mrs. Lunn, and her two daughters. In order to facilitate the sale of the stock in Soho Square, the price of every common and every choice article has been considerably reduced, and every possible encouragement has been given for literary men to partake of the various and precious treasures offered to them. It cannot often happen that books so valuable will be presented to their choice at so moderate a price. It may never be in their power again to gratify at once their curiosity, and their benevolence. They are respectfully invited to mark the good opinion which they formerly entertained of Mr. Lunn himself for skilfulness in his profession, and probity in his dealings. They are earnestly entreated to manifest their good will to a family, deprived of his protection, mourning for his death, and depending upon the successful sale of his books and other property as the only expedient, which can procure for them the necessary comforts and reasonable conveniences of life.

SAMUEL PARR, LL.D.
THOMAS KIDD, A.M. Trin. Coll. Cam.
EDMUND HENRY BARKER, Trin Coll. Cam.
ROBERT MASTERS KERRISON, New Burlington Street.
THOMAS EDWARDS, Executor, Soho Squ.

July the 17th, 1815.

Thursday, July 6, died at his house called Cottington, or Cotmaton, Sidmouth, JOHN CARSLAKE, Esq. at the advanced age of 81. This house was erected in the year 1809, but it almost joins the former mansion, which was the property, and till then, the residence of this gentleman, as well as of his father and grandfather. In the old histories of Devonshire, it is styled "an ancient seat, commanding a pleasant view of the bay." It was sold by the Dukes, an ancient family of Otterton, in the same county, to William Harlewin, Esq. Sir John Harlewin, who was knighted for his valour by Edward IV. lived at Sidmouth; his descendants resided there in the days of Henry VI. and to the time of Charles II. an old monument in the church, records the name of one of them, Walter Harlewin, Esq.

Mr. Carslake was one of the most respectable and most respected inhabitants of Sidmouth. He was eminently a son of peace himself, and sincerely desirous of promoting the peace and happiness of all about him. His character was sketched in the following terms the Sunday after his interment, by a friend, who well knew the worth he was describing:

It was a bright example which the "hoary headed" friend who is now removed from us exhibited. His life had been a long one. He often repeated, during his lingering decay (being more than eight months confined to his bed) the observation of Moses, in the xc. Psalm. "*The days of our years are three score years and ten, and if by reason of strength they be four score years, yet is their strength, labour and sorrow, for it is soon cut off, and we fly away.*" He could well understand this language, for he had entered the 82d year of his age, and for the last two years of his life, though remarkably healthy before, he had full experience of the affecting truth contained in the last clause of this verse: the little strength which remained was *labour and sorrow*. The bitterness of his trial was, probably, known only to himself. He often declared that he was constantly in pain, and several times, that those pains, were very severe. His whole frame was at times convulsed with agony, *he was chastened with pain on his bed, and the multitude of his bones with strong pain.* In general, however, the conflict he had to sustain was not of this severe kind, and his habitual patience, united with his pious resignation, made it much more tolerable to himself and all about him than it could otherwise have been. I saw a great deal of him, and I can truly say, that I never heard a murmur escape his lips. More than once he said to me, when I was sympathizing with him, *wherefore should a living man complain, a man for the punishment of his sins! All the days of my appointed time will I wait till my change come.* The language of scripture was very familiar to him. All his life he had been in the habit of reading the sacred books; and, for the latter years of it, some hours of every day were spent by him in this blessed work. The books of Job, the Psalms, and Ecclesiastes, and many chapters of the Prophets, particularly Isaiah, he could repeat almost by heart. He was also well acquainted with the New Testament, and had very just notions of the gospel dispensation, and of the richness and magnitude of that love of God, which

was manifested to the world by our Lord Jesus Christ. He delighted to view the Almighty, as *no respecter of persons*, and, while he was truly thankful that he was a Christian himself, he could never think so unjustly of God, as to suppose that none but Christians will hereafter be saved. He believed, with the liberal-hearted Apostle Paul, that *those who have not the law, are a law unto themselves, for when they do by nature*, (by the very force and structure of their minds, as human beings) *the things contained in the law, they shew the work of the law written in their hearts.* In consequence of this view of the matter, he hesitated not to adopt the generous and enlightened conclusion of Peter, when under the immediate influence of the Holy Spirit, that, *in every nation, he that feareth God and worketh righteousness*, (according to the light which he actually enjoys) *is accepted by him.*

Our venerable friend was averse from religious disputes, and never liked to engage in them, but he was, like his father and grandfather, a firm and steady Dissenter, and he knew why he was so. He was well acquainted with that *complete* defence of a separation from the Church of England, which was written by the late venerable Micaiah Towgood, of Exeter,* and he was ready *at all times to give a reason for the hope that was in him.* While, however, upon these truly consistent and Protestant grounds, he was a Non-conformist, he felt not the smallest dislike to any of those, who conscientiously adhered to the established sect. He was all his life in habits of friendly acquaintance with many of them. Indeed, he was a sincere well-wisher to the whole human race. In his Father's House, he believed there were mansions for, and capacious enough to hold them all.

To the hospitality of his own house, and the unaffected kindness of his heart, many can bear witness. It was his delight to see his friends about him, and to welcome them, at all times to his plentiful table. To the sallies of innocent mirth and cheerful anecdote he was always alive, and within the bounds of temperance, which he *never* transgressed himself, nor could bear, without great pain, to see transgressed by others, he partook of the cheerfulness which he encouraged in all about him. In the relief of distress he was never backward. Many public subscriptions received his countenance and support; and a number of beneficent actions performed with the utmost privacy and modesty will, another day, be noticed by Him, who, except our friend himself, and the parties assisted, were the only witnesses of them. He *dealt out his bread to the hungry, and to the poor which cried*, he was often a merciful listener. A liberal bequest to the place of worship which he so long, and so constantly attended, proved his affection to the cause of liberal piety, and his sincere wish that it might not suffer by his removal from it. This is the part of this good man's character, which I have purposely reserved for the last. In his own house, and in the house of God, he was the same uniform, unostentatious and devout worshiper. The family altar was never neglected, and, like the patriarch Abraham, he always gathered his servants, as well as his relatives about it. In this house of our public solemnities, all who worship with us, are witnesses with what punctual regularity and what deep attention our departed friend always occupied his place. As long as he possibly could he made one of our number, and in the latter part of his days, it was with great difficulty, and often under the pressure of much bodily pain, that he attended. It might truly be said of him that he loved *the courts of the Lord.* No severity of weather kept him at home—neither business nor amusement were ever suffered to invade the duties of the Sabbath, and to crown all, he was remarkably *early* as well as regular in his attendance—he did not come, as if it was to the performance of an irksome task, and disturb by a *late* entrance, either his minister or his fellow-worshipers. His dismission was remarkably easy—it was the worn-out pilgrim, falling *asleep in Jesus. Mark the perfect man, and behold the upright, for the end of that man is peace.*

E. B.

* Of this valuable work, which ought to be in the possession of every Dissenter, the 9th edition was lately published, by Mr. Benjamin Flower, price in 12mo. with a portrait of the author, 4*s.* in boards, or on fine thick wove post 8vo. hot-pressed, 7*s.* 6*d.* boards. To this edition is prefixed a preface, vindicating the sentiments and character of the author from the recent misrepresentations of the Rev. T. Biddulph, minister of St. James's Bristol, &c. and the Rev. J. Owen, Curate of Fulham, and late Fellow of Corpus Christi College, Cambridge.

Dr. Toulmin's Funeral.

On the morning of Tuesday, August the 1st, the remains of this most venerable and exemplary Christian, were deposited in the burying ground belonging jointly to the members of the Old and the New Meetings, in Birmingham. The congregation of the New Meeting, in the kindest manner, undertook the management and expense of the funeral. After their arrangements were made, it was found that Dr Toulmin had himself written, several years ago, directions on the subject. To these directions, he expressed his hope, in a will of a very recent date, that some deference would be shewn, as circumstances might admit. It was his wish—a wish so characteristic of his sweet, amiable temper—that " his pall

should be supported by six ministers of different denominations and different religious sentiments, who might thus pay their last tribute of respect to one, who, by such an appointment, meant to shew the respect and affection which he thought it to be his duty, and felt it to be his happiness, to cherish towards all Christians, and particularly towards his brethren in the ministry."---A hearse carried the body, attended by four mourning coaches. As the procession passed along the streets, the countenances and manners of the spectators, nor, least of all, of the poor who had come in considerable numbers to witness it, were visibly marked with regret. At the place of interment, the Rev. John Kentish, the Rev. Robert Kell, the Rev. John Corrie of Hardsworth, and the Rev. William Field of Warwick, preceded. The pall was borne by the Rev. John Kennedy, a clergyman of the Establishment, in Birmingham; the Rev. J. A. James, the minister of a respectable congregation of Independents in Birmingham; the Rev. Thomas Bower, of Walsall; the Rev. Richard Fry, of Kidderminster; the Rev. James Scott, of Cradley; the Rev. James Hews Bransby, of Dudley; the Rev. Timothy Davis, of Coventry; and the Rev. Rees Lloyd, of Kingswood, near Birmingham. The Rev. Isaiah Birt, the worthy minister of a large congregation of Particular Baptists in Birmingham was invited: but unhappily he was absent from home. Several members of Dr. Toulmin's family followed as mourners. The coffin was carried into the Meeting-house and to the grave, by eight of "the ancient members of the church which Dr. Toulmin served in the ministry;" to each of whom and to each of the servants employed on the occasion, was presented, agreeably to his desire, "a copy of Mr. Orton's discourses on Eternity, over and above the usual gratuity." The service was conducted by Mr. Kentish, himself a deeply afflicted mourner---principally in the Meeting-house, where several hundreds of sorrowing spectators were assembled. The funeral oration, which exhibited a striking delineation of Dr. Toulmin's excellencies drew forth many tears, and the short address at the grave, chiefly in words which Dr. Toulmin had himself once used at the interment of a minister whom he loved, was peculiarly touching.

On the Lord's day following, the very numerous and respectable congregation, at the New Meeting appeared in mourning, and the pulpit was elegantly covered with black cloth. In the morning Mr. Bransby conducted the devotional service, and read the scriptures, and Mr. Kentish delivered the funeral sermon; which, though unusually long, was listened to throughout with the deepest interest, by a crowded auditory, from 2 John the 8th verse. "Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward:"—a passage from which Dr. Toulmin desired that his "dear and respected people" might be addressed on the occasion. This excellent, lamented Christian pastor, besides requesting that his people might be thanked for every instance of their kindness and affection towards him, had specified some religious duties, incumbent on them as Christians and as Protestant Dissenters, upon which it was his wish that the preacher should insist. These admonitions Mr. Kentish enforced with singular felicity and effect, by extracts from Dr. Toulmin's own works; so that "being dead," "he was," in a very impressive sense of the words, "yet speaking."---It is unnecessary to enter into a minute analysis of the sermon; as it will doubtless, together with the Funeral Oration be laid before the public. ---In the afternoon, Mr. Bransby preached from 1 Cor. xiii. 10. "When that which is perfect is come, then that which is in part shall be done away."

Funeral sermons have also been preached in various parts of the kingdom; particularly within the knowledge of the writer of this article---at Essex Street Chapel, by Mr. Belsham; at the Old Meeting, Birmingham, by Mr. Kell; at Bridport, by Mr. Howe; at Bristol, by Mr. Rowe, from 2 Tim. iv. 7.; at Coseley, by Mr. Small, from Acts viii. 2.; at Coventry, by Mr. Davis; at Cradley, by Mr. Scott; at Dudley, by Mr. Bransby, from Heb. xi. 4.; at Exeter, by Dr. Carpenter; at Taunton, (the pulpit being covered with black cloth) by Mr. Fenner and Mr. Davies; at Walsall, by Mr. Bowen; and at Wolverhampton, by Mr. Steward, from Acts xi. 24.

Died, at Billingshurst, Sussex, June 14, 1815, in the 36th year of his age, the Rev. John Jeffery.---Though the deep sorrow and regret manifested by his mourning relatives and their sympathizing friends have assured many of his worth, and of the loss sustained by his death, the hand of friendship presumes to communicate some particulars of this late excellent man, as a tribute due to his memory. He was born at Washington, Dec. 7, 1779. His respectable and pious parents, who survive him, have been many years supporters of the General Baptist interest, at Billingshurst. The happiest result attended their pious care in the formation of his character as a man and a Christian. When at the age of 20, the Society at Billingshurst being in want of a minister, he expressed a desire to make himself useful in that character. To promote his acceptability as a teacher in the church, his father placed him under the tuition of his valued friend the Rev. J. Evans, of Islington, who had then undertaken the task of preparing young men for the pulpit. After two years assiduous ap-

plication to his preparatory studies, he left his worthy Preceptor, for whom he ever retained the highest respect and affectation and returned to his native place; and though he soon afterwards embarked in the brewing business on an extensive scale, a considerable portion of his time was devoted to the work of the ministry. He continued to fulfil almost gratuitously, the important duties of a Christian teacher, till about five years since, when an affection of the chest, which rendered his articulation scarcely audible, put a period to his public exercises. Yet his zeal for the improvement of his congregation was not diminished, he still watched over them with a truly pastoral affection. The writer of this notice has often witnessed his anxious solicitude to procure for them a constant supply of ministers: when his voice became so low that he could not be heard by those who were only a short distance from him, he was accustomed to express his thoughts in writing at their conferences for the benefit of his flock. His papers, which contained much just criticism and many pious admonitions, were read to them either by one of his amiable sisters, or some other friend. In this manner he continued to the last to be "a burning and a shining light." During the latter period of his existence, when his sufferings were at times very great, he continued to be the kind and affectionate relative, the cheerful and instructive companion, and the sincere friend. In his patience and resignation the precious influence of the doctrines of Christianity were exemplified. On the threshold of eternity, he became more and more sensible of the consolation of a religion founded on the pure love of God; and, expressing his most perfect satisfaction with the appointments of infinite wisdom, and a grateful sense of the affectionate solicitude of his relatives and friends in soothing his passage to the grave, he at length sunk gently into the sleep of death—"*Surely the end of the good man is peace!*" On Sunday the 18th, his remains were interred in the burying-ground of the General Baptist Meeting, by the Rev. T. Sadler, of Horsham, who also preached a funeral sermon on the occasion from Philip iii. 20, 21. J. B.

Rev. Thomas Jenkins.

Bath, 8th Aug. 1815.

SIR,

I beg leave to inform you of the removal from our world, of a reader, admirer and purchaser of your work, who will long live in the memory of all his intimate friends.

On Saturday, the 29th of last month, died at Whitchurch, in Shropshire, after a long illness, which he bore with Christian fortitude and resignation, in the 70th year of his age, the Rev. THOMAS JENKINS, the Unitarian Minister of that town; where he had resided and faithfully preached the gospel about thirty-three years. He and the venerable Dr. Toulmin, took their flight nearly together from the earth, the one, on the first, and the other on the last day of the same week. I little thought, some years ago, when I enjoyed the company and conversation of them both, at my house, that one, who was some years older than either of them, should be permitted to survive, and mourn over them. But, thus it frequently happens in the present state, which is only the infancy of our being, and, hence we should all learn, never to defer until to-morrow what ought to be done, and we find ourselves able to do, to-day.

Mr. Jenkins was a warm advocate of civil and religious liberty, and in other cases uniformly respectable through the whole of his life. Though he was educated a Calvinist, and professed that system as long as he could believe it; he never in his most orthodox days, was afraid to converse with those who were called heretics, but regarding men according to their moral conduct, was accessible to all who had the appearance of honesty and benevolence. In time, he became assistant to Mr. Foot, at his classical school at Bristol; and being impressed with the elevatingly engaging manners of that gentleman, he began to think that heresy might possibly be the truth. In consequence, he did not fly to human compositions to examine how the matter stood, but betook himself to his Bible, which he carefully read over, until he was fully convinced that there is only One Living and True God, even the God and Father of our Lord Jesus Christ. He then applied himself to the works of Dr. Lardner and of others, until he found himself released from all the shackles of human authority, and embraced the Bible as his only religious creed. In this state of mind he came to Whitchurch, where the discerning few rightly appreciated his doctrines, whilst the slaves to old systems gradually absented themselves from his place of worship. Their departure, with their withdrawing their subscriptions, had not the least effect upon his conduct. He continued to pursue, and to preach the truth as he thought it to be declared in the gospel; and manifested himself always to be the friend of man, an associate with all the sociable, and a true disciple of the Prince of Peace. The only mortification he suffered was, when some who are professed Unitarians in London, countenanced by their presence, the worship of more Gods than one when they came to Whitchurch, being ashamed to appear with the calumniated few. In short, he was a man, whom no money could bribe to prevaricate and who would never crouch to the powerful in his straitest circumstances, though he was always truly thankful to those who extricated him from any difficulties. I need scarcely add, as this is the habitual practice of all consistent Unitarians, that he devoutly worshiped with his family, in the morning and evening of every day.

Above a year before his death, he lost his sight, and was at the same time struck with lamensss. But he was humbly submissive to the divine will, and never suffered any murmuring to break from his lips. When he was unable to turn upon his bed, he said to those who assisted him, that he wanted to go home, not knowing that he was then hastily approaching his last home, where he now resteth, and is at peace. He would have rejoiced, if he could have forseen it, that he is now succeeded by a thorough Unitarian.

This imperfect tribute of respect is paid to him by an old friend,

W. H.

P.S. The Taunton paper says, that Dr. Toulmin died in the 75th year of his age. This is a mistake, as he told me above two years ago that he was 73. I mention this, as you will probably communicate an enlarged account of that excellent man.

August 2nd, died at Barrington, in the county of Somerset, to which place, after a long and diversified life, he had retired, FRANCIS WEBB;—the friend of mankind; and a friend to their sacred rights and liberties both civil and religious. He was born at Taunton in the year 1735.

A regard to the expressed wish, or rather injunction of the deceased, "*that his death may be announced only and precisely in the above form, and that he may not be made the object of posthumous praise,*" prevents the pen of friendship from attempting to give at least a faint delineation of a character, whose splendid talents and eminent literary attainments were surpassed only by the moral excellencies with which it was adorned, and which were cherished and strengthened by a firm faith in the important and distinguishing principles of Unitarianism.

B.

[Notwithstanding the wish expressed by the deceased, we earnestly hope that some friend will favour us with a memoir of him. ED.]

On Sunday, August 6th, 1815, died at Headcorn, Kent, Mr. JOHN COUPLAND, assistant-minister to the Society of General Baptists at that place. This amiable man had not completed the 30th year of his age; he was born (it is presumed) at Conningsby, in Lincolnshire, on August 28th, 1785. His early piety led him to embrace a life of public exertion; he began to preach at the age of eighteen, and in the course of the following year entered as a student, at the Academy of Mr. Dan Taylor, at Mile-End, London. At the expiration of two years he removed from the Academy to Cauldwell, in Derbyshire, where he remained only a few months, being invited to Headcorn in Kent; this invitation he accepted, and removed thither in the beginning of July, 1807. From that period to his death, he discharged the duties of his station in a manner honourable to himself, beneficial to his friends, and ornamental to the cause which he had espoused. By an assiduous application to the acquirement of religious knowledge, his mind was amply furnished, and by mature deliberation, his ideas were generally marked by clearness and precision; in his opinions of religious truth, he had experienced considerable alteration during the last seven or eight years; but as no doctrine was embraced by him in place of his early-received sentiment, till he had deliberately examined it in all its bearings, and duly weighed the arguments on both sides of the question, it is easy to perceive that, on some speculative points his judgment was not decided. Although he was inclined to retain the Arian hypothesis, yet he firmly maintained the perfect Oneness of God, his unrivalled sovereignty and claim to religious adoration. From the Sermon delivered at the General Baptist Assembly as mentioned [x. p. 319.] of this publication, his views of Baptism and General Redemption may be ascertained. In his private conversation he was pleasing and instructive; in his public labours he was affectionate and engaging; his method of conveying knowledge and instruction was easy, yet impressive,—he was fervent without enthusiasm; bold without rudeness; his language was nervous yet plain; in all his deportment there was a modesty, which to a stranger might appear to indicate an uninformed mind; but which spoke to those who knew him a dignity of character and intellect. The duties of a husband and a father were discharged with faithfulness and affection; and we have to lament, that a widow and four small children are left to deplore his early death.

His interment took place on Wednesday the 9th inst. when a tribute of respect was paid to his worth and memory by addresses on the melancholy occasion, from Mr. Robert Pyall, elder of the Society,—Mr. T. Rofe, a preacher in the Wesleyan connexion, resident in Headcorn, and Mr. S. Dobell of Cranbrook. A funeral sermon was preached on Sunday, the 13th, by Mr. Benjamin Marten of Dover, from Heb. xi. 4, "He being dead yet speaketh;" the service was introduced by a short address from Mr. S. Dobell, prior to the devotional exercises; a large company was assembled on the occasion, anxious to shew their attachment to the deceased, of whom it could not be said, "The righteous perisheth, and no man layeth it to heart."

Lately, at Brunswick, in the 73rd year of his age, Professor ZIMMERMAN, the author of the work on *Solitude*.

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INTELLIGENCE.

DOMESTIC.

RELIGIOUS.

Unitarian Chapel at New-church in Rossendale, (see Monthly Repository, Vol. x. pp. 313, 392, 458, 461).

Subscriptions towards liquidating the debt (£350) upon the above Chapel will be received by Rev. Robert Aspland, Hackney Road; Rev. R. Astley, Halifax; Rev. W Johns, Manchester; Mr William Walker, Rochdale; Dr. Thomson, Halifax.

	l.	*s.*	*d.*
Amount reported in the Monthly Repository, page 458 . .	90	10	0
Ditto at page 461	13	5	0
The Misses Evansons, Mansfield	3	0	0
A Friend ditto .	1	0	0
Collection at the New Meeting Birmingham, by Rev. John Kentish	23	6	0
Robert Phillips, Esq. — Park, Manchester	4	0	0
Rev. John Grundy, ditto . .	1	1	0
Mr. Jonathan Brookes, ditto .	1	1	0
Mr. George Wm. Wood, ditto .	1	1	0
James Touchett, Esq. ditto .	2	0	0
Mr. Sanderson, Chowbent, ditto	2	0	0
Mr. Samuel Jackson, ditto .	1	0	0
Mrs. Heywood, Bolton . . .	0	10	0
Rev. John Holland, ditto . .	1	0	0
Abraham Crompton, Esq. Walton, Liverpool	1	0	0
Rev. John Yates, Toxteth Park ditto	4	0	0
Mr. Wm. Thorneley, ditto . .	1	0	0
Mr. Ainsworth, Preston . .	2	0	0
Mr. Grundy, Jun. Bury, Lanc.	1	0	0
Mr. Edmund Grundy, ditto .	1	0	0
By Mr. Apland.			
Southern Unitarian Society, Books value Five Pounds.			
A Few Friends, Mechanics in London, by Mr. W. Hayday	1	3	6
Mr. T. H. Janson, Clapton .	2	2	0
Mr. D. Gibbs, Holloway . .	1	0	0
Rev. T. Howe, Bridport . .	1	0	0
Mrs. Severn, Broughton, Notts.	3	0	0
Miss Smith, ditto	1	0	0
Miss Eliza Severn, Nottingham	1	0	0
Rev. J. Rowe, Bristol . .	1	1	0
By Ditto.			
Mr. Parsons, Upland House, Bridgewater	5	0	0
Dr. Stock, Bristol . . .	1	1	0
Mr. Bromhead, ditto . .	1	0	0
Mr. Syle, ditto	1	0	0
A Friend, ditto	1	1	0
A Widow's Mite	1	0	0
Mr. Rowe, Brentford . . .	2	0	0
R. A.	0	10	6
	£178	13	0

The fourth Anniversary of the KENT and SUSSEX UNITARIAN ASSOCIATION and Tract Society, was held at Cranbrook, on Wednesday the 7th June. A numerous attendance of the advocates for the worship of the one Jehovah, the common Father of Christians, from many miles round, manifested the lively interest which they feel in this great leading principle of true religion. The reading of the scriptures and the devotional parts of the service were conducted by Mr. Holden and Mr. Blundell, with that enlightened filial fervour, which the gospel in its purity so powerfully incites. Mr. Thomas Payne delivered an impressive discourse, containing many valuable remarks, from Matt. iv. 19. An interesting report of the state of the Tract Society was read, by which it appeared that they had already printed and purchased tracts to the number of 2293. It was proposed to form District Committees at the towns of Maidstone, Tenterden, Cranbrook, Battle, &c. for the purpose of increasing the circulation of tracts, and in other respects promoting the influence of our common principles. The friends (thus uniting as *brethren* in the acknowledgment of God alone as their *spiritual Father*, and of Christ alone as their *master* in things appertaining to his gospel,) to the number of 118, partook of a social dinner at the George Inn. The following sentiments were given, which produced appropriate and animated addresses to the company from several persons present. "Our lawful Sovereign, and may peace attend the celebration of his next birth day." "The Bible Society, and may every poor child in Great Britain be able to read the Scriptures." "May the sentiments which have restored to us the rights of conscience, ever predominate in the British Legislature." "May the throne of conscience never be usurped by Unitarians." "May our faith be grounded on evidence, and our zeal be governed by knowledge." "May our *Master's cause* be ours, and his conduct our copy." Toward the close of the meeting, the attention of the company was engaged by some important and animated remarks, relative to the marriage ceremony of the Church of England, which was represented both in its matter and in its principle, as inconsistent with the doctrine of the Divine Unity, and with the supremacy of Christ in his church; and consequently as a necessary subject for a farther appeal to the Legislature. The day was a day of rejoicing, conducted with Christian zeal and love, in the anticipation of our Saviour's prayer, that he and his disciples may be one, even as he and the Father are one; and that their unity in faith and in spirit may diffuse its salutary influences throughout the world.

P.

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Warwickshire Unitarian Tract Society.—The members of the UNITARIAN TRACT SOCIETY, established in Birmingham, for Warwickshire and the neighbouring counties, held their ANNUAL MEETING, at Kidderminster, on Wednesday, June 21st. In the morning the devotional service was conducted, and the scriptures were read by Mr. Little, of Birmingham. The Rev. Charles Berry, of Leicester, preached from the 3d verse of the Epistle of Jude. "That ye should earnestly contend for the faith which was once delivered to the saints." The sermon, which was distinguished throughout by a most pleasing spirit of piety and candour, contained an able defence of the scriptural doctrine, that there is but one God, the Father. The arguments employed by the preacher, in themselves far from common-place, were exhibited in so striking a light, and were so admirably guarded as to make a deep impression upon his hearers. Mr. Berry was urged to lay the sermon before the public. It is hoped that his reluctance to do this, will at length yield to the earnest wishes of his friends. A discourse has seldom been delivered, on a similar occasion, that appeared more likely to subserve the interests of Christian truth and virtue. At the conclusion of the service, Mr. Richard Watson being called to the chair, the minutes of the last general meeting, and of the subsequent committee meetings, were read by the Secretary. After the usual business had been transacted, and a resolution formed which promises to ensure a regular supply of interesting tracts, upwards of fifty members and friends of the Society dined together. In the course of the afternoon, several gentlemen addressed the meeting: viz. The Charman, Dr. Toulmin, Mr. Berry, Mr. Turner, of Newcastle-upon-Tyne, Mr. Little, Mr. Fry, Mr. Kentish, and Mr. Bransby. Dr. Toulmin spoke at considerable length, entering into a detail of the origin and progress of the different Unitarian Book Societies in the kingdom. He bore what may now be regarded as a dying testimony to the truth and importance of those doctrines, under the influence of which his great character was formed, and of which he was, through a long series of years, the advocate and the ornament. With a fervour of devotion and a glow of countenance, not readily to be forgotten, he expressed his gratitude to Providence that he was led, at a very early period of his life, to see the evidence for the doctrines of the strict unity and unrivalled supremacy of God, and the subordination and dependence of our Lord and Saviour Jesus Christ. "I thank my God," said he, "this day, that he gave me resolution, at the beginning of my ministry, to avow my belief of these doctrines—a belief which the continued inquiries of fifty-four years have served only to confirm."

In the evening, Mr. Bransby conducted the devotional service; and the Rev. William Turner, of Newcastle-upon-Tyne, delivered a very serious and impressive discourse, on the grounds of the love which Jesus bore to good men, from Mark iii. 36, "Whoso shall do the will of God, the same is my brother, and sister, and mother."

Twenty-five names were added to the list of members. J. H. B.

On Tuesday, 25th July, a meeting was held at Portsmouth, in consequence of the resolutions passed at Salisbury, by the members of the *Southern Unitarian Society*, (see M. R. p. 445) which was attended by the Rev. B. Treleaven, Rev. J. Brent, Rev. B. Travers, Rev. W. J. Fox, T. Cooke, Esq. W. Cooke, Esq. J. Carter, Esq. J. Florance, Esq. J. Fullagar, Esq. and several other gentlemen from different congregations in the Southern district; when it was resolved that a new Society should be formed, under the denomination of the SOUTHERN UNITARIAN FUND SOCIETY; that its objects should be to enable poor Unitarian congregations to carry on Religious Worship, and to reimburse the traveling and other expenses of Preachers, who may contribute their labours to the preaching of the gospel on Unitarian principles, within the Southern district; that a committee should meet once every two months, at Portsmouth, to conduct the business of the Society; and that the Rev. W. J. Fox should fill the offices of Secretary and Treasurer for the ensuing year. Other resolutions were passed for the regulation of the Society, and the furtherance of its objects, and several donations and subscriptions were received. There was service in the evening, at the Baptist Meeting House, when an interesting and impressive discourse was delivered by the Rev. B. Treleaven, of Dorchester, from John iv. 24.

Greenock Unitarian Chapel.

SIR, *Greenock, 16th Aug.* 1815.

By desire of the Committee of the *Greenock and Port-Glasgow Unitarian Fund*, I beg leave to lay before you, and through the Repository, before the Unitarians of South Britain, a short account of the origin and progress of our infant institution, and to request your and their aid in support of the objects connected with it.

In consequence of the resolutions of the last meeting of the Scotch Unitarian Association to send out missionaries, Mr. George Harris, their Secretary, was appointed by the Committee to preach at Greenock on Sunday the 16th July last. By means of advertisements and the exertions of a few friends, the attention of the public was somewhat excited, and nearly 300 persons, being about as many as the place of meeting would seat, were present

at the service. The congregation on the succeeding Sunday was still more numerous. At the dismissal Mr. Harris requested the friends to the cause to remain, when about forty persons came forward, and a meeting being constituted, the following resolutions were unanimously agreed to:—

"Resolved, 1st, That it is a most desirable object to form and maintain a regular correspondence with those different Religious Societies in Scotland, which are united upon the common principles of the strict Unity of God, and of his Universal Love to his creatures. 2d, That no means appear to be better adapted to accomplish this object, than the Institution called the Scotch Unitarian Association, which is held alternately at the places in which such societies exist. 3d, That such an association is calculated not only to unite the societies themselves in a spirit of friendship, most worthy and illustrative of the Christian name, but also will afford an excellent opportunity to explain to the public, the principles avowed by these societies; to expose the misrepresentations which are industriously circulated respecting them, and to remove the general and most unjust stigma under which they at present lie. 4th, That in order to support that Institution, a Fund shall be immediately established, which shall take the designation of the Greenock and Port-Glasgow Unitarian Fund."

A spirit of inquiry now appeared to be generally prevalent, and hitherto continues. Unitarianism is introduced into general conversation, and has attracted notice in the most respectable circles. In this state of the public mind, the erection of a Chapel in Greenock for Unitarian Worship has become extremely desirable. Accordingly,

"At a Meeting of the friends to the use of Reason in Religion, held in the Buck's Head Hall, Greenock, August 6th, 1815, Mr. George Harris in the Chair, it was resolved unanimously, 1st, That being firm believers in the strict and proper Unity of the Supreme Being, and of his Universal Love to his Creatures; we esteem it an imperative duty, to promote, by every means in our power, this pure and simple belief among mankind. 2d, That for this purpose a Chapel, capable of conveniently seating 500 persons, shall be erected in this town; in which worship shall be offered to the One God, the Father only, in the name of the One Mediator between God and Man, the Man Christ Jesus. 3d, That every person making a donation of 2*l.* shall be entitled to one seat in the Chapel when erected; of 3*l.* 15*s.* to two seats; of 5*l.* 10*s.* to three seats; of 7*l.* to four seats; and of 10*l.* to a pew of six seats; which shall belong to them in perpetuity, upon an annual payment of 5*s.* for each sitting. 4th, That persons subscribing 20*l.* or upwards, shall have the amount of their subscriptions received upon the Chapel; and shall receive legal interest thereupon, payable annually. 5th, That such additional regulations shall be added hereto, as the subscribers, or a committee to be chosen from them, may from time to time find necessary. Signed by order of the Meeting, George Harris, Chairman."

In consequence of these resolutions, above 250*l.* have been obtained in donations and subscriptions. But it is not improbable that the spring has been wound up to its stretch. The number of decided Unitarians here is small, and many of them, even as too often happens in Scotland, stand aloof. Of persons who are merely inquiring, it must be preposterous to expect much. The harvest indeed seems to be plenteous, but it yet requires to be gathered in. Alas! then the blossom which promises such abundance of fruit, if not fostered by the kindly South may soon be blighted.

In the meantime, Mr. Harris is going on with a Course of Lectures, on the distinguishing doctrines of Unitarianism, once a fortnight, which are well attended: and subscriptions for the Chapel have been opened in Glasgow and Edinburgh. But it is from England the committee look for the most considerable foreign aid, and should they in this be disappointed, it is greatly to be feared that the foundation stone of the *second* Unitarian Chapel in Scotland cannot be laid. But they will *not* be disappointed. The fair prospects now laid open will kindle enthusiasm in every breast, and the treasury of our much desired temple shall be filled *with the gifts and offerings of the South.*

I have only to add, that the committee respectfully entreat you will take charge of the donations which may be procured in England, and report their amount from time to time. I am, Sir,

With the highest respect, your most obedient servant,

SAMUEL GEMMILL, Sec.

[N. B. Subscriptions will be cheerfully received by the Editor, addressed Rev. R. Aspland, Hackney Road. ED.]

MONTHLY RETROSPECT OF PUBLIC AFFAIRS;

OR,

The Christian's Survey of the Political World.

Væ victis! This is an old saying, and Christianity has not made such an impression on the world, as to render it unnecessary to be repeated. The Britons felt it under our English ancestors, and they in their turn experienced its truth under the

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Norman yoke. When Louis the XIVth broke the treaty with his Protestant subjects, they experienced it in tortures, massacres and gallies. The French are now exposed to no small share of the sufferings, which in the hour of their pride they inflicted on neighbouring countries; and they feel it the more bitterly, as their country is in one of the most extraordinary situations, that has ever been described in the page of history.

The capital is in the possession of Prussians, Russians, Austrians, Germans and English. The Emperors of Austria and Russia and the King of Prussia hold there their courts, whilst the Thuilleries, the palace of their ancient kings, is inhabited by a Bourbon, who is decorated with all the ensigns of royalty, and is acknowledged as the sovereign of the country by the allied powers. The country is occupied in various directions by the troops of these powers, but several fortresses are in a state of siege, and whilst they are willing to hoist the white flag, dread the entrance of their sovereign's allies within their walls. An army still exists, not knowing under what banners it should arrange itself; and companies of marauders, the necessary consequence of such confusion, spread dismay in various districts. The supply merely of the allied troops would be sufficiently harassing, if managed under the most friendly terms; but what must be the situation of the wretched inhabitants, who have among them troops, exasperated by the injuries, they themselves received, when France was in the hour of triumph.

It is impossible to pourtray all the complicated horrors that are now taking place in this wretched country: but it is some satisfaction to hear, that the English are every where acknowledged to be the most generous of its enemies. Long may our island retain this character. The war waged by the sovereigns was declared to be against Buonaparte. He no longer is a cause of fear; but the Bourbon was brought back by the bayonets of an enemy, and it is problematical, whether his stay would be secure, if these bayonets were withdrawn!

Louis the XVIIIth is King of France, and issues his ordinances in consequence of that title; but it is evident that nothing can be done by him which should displease the real masters of Paris. He is calling about him his legislative body, which is to consist of a chamber of Peers and a chamber of representatives. Many peers have been named, and the dignity is made hereditary in the male branch. This is a fatal blow to the old nobility of France, of whom there must be many, on whom this privilege will not be bestowed; and their titles with those of the new nobility will command but little respect. It will require considerable time, should this new constitution succeed before, their Chamber of Peers will be held in the same estimation as our House of Lords. The representatives also will not easily be brought to a ready compliance with the views of the Court; and should they meet before the allies have quitted Paris, their deliberations must be of a complexion to command little respect.

One only instance has as yet been presented of a judicial trial of one, who will be deemed by the reigning party a traitor. An officer of the army has been brought before a court-martial, for going over with his regiment to Buonaparte, and received sentence of death for the offence. He made an animated defence of his conduct, of which the parts most offensive to government were suppressed in the Parisian papers. He drew a parallel between the landing of King William on our coasts and his march to London, with that of Buonaparte's progress to Paris, and exemplified his own conduct by that of several distinguished English characters, who lived on the most familiar and friendly terms with James the Second, and left him for the army of the person, who was proscribed in the Gazette. The word traitor is applied in turns by each party, according to its success, and death or honour follow on the same precarious ground. Labedoyere met his death with great firmness. He was shot in the presence of a great multitude. The mercy of the sovereign was in vain appealed to by his wife and mother, and it is supposed that similar examples will be made. Whether they tend to preserve the Bourbon on his throne, or still farther to alienate his subjects, time will shew.

The liberty of the press is in the mean time completely shackled. Censors are appointed to each paper, and thus every thing that passes through this medium loses much of its due effect. It may be said, that in such a state of confusion this is absolutely necessary, since the allied powers must be treated with great deference, and it is better to infringe for a time on liberty, than to run the risk of its being abused. But here the sovereign is a loser, and in fact, what with his allies and his doubtful subjects, no man perhaps ever wore a more uneasy crown.

But where is the great Hero, the mighty Emperor, who has occasioned all this alarm to Europe? After the battle of Waterloo he gave a full account at Paris of his ill success, and the dangers of his country. His abdication was the result, and he became a fugitive. To remain in the country without heading the Southern army was impossible, and he took refuge on board an English ship. This brought him to the shores of England, on which he was not permitted to land, and myriads availed themselves of the opportunity of viewing

though at a distance, the man who had been the terror of Europe. After a short delay his doom was fixed, and the island of St. Helena was appointed to him for his residence; and in acquainting him with his destiny the grandeur of his former title was suppressed, and the English commissioners saluted him by the appellation of General, to which name and rank he is hereafter to accommodate himself. Thus ends at least for a time the dream of ambition, on which this extraordinary man may philosophize on the waves of the Atlantic.

The transportation of the Emperor to St. Helena has produced a discussion, involving the rights of the subjects of this country, which like that on the legitimacy of the rights of the Bourbon to the throne of France, may for a long time and not uselessly, employ the pens of the learned. It is said, that when the French Emperor had surrendered himself to the English, and was so near the shores of England as to be within the jurisdiction of our courts, he had a right to a treatment under our laws, which could not be infringed upon by the executive power. Consequently it is contended, that he could not be transported but by the civil authority in due course of law. On the other hand it is asserted, that he was a prisoner of war, and might therefore be kept in any place of custody the sovereign might appoint. From thence the discussion has been carried to the policy and magnanimity of the measure, and in whatever way these points are decided, the greatness of Napoleon is allowed by the fears entertained of the danger of permitting him to reside any where on this side of the equator.

The legitimacy of the Bourbon pretensions to the crown of France is not so easily determined. It involves the difficult question of the right of a sovereign to his throne. This is not a matter of any great interest in England. We will not allow the legitimacy of our sovereign's right to the throne to be called into question, for it is founded on an act of parliament, passed in the reign of Queen Anne, which set aside all of the Stuart race except the descendants of Sophia the daughter of James the 1st. The Bourbons had been set aside by an authority once acknowledged by the present allies of Louis, and he is now restored not by the nation but by foreign force. It may be said, that he became a legitimate sovereign in his recal from England, and the small interval of a few months makes no interruption in his title. But the legitimacy of kings bends to circumstances; and, when we pursue the Bourbon claims to the origin of the family in the Capets, we find it vested in the election by chiefs, and the acquiescence of the people in their choice.

Wretched as is the state of France, that of Spain may be considered as more degraded and deplorable. We can scarcely give credit to the account of the number of persons confined in prisons under charge of disaffection to the Bourbon sovereign. It is said to amount to upwards of fifty thousand, amongst whom are generals, who bled for their country, and senators who protected it by their councils in the absence of the Bourbon chief. Many of them have expiated their offence by the severest punishments. But the priests have gained the ascendency in that unhappy country, and to complete their wretchedness, the order of jesuits is reinstated in their ancient honours and dignities.

The king of Holland has met his states, and the opening speech from the throne breathes the spirit of good government. His new constitution does not however give universal satisfaction, and the priests in Belgium avail themselves of the opportunity of existing discontent. The galling article is liberty of conscience and freedom of religious worship. The inhabitants of the low countries were, except the Irish, the most devoted to the papacy, and the most superstitious of the Romish church. A strict union with Protestants cannot fail to weaken this attachment, and we shall hope that the house of Orange will conduct itself in a manner to conciliate all parties. The heir to the throne was educated at Oxford, not at the University, as he very consistently refused to subscribe the articles of the sect established by law, as is required on the admission of every student. This will probably have made a deep impression on his mind, and he will see the wisdom of admitting all his subjects, whatever may be their religious persuasion to the benefit of education.

The Algerines, though brought into order by the Americans, continue their depredations on other powers, and it will be a singular proof of the superiority of America, if Europeans should not be able to withdraw themselves from that yoke of bondage, which has been so easily broken by a distant power.

The inhabitants of Buenos Ayres are preparing themselves for a visit from their mother country. The spirit of independence seems to be firmly fixed among them, and they are gaining advantages in the neighbouring governments. In this it seems they are not likely to be assisted by Great Britain; but this is of little consequence, as the defect will be amply made up to them by the United States. The Brazilians are making improvements in their country. They have introduced the culture of the tea-plant among them, which promises to be very successful, and may eventually produce a great change in one part of the trade of this country. They have an ample territory, and if they can but emancipate themselves from European politics, will in

a short time form a very flourishing empire.

From events abroad of great political importance, in which our country takes so important a part, we turn to notice, what may appear a trifling event at home. Yet here might be room for much reflection, and connected with the inquiries into the state of our prisons and mad-houses and similar abuses, it seems to indicate a spirit, which may lead to much amelioration in government. It is well known how difficult it is to get rid of a prejudice, and it cannot be more strongly exemplified than in the denial of admission to a great body of subjects to one seat of literature in this kingdom; and the enforcement of subscription to a farrago of articles of faith at Oxford on young students at admission, remains a lasting blot on the character of the country. A similar prejudice once prevailed with respect to a material article of nourishment. It was for a long time thought necessary, that the manufacturing of corn into food should be put under particular regulations under the name of the assize of bread. The impolicy of this measure has been often called into question, and at last the legislature has consented to a tentative, which may lead either to the abolition of the assize or the fixing of it upon other principles. When this reaches our readers the assize will cease in the metropolis and ten miles round. The bakers will sell the bread at their own prices, and competition, it is supposed, will bring it down to a fair standard. The trial is certainly praise-worthy, and it will be some time before the flour-factors and the bakers have accommodated themselves to the change. A hasty judgment is therefore not to be passed on the immediate effects of the new measure. Let it have a fair trial, and whatever may be the result, we have no doubt that in the end the public will be gainers.

The extraordinary state of Europe must fill the mind of every Christian, and we cannot better conclude our report than by a quotation from a work of Mr. Bicheno, written in the year 1806. "The French may please themselves with the proud idea of universal dominion, but we may be sure that their monarchy however prosperous for the present, will soon go into perdition. After having been the instrument in the hand of providence for breaking to pieces the neighbouring governments, or for occasioning destructive commotions in the surrounding nations, it will itself experience that ruin which is never to be repaired, that awful destruction from which no hand will again be able to save it. The events which will so suddenly lead to this catastrophe cannot be conjectured. It may be for a few years to come the instrument, which God will employ for breaking to pieces the existing anti-christian governments, civil and ecclesiastical, for pouring upon the nations which have sinned the vials of his wrath, and of reducing them to the last extremity: but like Assyria, the rod of God's anger, so the proud monarchy of France will be broken and trodden under foot, or in the language of the apocalyptic prophecy, will be cast alive into a lake of fire burning with brimstone."

CORRESPONDENCE.

We gave in our last Number an *Engraved Portrait* of the *Unitarian Martyr*, SERVETUS, from an Engraving prefixed to *Allwaerden's Historia Michaelis Serveti*, 4to. (See Maclaine's Mosheim, iv. 490. Note *e*.) A few *Proof* Prints have been pulled on fine paper, 4to, uniform with the *Portrait* of DR. PRIESTLEY in Number CIX. and may be had of the Publishers, price 2s. 6d. each. [Some Copies of the Engraving of Dr. Priestley remain, and may be had at the same price.]

We have some reason to hope that our next Engraving will be from a Portrait of the REV. DR. TOULMIN.

We give with the present Number the *Report*, &c. of the *Unitarian Academy*: with the next, we hope to give the Rules, &c. of the UNITARIAN FUND, when we shall, as desired, insert in the List of Subscribers, the name of the *Rev. Thos. Owen*, "who for the last twenty-five years has been the Presbyterian Minister at Loughborough, during the greatest part of which time he has been much prejudiced against the Unitarian doctrine, but who now commences an annual subscription to the *Unitarian Fund* to shew his good wishes to what he believes to be the truth."

The Review of *Mr. Parke's Essays* and other works unavoidably postponed, notwithstanding the addition to our usual pages.

ERRATA.

P. 367. col. i. line 3, from the top, for "Henry" read *Heming*.
370. col. i. seven lines from the bottom, place a comma after the word *ability*.
— col. ii. 15 lines from the top, for "Bewell's" read *Boswell's*.
371 col. i. 15 lines from the bottom, for "holds" read *beholds*.
440. col. i. l. 2, from the bottom, for "Cenioth" read *Cerioth*.

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THE
Monthly Repository,
&c

No. CXVII.] SEPTEMBER, 1815. [Vol. X.

HISTORY AND BIOGRAPHY.

Memoir of Robert Clarke.

ROBERT CLARKE, the son of Cuthbert Clarke, an eminent provincial lecturer in natural and experimental philosophy, was born at —— in Northumberland, in August 1767. As his family removed soon after this into Devonshire, he was carried through London whilst a child. But returning, in a short time, to the north of England, his early years were passed partly at Dalton-le-Dale, in the county of Durham, and afterwards at Belford, where his father successively resided, as a farmer. After the necessary rudiments of education, his attention was chiefly directed to mathematics and natural philosophy, in which, under his father's eye, he made considerable progress: his knowledge of the Latin and French languages being obtained at a later period of his life. Having chosen Surgery and Medicine as his future profession, he was placed under the care of Mr. Maxwell, of Newcastle-upon-Tyne, till he had completed his nineteenth year; and then, removing to Edinburgh for a season, he attended Dr. Black's Lectures on Chemistry, and the courses of other eminent professors. In 1787, he engaged himself for about a year, as assistant to a Surgeon and Apothecary, in Sunderland; and afterwards resided two years, in the same capacity, with Mr. George Midford, of Morpeth, with whom he formed a strong and lasting intimacy. At this time he was particularly noticed by Dr. Keith, the friend of Beattie,* who was settled in that town, as a physician.

Proceeding to Leith, in 1790, on the death of his father, who had received subscriptions for a course of Lectures, which he was not able to deliver, Mr. Clarke offered either to return the money, or to give the course himself. The latter alternative was accepted, and his performance very generally approved. For a lecturer indeed, he had some of the most essential qualifications, uniting a clear and forcible delivery, to an accurate knowledge of his subject. His father having been, for many years, engaged in the annual publication of a *New Astronomical Tide Calendar* for several of the northern ports, had recommended him, a short time before his death, to the publishers, as in every respect competent to continue it. Mr. Clarke, therefore, after surveying the different places, for which the tables were adapted, continued the publication till the winter of 1796, when, the pecuniary recompense having never been adequate to the labour, it ceased, amidst increasing engagements, to be an object deserving his attention.

In 1791, he formed another professional engagement at Sunderland, which, lasting about two years, from the cultivation of some private friendships, and the growing celebrity of his talents, fixed the destiny of his future life. During this period he was particularly active in promoting the object of the *Humane Society*, for the recovery of persons in a state of suspended animation; and for his great exertions, and his successful treatment of some difficult cases, he was elected an honorary member, and received the thanks of the committee. At the same time, he was a leading member of the *Speculative Society* for liberal and scientific discussion. And, at the close of his engagement, he was occupied, for some months, in drawing plans for the specification of a patent for spinning hemp and laying ropes by machinery.

In October 1793, Mr. Clarke went again to Edinburgh to complete his professional studies. He was supported, on this occasion, by the liberality of some private friends, anxious to release him from that state of depend-

* See Forbes's Account of the Life and Writings of Beattie, 8vo. vol. iii. p. 28.

ence, by which his talents had been hitherto confined; and he was introduced by Dr. Keith, to the acquaintance of some eminent private lecturers and professors. He matriculated in the university as a student in the *practice of medicine*, and applied himself assiduously to anatomy, under the direction of Mr. John Bell; whose esteem and confidence he gained by his ingenuity and unwearied exertion. His attention was at the same time directed to *midwifery*, and other subjects necessary in country practice. As a relaxation he occasionally attended the meetings of the *Medical Society*, and distinguished himself in their debates. "If the gentleman," said he, one evening, in discussing the power of stimulants, "to whom I am opposed, be at all acquainted with the nature of fermented liquors,—if he has any knowledge of the effects of opium, he must admit the argument I now maintain;" a remark which produced a strong sensation among his hearers, as his adversary was known to indulge rather freely in their use. About this time Mr. Midford, who had declined practice, very handsomely offered to introduce him to his friends at Morpeth, on the removal of his own immediate successor.

But other prospects had already opened on his view, and, on his return to Sunderland, in March 1794, he commenced practice. Soon after this, on the establishment of a *Dispensary*, he offered his services as one of the Surgeons. But, although he was in every respect qualified for the situation; and his claims, enforced by the recommendation of Mr. Bell, were strenuously and respectably supported; a powerful confederacy was arrayed against him, which effectually prevented his success. And yet, notwithstanding the regret which he felt on this occasion, the disappointment proved of little real moment, as his practice, being generally successful, continued to increase. Directing his knowledge of mechanics to professional purposes, he constructed a *key instrument for drawing teeth*, on an improved plan; and made some useful alterations in *Savigny's field tourniquet*, as the amusement of his leisure hours. The principle upon which they were constructed, illustrated with explanatory drawings, were successively communicated to the ingenious Mr. Anthony Carlisle; by whom the former was inserted in the *Medical Facts and Observations*, and the plan of both very highly approved. Mr. Clarke's acquaintance with this eminent surgeon had commenced, on his visiting Sunderland, in the summer of 1794, when they had received mutual pleasure and instruction, from the intelligence and originality which marked each other's conversation, on matters of common interest and pursuit. In February, 1795, Mr. Clarke was one of the founders of the Sunderland Subscription Library, and afterwards took an active part in the proceedings of the managing committee.

Mr. Clarke's attention having been directed, as a mechanic and an anatomist, to the awkward posture in which ships' pumps are usually worked by means of a brake, and the consequent exhaustion of human strength, in circumstances where every exertion is required, proposed to substitute a curved lever, acting by an easy motion of the body as in rowing, and, after various models and drawings, succeeded in reducing it to practice. A pump on this construction was adopted on board the Archimedes, a vessel of 350 tons, belonging to the port of Sunderland, in January 1797, and, on repeated trials, was found to deliver more than twice the quantity of water discharged by a common pump in the same time. An account of this *Attempt*, with an illustrative plate, being afterwards inserted in the ninth volume of the *Repertory of Arts*, a few copies of it were printed separately for his friends. But notwithstanding the success of this experiment, and the united testimony of the sailors, to the relief which it afforded them in a stormy passage to the Baltic, it attracted very little notice, or, like too many other schemes of improvement, was hastily and decidedly rejected.

Mr. Clarke, in the mean while, had held frequent communications with the architect employed in constructing the cast-iron bridge at Bishopwearmouth, and had occasionally offered his suggestions during the progress of that important work. To preserve an accurate view of the mechanism employed in turning the arch, he commenced a drawing of the bridge, as it appeared before the scaffolding was removed, intending it

as a present to a friend. Although he had hitherto cultivated the art of design almost entirely with respect to the human figure, and had paid little attention to either landscape or perspective, beauty and accuracy were so admirably blended in this striking *view*, that, with all the general effect of an elegant picture, every block of iron of which the outward range was composed, every piece of timber of which the scaffolding was framed, and every tier of stones in either buttress, might be distinctly traced. The general admiration which he thus excited, and the marked approbation of the parties immediately concerned in the structure, induced Mr. Clarke not only to publish it, but to undertake, as a companion, a drawing of the finished bridge. By his persevering industry, this new design was also carefully completed, and, combining elegance with accuracy, gave very general satisfaction. It may be worthy of remark, that whilst one part of it was executed with the assistance of mathematical instruments, the other was finished by the nice discrimination of his eye. Two handsome *aquatinta* plates, with a separate plan of the sectional parts, were successively offered to the public; which, affording a striking proof of his taste and ingenuity, will long perpetuate his name.

His reputation was now established on a solid basis, and, with his increasing practice, the clouds, which had obscured his early prospects, were beginning rapidly to disperse. But the intense application, which had been requisite to complete these drawings without neglecting his professional engagements, had proved injurious to his health. The symptoms of a consumption appeared early in 1797; but a change of air and relaxation, were in vain recommended to him, whilst any chance of his recovery remained. In the following winter, under a strong conviction of his approaching death, he committed several papers, including an *Anatomical Work*, in which he had made some progress, to the flames. At times, indeed, the vigour of his genius seemed to be restored, and his favourite sciences still held a firm possession of his mind. In speaking one day on the early period, which nature had too often put to the pursuits of artists, he feelingly exclaimed, "she has put an indelible stamp on me." He received a proof engraving of his finished bridge in January 1798, and expressed himself much pleased with the execution, and the prospect of its early appearance. But his illness was then gaining fast upon him, and he lived not to witness that event. On the 24th of February, he closed his short and active career, and was followed to the grave by a respectable attendance of his friends. No monumental inscription marks the site of his remains; but the remembrance of his genius and exertions, will not soon be erased from their minds.

The character of Mr. Clarke is best described in the circumstances of his life. He displayed a strong intuitive genius, and a ready comprehension, in all his favourite pursuits; entering with ardour and energy into matters of physiology and mechanical science, and maintaining his opinions thereon with extraordinary force and precision. Skilful and judicious in his professional practice, he acquired the confidence of his patients in a very high degree. He was fertile in the invention, and ready in the application of mechanical expedients; and conversant in the most useful branches of practical mathematics. He excelled also in the correct delineation of anatomical figures, and plans of mechanism and philosophical apparatus, before his genius, as a draftsman, was so successfully developed, in his representations of the iron bridge. To these subjects his attention was almost exclusively confined. He was at the same time a man of honour and probity, keenly susceptible of injury and kindness, and, by the united force of his talents and his character, had conciliated a very general esteem.

March 6, 1815. G. W. M.

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EXTRACTS FROM NEW PUBLICATIONS.

Charles James Fox
(Continued from p. 473.)

13. *Indian Letter. (Produced by Mr. Fox in the debate on the Charges against Mr. Hastings,* June 1, 1786.)

TRANSLATION of a letter from a wife of Hafez Rhamet Khan to Colonel Champion,

"The English gentleman renowned through Indostan for justice, equity and compassionating the miserable. Hafez Rhamet Khan for forty years governed this country, and the very beasts of the forest trembled at his bravery. The will of God is resistless; he is slain, and to his children not an atom remains, but they are cast from their habitations, naked, and exposed to the winds and the heat, and the burning sand, and perishing for want even of rice and water: how shall I either write or state my condition? My sighs dry my ink and scorch my paper. It is evident as the sun the English are brave and merciful, and whomsoever they subdue, their children they preserve, who forget their sorrows by the kind treatment they receive; nor draw the sword in an unjust cause. Yesterday I was chief of a hundred thousand people; to-day I am in want even of a cup of water; and where I commanded, I am prisoner: fortune is fickle, she raises the humble and lowers the exalted: but I am innocent, and if any one is guilty it is Hafez: but why should the innocent be punished for the errors of their father? I am taken like a beast in a snare, without resting-place by night or shade by day. From you, Sir, I hope justice and compassion; for I am as a bird confined in a cage: 'tis better to give up life by the dagger, than famish thus by hunger and thirst. You, I hope, Sir, will reflect on my state, or my misfortunes will be doubled: I have nothing left: pardon this paper."

14. *Politeness not the same as Humanity.* (June 1, 1786.)

In this corner of the world, happily for us, we see few atrocious acts of cruelty, and are strangers to that fierceness of temper and unfeeling disposition which prevails very much in other quarters of the globe. The people we converse with are in general mild and humane, and have an external politeness and softness of manner, which we suppose to be the natural effect of these qualities: and wherever we meet with that external appearance in any man, we are apt to persuade ourselves that he is possessed of these virtues; but in fact they have no natural connexion in themselves, and we often find that those who are of an insinuating, soft and engaging manner, conceal more cruelty and inveterate hatred in their temper, and have less of real sensibility for the distresses of others, than men of a very different external appearance: men whose manner appears full of warmth and passion, have generally more real tenderness and humanity than others who are calm, cool and collected in their behaviour.

15. *Abolition of the Slave Trade.* (May 9, 1788.)

The Right Honourable Gentleman (Mr. Pitt) was pleased to observe, that it had been a very general opinion that the African Slave Trade should be put a stop to. Again, he had said, that others had not gone so far, but had given it as their opinion, that it required to be revised and regulated. Mr. Fox said he had no scruple to declare, in the onset, that his opinion of this momentous business was, that the slave-trade ought not to be regulated, but destroyed. To this opinion his mind was pretty nearly made up; and he was persuaded, that the more the subject was considered, the more his opinion would gain ground; and it would be admitted, that to consider the subject in any other manner, and on any other principles than those of humanity and justice, was idle and absurd. If there were any such men, and he did not know but there were those, who, led away by local and interested considerations, thought the slave-trade might still continue under certain modifications, those men were the dupes of error, and mistook what they thought their interest, for what he would undertake to convince them was not their interest;—since nothing could be the true interest of any de-

scription of men that revolted against the principles of justice and humanity.

16. *House of Brunswick.* (Dec. 16, 1788.)

To the House of Brunswick this country stood, in an eminent degree indebted; and, indeed, few princes ever deserved the love of their subjects more than the princes of that house. Since their accession to the throne, their government had been such as to render it highly improbable, that there should ever be ground for an act of exclusion to pass, to set aside one of their heirs from the succession, or that such a circumstance should ever become a necessary subject of contemplation. If the princes of the House of Brunswick had, at any time, differed with their subjects, it had been only on collateral points, which had been easily adjusted in parliament. No one of the princes of that house had ever made any attempt against the constitution of the country; although, had such a mischievous design been meditated, a party could have been found in existence, and ready to abet them in any scheme, the blackest and most fatal that ever tyrant devised against the liberties or the happiness of his subjects. The love, therefore, of the people was due to the illustrious family on the throne, in so peculiar and eminent a degree, that every circumstance which looked as if it could at any time endanger the hereditary right of the House of Brunswick to the succession, ought to be guarded against with peculiar jealousy.

17. *Influence of the Crown.* (Regency Debate, Dec. 16, 1788.)

Upon this occasion, Mr. Fox remarked, that his own resistance against the latter (encroachment of prerogative), when it had been thought increasing unconstitutionally, was well known. The influence of the crown had been more than once checked in that House, and he really believed to the advantage of the people. Whenever the executive authority was urged beyond its reasonable extent, it ought to be resisted, and he carried his ideas on that head so far, that he had not scrupled to declare that the supplies ought to be stopped if the royal assent were refused to a constitutional curtailment of any obnoxious and dangerous prerogative. Moderate men, he was aware, thought this a violent doctrine; but he had uniformly maintained it; and the public had derived advantage from its having been carried into effect. He desired to ask, however, if this was an occasion for exercising the constitutional power of resisting the prerogative or the influence of the crown in that House? He had ever made it his pride to combat with the crown in the plenitude of its power and the fulness of its authority; he wished not to trample on its rights when it lay extended at their feet, deprived of its functions and incapable of resistance. Let the right honourable gentleman pride himself on a victory obtained against a defenceless foe! Let him boast of a triumph where no battle had been fought, and, consequently, where no glory could be obtained! Let him take advantage of the calamities of human nature; let him, like an unfeeling lord of the manor, riot in the riches to be acquired by plundering shipwrecks, by rigorously asserting a right to the waifs, estrays, deodands, and all the accumulated produce of the various accidents which misfortune could throw into his power! Let it not be my boast, said Mr. Fox, to have gained such victories, obtained such triumphs, or availed myself of wealth so acquired.

18. *Parliamentary Majorities.* (Dec. 16, 1788.)

In majorities, Mr. Fox declared he had no great trust; he had for many years had the mortification to find himself in a minority in that house; and yet, upon a change of situation, he had generally found, that the majority, who had before divided against him, divided with him. For more than eighteen years of his political life had he been obliged to stem the torrent of power, and sometimes he had enjoyed the satisfaction of finding himself in a majority of the same parliament, of which, in the prosecution of the same principles and the declaration of the same designs, he had before been only supported by a minority.

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MISCELLANEOUS COMMUNICATIONS.

Bridport, August 17, 1815.

SIR,

IF you think the following observations on modern religious enthusiasm, tend to guard against its influence, and to promote the cause of sober inquiry and Christian truth, your insertion of them in your valuable Repository will oblige your sincere friend and constant reader,

THOMAS HOWE.

In all ages men in whom melancholy has mixed with devotion, or whose conceit of themselves has raised them into an opinion of a greater familiarity with God, and a nearer admittance to his favour, than is afforded to others, have often flattered themselves with a persuasion of an immediate intercourse with the Deity, and frequent communications from the divine spirit. LOCKE.

To trace the errors which prevail among any class of religious professors to their genuine source, is a useful undertaking, as it tends, if not to convince them of their mistakes, to preserve other Christians from falling into them, and to induce them to employ their reason and understanding in the examination of the records of divine truth. For want of this, what numbers of persons are daily deceived by religious pretensions, without sufficient ground to support them! They indeed have no guard against either enthusiasm or imposture, and both the one and the other may be traced among many Christian sects, to the mortification of the rational believer, and the triumph of the infidel. Among persons of this description, pretensions to communications immediately from heaven are not uncommon. The reveries of a disordered fancy are mistaken for supernatural impressions, and prophetic dreams and extatic visions with which these favoured servants of the Lord suppose themselves to be indulged, are the frequent theme of pious exultation. Illiterate persons of strong feelings, a glowing imagination and ardent affections, united with a serious turn of mind, and a little of that human vanity from which even the saints are not wholly exempt, are fitly disposed, either to receive such supernatural communications themselves, or to give implicit credit to them in others. I mean not to assert that all religious enthusiasts are illiterate. Most of my readers probably recollect an instance some years ago of a gentleman* of considerable learning, and especially well versed in eastern literature, who wrote a pamphlet on prophecy, and delivered an eloquent harangue in the British House of Commons of which he was a respectable member, in vindication of the wild predictions of the pitiable lunatic Brothers. This however may be considered only as an exception to the general rule above stated, and it is truly mortifying to the pride of the human intellect, that the best and most accomplished is liable to perversions of various kinds.

In the same class also may be put the late celebrated Rev. John Wesley, who though by no means a profound scholar, had certainly a respectable portion of human learning. While perusing the journals published by him in the early part of his ministry (of which there are some curious extracts in Bishop Warburton's 'Doctrine of Grace') all sober persons, I presume, will be disposed to attribute the miracles of various kinds which he relates respecting himself, to an over-heated imagination which presented its delusions to his mind as real facts; or to his ascribing to supernatural operation, what might be accounted for by natural means. Let the reader take the following specimen:—"My horse was exceeding lame. We could not discern what it was that was amiss, and yet he could scarce set his foot on the ground. My head ached more than it had done for some months (what I here aver is the naked fact, let every man *account for it* as he sees good). I then thought, cannot God *heal* either man or beast, by any means, or *without any! Immediately* my weariness and head-ache ceased, and my horse's lameness, *in the same instant*. Nor did he halt any more either that day or the next." Wesley's Journal from Oct. 27, 1748, to Nov. 17, 1746. Bp. Warburton on the Doctrine of Grace, p. 100. It is evident Mr. Wesley really thought that a *miracle* was wrought in behalf of himself and his

* Mr. Halhed.

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horse, (for I give him credit for sincerity,) and accounts for it on this principle, that "God *can* heal by any means or *without any*." This is true. He certainly *can* by his own immediate agency support human life without the use of food. But *does* he therefore do it? Do we not find it necessary to prepare and use that mean which he graciously affords us in the course of his providence, for the preservation of our frail bodies? He *can* by his own immediate energy stop in a moment the progress of disease, and arrest the stroke of death. Instead of this, however, he has communicated a healing virtue to medicine, and enables the physician to acquire skill in order to administer it. He *can* by his own immediate energy cause a barren field to produce a plentiful crop of corn. But the husbandman who should trust to such a miraculous operation, on the maxim of Mr. Wesley, that God *can* work with any means or *without any*, and on this presumption neglect to prepare the ground and sow the precious seed, would be justly deemed bereft of his senses. Is there not an analogy between the works of nature, and the dispensations of grace? In *both* the Almighty operates by *general* laws, from which he does not deviate, but for important reasons founded in infinite wisdom and goodness. As Mr. Wesley advanced in life and his enthusiasm abated, I believe it will be found that miraculous operations declined in an exact proportion. His present followers in general moreover, by no means run into the extravagancies of some of their predecessors. Greater attention, I am told, is paid to the qualifications of their preachers, and their mode of preaching is more sober and practical. There is indeed, I think, ground to hope, that many of them will eventually become advocates for the pure, rational religion of the gospel, without losing their zeal for the instruction and salvation of the lower classes of the community.

"A consummation this devoutly to be wished."

Enthusiasts make religion consist, not in a rational, practical, vital principle in the soul, displaying its reality and power at all times and in all circumstances, by disposing men to an uniform, consistent course of Christian obedience, but in certain *internal* impressions and *feelings* which they ascribe to *supernatural* influence. These feelings however are known to be as much affected by the state of the animal spirits, and "the false creations proceeding from the heat-oppressed brain," as is the barometer by the changes of the atmosphere.

My attention has been particularly directed to the subject of religious enthusiasm, by a letter lately written to a respectable friend of mine, and sent to me with a request to make such observations as the perusal of it might suggest. The writer is a zealous advocate for the divine mission of Joanna Southcott. After the very interesting account you gave of this pretended prophetess in your Repository of January last, (p. 58) conducting her to her death-bed and the silent grave, one would naturally conceive, that all the sanguine expectations of her deluded disciples were buried with her to be revived no more. It appears however that this is not the case. On the best information I have been able to acquire respecting this woman, I am satisfied, she was rather an *enthusiast* than an *impostor*, that she was herself deceived by the delusions of her own fancy, and did not attempt *wilfully* to deceive others. Her sanguine followers, however, implicitly received her heavenly mission, without any proofs to justify her pretensions. She claimed to be the woman described in the 12th chapter of the Revelation of John. This appears to be a symbolical representation of the Christian church in great dignity and honour. That Joanna should mistake this symbolical figure for a *real woman*, and fancy herself to be the person hereby meant, is a matter of no surprise. Enthusiasm is a species of insanity, and many of the residents in St. Luke's and Bedlam have fancied themselves kings, emperors, queens and princesses, yea, Jesus Christ, and some even the Almighty himself. The subject of wonder and regret is, that there should be others who took Joanna's word for the character she assumed, who eagerly embraced the ravings of a religious lunatic for divine inspiration, and who being thus deluded, contributed to humour her delusions. What was there however in her *appearance*, by which they

could recognise the description of "the woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars," Rev. xii. 1? This symbolical woman represented as having a child, suggests to Joanna Southcott the wild notion that this also would be fulfilled in herself by *supernatural influence*, in the 65th year of her age, and that she should bring forth the illustrious son whom she supposed to be referred to in the prophecy. Great expectations were hereby raised among her followers. The period they thought was near, when they "the saints would inherit the earth," and some of them had already fixed on the pleasant habitations in which they should reside. The critical time came, when, however, instead of having the promised Shiloh, the prophetess finds *her end approaching*, and expresses her apprehensions that she had been labouring under a delusion with respect to her inspiration and prophecies being divine. In this awful and unexpected situation, she must appear to every feeling mind as an object of tender pity. Her mental disease being somewhat abated, she could not but sensibly feel the uneasy reflection, that she had been greatly deceived herself, and instrumental in deceiving others. She dies, but even her death with the circumstances attending and succeeding it, has not opened the eyes of some, at least, of her old followers, and convinced them of their having been the dupes of their own implicit credulity.

The writer of the letter before me declares, "it has pleased God to give me as it were *immediately* from himself many manifest proofs of the truth of Joanna Southcott's works." These however he does not specify, but speaking of his son he says, "Our blessed Lord many times appeared to him in the eighth and ninth years of his age, and among other things declared to him, that himself dictated to J. S. what she should write. In addition to this, my son has also, when she has been writing, frequently seen our Lord standing by her, and communicating to her what she should pen down." He maintains that the prophetess had really a child, but that "it was purely *spiritual*, notwithstanding its having a human body," and that "she must have carried this child into heaven in the *womb* of the *soul*, in order that she might there be delivered." Is this writer to be classed among the materialists or immaterialists? I shall add one extract more. "It is my firm belief that this her child will return at the appointed time to this earth in a visible form, and will fill the throne of David in Jerusalem, and there sit and govern all nations; and this is none other than the incarnation of the Holy Ghost or the Comforter, whom Christ declared that he would send to his disciples, that he might abide with them for ever."

Some positions are so very absurd and extravagant, that it would be a waste of time to attempt confuting them. This is the case, I think, with respect to the reveries of Joanna Southcott and her followers. To reason with such persons, who suppose themselves to be under the guidance of divine inspiration, and to hold daily supernatural intercourse with heaven, would be as ineffectual as recommending composure of mind to a man in the delirium of a fever. To guard others however against delusions of this kind, let them consider what *ground* they have to expect that God will, by his *immediate* influence, communicate to them the knowledge of those doctrines which are contained in his written word, or any other religious truths not to be therein found; or the meaning of such obscure prophecies, as the *events* only to which they refer, were designed to elucidate. We are indeed encouraged to hope for all needful *divine aid*, if we devoutly pray for it to the Father of lights, in our sincere endeavours to know the will of God, in arduous duties, in perplexing difficulties, in pressing temptations and heavy afflictions, as our several cases and circumstances may require. To expect more than this, to expect to be favoured with immediate individual revelations and celestial visions, like some of the inspired prophets of old, is groundless presumption.

Let me present to the reader a serious inquirer after religious truth, and introduce to him certain descriptions of Christians, that he might examine their respective pretensions, in order to attain the important object he has in view. Behold, some appear before him who begin with exclud-

ing *reason* from the province of religion, and at the same time plead for supernatural communications of religious knowledge, in the present day. The inquirer admits that unassisted human reason could not have made the glorious discoveries of the gospel. But however imperfect as a guide to religious truth our reason may be when left to itself, and however depraved by original corruption some may represent it, he asks, by *what other principle* than our *reasoning faculty*, can we determine the divine authority of any revelation proposed to us, and by comparing together the several parts of the records containing it, the doctrines and duties by which it is distinguished? He is answered perhaps by a thousand tongues, the *inward teaching* of the *spirit*; this is an infallible guide, while human reason is an ignis fatuus which will surely lead those astray who trust to it. The inquirer remarks, what the spirit of God teaches must be true; but how shall I know who among you have this guide? In the number of you Whitfieldites, Wesleyans, and peaceable Quakers who present yourselves laying claim to this inward infallible teaching, I observe pious, benevolent, worthy characters, though your *religious sentiments differ*. I cannot believe that any of you of this description will fail of meeting with the divine acceptance, and of becoming members of the heavenly kingdom. As to your claims however of the infallible teaching of the Holy Spirit, I ask, would the spirit of truth teach Calvinism to you of the first denomination of Christians, Arminianism to the second, and the passive system of George Fox to the third? *Two* of these classes must be *mistaken*, and how am I to know with which the truth lies? If either of you were endowed with the supernatural gifts of the apostles and first Christians, and were enabled to work open and unequivocal miracles as they did, I should think myself bound to receive the religious system of a person who gave such decisive proofs of his heavenly mission, persuaded that the God of truth would not thus sanction falsehood. Not perceiving however in any of you those "signs and wonders and divers miracles and gifts of the Holy Ghost, with which the Lord bore them witness," Heb. ii. 4, I cannot see that it would be any degree of presumption to examine your respective systems as the opinions of uninspired and fallible men, to bring them to the ordeal of reason and scripture, and to admit or reject them as they may be found to stand or shrink from this test.

To this decision would the serious inquirer come, on the review of the pretensions of every sect that ever appeared in the Christian world.

It is not sufficiently considered by many professors of Christianity, that however necessary the supernatural gifts of the spirit and miraculous operations were, at the original propagation of the gospel, they are now superseded by the writings of the New Testament. To *these* must the Christian have recourse if he would "know the truth as it is in Jesus." By sincerity and diligence in our researches, with fervent prayer to our heavenly Father for all needful assistance, and a readiness to do whatever we perceive he has enjoined us in his word, we take the best, the only proper method indeed, of discovering pure Christian truth, the genuine fruits of which are fervent piety to God, and unfeigned love and good-will to men. With an enlightened mind, a rational, well-established faith, and a "conscience void of offence," we shall be guarded against the reveries of enthusiasm, the gloom of superstition and the cunning arts of religious fraud, and have a safe guide in the way of righteousness and peace to the future kingdom of everlasting light, life and happiness.

SIR, *July* 30, 1815.

THE Abbé Gregoire, quoted in your Review, (p. 184) attributes "The error of the Universalists," as he calls the doctrine of the Final Restoration, to two writers who can hardly be correctly classed with them. The first is *Puccius*, well known by his controversies with Socinus, and of whom Bayle gives the following account:—

"*Francis Puccius*, born at Florence, of an illustrious family, forsook the Church of Rome, when he came to examine the disputes about religion which arose in Calvin's time. He was then at Lyons. He went into England and studied Divinity at Oxford, and then at London. Afterwards he re-

moved into Switzerland, where he had a dispute with Socinus about the state of the first man [whether he were naturally immortal"]. Yet, "the magistrates of Basil expelled him for his [other] opinions. He returned to London, [in the reign of Elizabeth,] where he was imprisoned, on account of his doctrine. Being set at liberty, he removed into the Netherlands and challenged Socinus to a verbal dispute. They disputed several times in Poland, in the presence of the church of Cracow, but could not agree. Whereupon Puccius breaking with the sectaries of that country, followed some persons who studied Magic, and went with them to Prague, where he returned into the Roman Communion. He was burnt at Rome [apparently, as a magician]. The principal doctrine that he was fond of, was that good people should be saved even though they were Pagans." In a note, Bayle describes Osiander as attributing to Puccius the opinion "in esse omnibus naturaliter hanc facultatem, ut possint et velint salvi fieri etiam absque scrutinio questionum theologicarum." The title of Puccius's book given by the Abbé as published in 1592, (p. 184, note) certainly expresses no more than the Universal Redemption of an Arminian who might not believe in the Universal Restoration.

Still less does this appear to have been the doctrine of Thomas Cuppé, (p. 184) whose treatise is now before me, in the translation of 1751. It has the following title, "Heaven open to all men, or a theological treatise, in which, without unsettling the practice of religion, is solidly proved by scripture and reason, that all men shall be saved or made finally happy." 3d Ed. In an Advertisement the original is attributed to "an eminently pious, learned and dignified Divine; from among whose papers the manuscript was obtained."

The doctrine of this book is quite inconsistent with the doctrine of the Universalists, which connects guilt with suffering and consigns to the discipline of a future life those who remain unsanctified in the present. The author rejects all notions of future punishment, unless as it may consist in a diminution of reward. He says,

"God, in creating mankind, destined it to heaven without its participation; and when Jesus Christ came to redeem men from sin, he opened heaven again to them, without their co-operating in it; so that there remains no necessity to ask of God the *grace of redemption*, which he has already accorded to us of his free mercy, but it is necessary to ask of him the *grace of superabundance*, that we may merit the degree of happiness which will be the consequences of it, and which constitute the different mansions that are in the house of God. We ought to be afraid to sin; because sin deprives us of that *grace of superabundance;* makes us lose the infinite advantages that are the effects of it, and renders us liable to such *temporal* punishments as we ought to fear." (Pp. 50, 51.)

The author is frequently not a little mystical in the *old* and *new*, the *spiritual* and *natural* man. Yet if the Abbé Gregoire had read the work, I wonder that he could describe it, as "a dull pamphlet" or as maintaining the doctrine of the Universalists. This author is indeed too eccentric to be generally dull. Among other vagaries he bewilders himself in the *Apocalypse*, to discover a new *Antichrist*, and thus explains "the 14th verse of the 12th Chapter of that mysterious Book:"—

"The great Eagle (that is Jesus Christ,) has forced the prey of Satan out of his hands. The two wings of that Eagle, are the *grace of redemption*, and the *grace of superabundance*. The mystical woman is the new-man, the inward-man, the spiritual-man. The place of the woman is the mortal body. The wilderness is this lower world, which, compared to the world of the other life, is a real wilderness because of the small number of its inhabitants. The serpent is the old-man, the natural-man, the body of sin. The four different times during which the woman is nourished in the wilderness are the different portions of human life." (P. 96.)

Such are some of the novel speculations of this "eminently learned, pious and dignified Divine," as his English translator denominates Thomas Cuppé. This translation produced in 1752, "A candid examination of that celebrated piece of sophistry entitled *Heaven open to all Men*, in a letter to a gentleman in town." The anonymous author of this pamphlet thus describes the religion of London in his time, "I have reason to believe that a third part, if not more, of all in this great metro-

polis, above the common level, are infected either with deism, Arianism, or the impieties of *Socinus*." (P. 5.)—Yet he is not thoroughly orthodox, for he controverts Cuppé's "doctrine that the sin of Adam might condemn his descendants to eternal misery," as not less "repugnant to reason and the goodness and mercy of God," than "even predestination and reprobation." P. 23.) On this question he adopts (p. 25) the scriptural criticisms of "a very learned author, *Mr. Taylor, of Norwich*." Yet (p. 41) he appears to have agreed with *Dodwell* in his notion of immortality acquired by baptism, and to have been a member of the same church. He says, "I own indeed that men, by a *lawful* baptism are restored to the favour of God, as much as if Adam had not sinned; because the guilt of their corruption (if it may properly be termed guilt) is washed away in that sacred *laver of regeneration*."

This letter is dated London, January 26, 1752.—In a Postscript the writer mentions with approbation "a late *French* pamphlet, entitled *Eternité des peines*," and controverts "The Layman's letter to his friend in the country," which appears to have been a vain attempt to shew, that "*Heaven open to all Men* admits of a temporal punishment after death." The Postscript concludes with an unqualified assertion, "of the eternity of future misery," supported chiefly by the supposed case of Judas and the hypothesis "that God designs to continue a race of beings, such as men are, throughout the ages of eternity," and that there can be no "motive so powerful to prevent their misery as to shew them thousands, of a like kind, actually groaning under eternal torments as the consequence of their impieties." This view of the *ways of God to man*, the author of the *Candid Examination*, so reconciles to his idea of the divine character, as to close his work with the assertion that it "is not only not improper or unjust in the Governor of the Creation, but a mark of the greatest wisdom and a proof of the greatest goodness!"

IGNOTUS.

Sir, *Sidmouth, Aug.* 2, 1815.

If you think the following just and benevolent sentiments of the late Bishop Horne, worthy a place in your liberal Miscellany, a constant reader will be happy in seeing them inserted.

B.

The Duty of considering the Poor.

The inequality of mankind is a plain and undeniable matter of fact: nor does it happen occasionally, in this or that age, in this or that country: it is universal, and in the present state of things, unavoidable.—What, then, will be the first consideration with a *rich* man, when he sees a *poor* one? If he have a clear head and a good heart, will he not reason in some such manner as the following?

God has given the earth to the children of men, for the support of all. While I abound, why does this man want? Plainly, that we may bear one another's burdens; that my abundance may supply his need, may alleviate his distress, may help to sustain the affliction under which he groans; that I may take off his load of woe, and he take off the superfluity of my wealth; that so the stream, now broken and turbid, may again find its level, and flow pure and tranquil. Otherwise, if he be suffered thus to carry on his shoulders through life the weight of this misery, should he murmur and complain, would it not be with some colour of justice, and must not I in some measure be answerable for his so doing? We are formed by the same Artificer, of the same materials; our trust is in the same Saviour, and we must stand before the same judge; yet there are, on my side, health, affluence and joy; on his, sickness, indigence and sorrow: I have enough to supply every want that luxury itself can fancy; while he has not wherewithal to support his family, or to support his own hunger. Surely, for this very end were riches bestowed upon me, and not without a design is this poor object thrown in my way, that I might use them aright, and justify the ways of Providence. The inequality of nature shall be rectified by religion. This man shall have as much as he needs; and I can enjoy no more. He shall not want while I have to spare. God, who has given to man, delights that man should give: and he who gives most does most resemble his Maker.

Nor let the rich imagine that what they thus give is thrown away, or given to those who can make no return:

let them not grudge to bestow some par of their wealth on the poor—they bestow it on those, to whom, under God, they owe the whole. For what, I beseech you, is the nature of society? Is it composed only of the noble and opulent? Did you ever hear or read of one that was so composed? Such a society could not subsist for a week, As the members of it would not work, they could not eat. Of what value were your estates in the country, if the poor did not cultivate them? Of what account the riches of the nobleman or the gentleman, if they must want the comforts, and even the necessaries of life? "The king himself is served by the field," and, without the labours of the husbandman must starve in his palace. The world depends for subsistence on the plough, the sickle and the flail. To what purpose warehouses of merchandise in the city? Who but the poor will submit to the drudgery of exporting our own commodities, and importing others in return? Nay, by whom but the poor could they be prepared either for consumption at home, or exportation abroad; could they be manufactured from the first to last; could they be brought and lodged in the warehouses of the merchant; could such warehouses be built and fitted to receive them?

Mankind, in short, constitute one vast body, to the support of which every member contributes his share; and by all of them together, as by so many greater and lesser wheels in a machine, the business of the public is carried on, its necessities are served, and its very existence is upholden. In this body, we may truly say, that the lowest and least honourable members are as necessary as any others. Indeed, they have in one sense a more abundant honour; for though the head be, without all doubt, a more noble part than either the feet or the hands, yet what would soon be the fate of the best head in the world if these its servants should cease to minister to it? The rich, therefore, cannot live alone without the poor; and they never support the poor but the poor have first supported them. And should they be permitted to perish by whom we all live? Forbid it prudence and gratitude, as well as philosophy and religion!

Hence it appears that the inequality of mankind is not the effect of chance, but the ordinance of heaven, by whose appointment some must command, while others obey; some must labour while others direct; some must be rich while others are poor. For the common good, however, the rich must, in various ways, help the poor, and to those who are unwilling to do it, it may be justly observed,

"It might have pleased God that you *should* have been poor—but this is not all—it may please him that you *shall* be so: and hard would you esteem it, in such a case, not then to experience the benevolence you are now invited to display."

Rules to enable Persons to be kind to the Poor.

Let every person lay aside a certain proportion of his income for charitable purposes; and let it be ever after sacred to those uses. A bank of this kind would enable a man to answer bills of considerable amount at first sight, which otherwise not being able to do, or at least not without great inconvenience, many opportunities of succouring the distressed must needs be lost. The money being once appropriated, he feels not the loss, nor grudges the payment when demanded. Thus is he always giving, and has always something to give.

Practise economy with a view to charity—though in the present state of society, it be not necessary that the opulent should sell their possessions, and divide their produce among the indigent, or that persons of all ranks and conditions should live in the same style; yet, surely, no one can survey the world, as it goes now among us, without being of opinion that *something* (and that very far from inconsiderable) *something*, I say, might be retrenched from the expenses of building, *something* from those of furniture, *something* from those of dress, *something* from those of the table, *something* from those of diversions and amusements, public and private, for the relief of those who have neither a cottage to inhabit, garments to cover them, bread to eat, medicine to heal them, nor any one circumstance in life to lighten their load of misery, or cheer their sorrowful souls, in the day of calamity and affliction.

Of the poor, some are both able and willing to work. When these are

forced to beg, because no one will hire them to dig, their lot is truly pitiable. The most excellent mode of shewing charity to such, is by finding them employment, which at once relieves their wants, and preserves them from temptation.

Days of *peace* particularly should be days of improvement. Designs of public utility should be forthwith entered upon. The encouragement of manufactures, the establishment of new fisheries in different parts of the kingdom, the cultivation of waste lands, of which (strange to tell!) there are thousands of acres lying within a few miles of the metropolis—these are the objects which rival statesmen should unite to prosecute. Let us hope we shall live to see the day when they will do so. "In the multitude of the people is the strength of the king." Provide employment and you will never want people, nor will those people want food. Hands will flock where there is work to be done; and between working and eating the connexion is indissoluble.

In the second class of the poor may be ranked those who are able to work, but not willing. These compose a band very formidable to society. To maintain them in idleness is to make them every day more idle. They must be inured to labour by wholesome discipline. You cannot shew them a greater kindness.

With respect to the third class of the poor, such, I mean, as are willing, but not able to work; it is evident that they must be provided for by the kind contributions of the rich. To such support they have a claim as fellow-creatures, and as those whose better days have been spent in the service of the community.

"Blessed is he that considereth the poor; the Lord will deliver him in time of trouble. The Lord will preserve him and keep him alive, and he shall be blessed in the earth. The Lord will strengthen him upon the bed of languishing; thou wilt make all his bed in his sickness."

Dr. Walker's call to the Quakers, not to think evil of one another, because of their different opinions.

Bond Court, Walbrook,
10, viii, Mo. 1815.

BELOVED FRIENDS!

WHEREVER your lot may be cast, in a world where all the temporal affairs of society rest upon the support of the sword, where the worship even, at least the social worship, of the Supreme Being is also every where reduced to the forms of human regulation and rested on the same authority, ye are necessarily separated, very much separated, from the people around you. We are conscious, if really Quakers, that the principle which we hold is the truth, must be the true religion throughout the universe. In all the regulations of man respecting worship, the Theistic principle though often obscured is never extinguished or abandoned; and even our own public profession (of silent worship) derived from the sect of Seekers in the century before last, though the most simple and sublime of all that yet exist and of any we find recorded in all the pages of history, does yet as modified by the ecclesiastical regulations of the Friends in some measure participate of the superstitions of the Gentiles. The followers of Moses even and Mahomet as well as the worshipers of Jesus, do with us most obviously, all of them belong to the Gentile World. The Quaker who is established in his convincement of the pure principle professed by his sect, is separated from the idolatry of the nations. He cannot yield to those superstitions, even, which many of his brethren observe. He may be obliged even in conscience to retire from the place where they assemble together under the profession of waiting upon the Supreme; but where the sanctuary is polluted by the attendance being coerced, is often, perhaps, polluted by idolatrous reverence of the creature, by awful adoration of the high places there erected. Many of his brethren may rejoice in the hope of sitting down in the kingdom with Abraham, with Isaac, and with Jacob; of being of the number of redeemed from the earth, not defiled with women, &c. Rev. xiv. 4,—may hear with devout emotion, in songs of Zion chaunted from the high places, the extatic renewal of the promises of these beatitudes. Others would not have the presumption in looking forward beyond the grave, to maintain, that sublunary relationships are there to be continued, that the elect are to be received into Abraham's bosom, with Isaac and Jacob, and the twelve tribes of Israel, who, we may remember, were the progeny of Jacob

by two sisters, the daughters of Laban, and their servant maids, whatever may become of Ishmael and Esau and their offspring and of all the other families of the earth. They will not from the circumstance of themselves or their companions passing their years in an unmarried state, reckon upon being therefore admitted as celibataires, redeemed from the earth along with the old ascetics, the monks, the popes, and the priests of Rome to join the voice of the harpers to harp with their harps on the Mount Zion. If in secrecy or silence they sometimes aspire to "do justly, love mercy and walk humbly," are they not engaged in all that is required of them? Let us then not think evil one of another because of our different opinions.

It is not every one that has had the sincerity of his opinions brought to the test, which the appearance of death staring a man in the face is supposed to afford. If this test be a true one, then I know that those opinions are sincere which make so many of my former companions and cordial friends now look shily on me; but, in so doing, they may think they only follow the prescription of an apostle to a lady, as he terms her, John, Epist. 2. At Grand Cairo, in 1801, from the circumstance of my having let my beard grow, which fashion some of the French savans had adopted, a number of Turks and Arnhauts took me for a Frenchman, laid hold of me, and dragged or pushed me to the citadel. An Arnhaut rudely forcing me through a lonely part of the castle, where I was horror-stricken with the idea of being shut up, and being forgotten and dying of hunger in one of the dungeons, I thought of Jesus and George Fox, who were, in my estimation very similar characters, though certain followers of the latter have suppressed some of his mistaken or fanatical expressions; an art which the fishermen of Galilee, the tax-gatherer, even, and the physician seem, from their writings, to have been too simple for. Those estimable men, thought I, had something to support them when laid hold of; their noble enthusiasm. I have only the consciousness of innocence in wandering about alone to gratify my curiosity; which I had done in direct opposition to the advice of Desgenettes, physician to the *Armée de l'Orient*, and other friends. My horrors even seemed to me rather diminished than increased, when the Arnhaut pushed me into a capacious but dark stable, and I thought he was probably going to assassinate me immediately. A superb Arab (charger) stood caparisoned in the centre of it. In one corner of it there was a glimmering light. The fellow drove me to it with a thwack of his firelock on my shoulders. Synchronously or simultaneously with the blow, arose hope in my breast. I sprung up a ruinous staircase through which the light issued to the guard-room, whence the commanding officer eventually released me.

FAREWELL.

SIR, *Aug.* 20, 1815.

BEING a constant reader of your Journal, I was not a little surprised to find that the Quakers' last annual Epistle, (p. 453) recognises in very plain terms several of the leading doctrines which distinguish Unitarians from other classes of Christians. For, these doctrines appear to be expressly opposed to those contained in their Epistle for 1810, (See vol. v. p. 365,) for objecting to which, and on similar grounds, your pages have informed us, that one of their members, Mr. Thomas Foster, was excommunicated, or as they choose to express it, *disowned*.

Whether the Yearly Meeting of Friends, as a body, has changed its view of those doctrines since it issued the Epistle for 1810, or since it confirmed the excommunication above alluded to in 1814; or whether no correct inference can be drawn respecting its principles from the language it uses, seems from any comparison of those Epistles with each other difficult to ascertain. But that they are really contradictory, a very brief review of them may suffice to shew.

The Epistle for 1810 says, "The more we can abide under a sense of our own wants, the readier and the more earnestly shall we apply for help to him *upon whom help is laid*." The Epistle does not directly say who is meant by these expressions. But as it afterwards intimates the propriety of "*endeavouring* to apply" to Christ "in secret supplication," there cannot be much doubt who was intended to be described, on the one hand as an

object of prayer, and on the other, as receiving help from another. Soon after Christ is termed, inconsistently enough with his needing help from another, "a lowly-minded though *omnipotent Saviour*." And according to this Epistle it was Christ who "endowed us *by nature*" with "the talents" we enjoy, "however great," as well as with the more excellent gifts of his holy spirit.

Whereas the Epistle of the present year declares, that "it is to *the Lord Almighty* that we are indebted for the blessing of existence, for the means of redemption, and for that lively hope of immortality which comes *by Jesus Christ*;" that "it is from this holy source [the Lord Almighty] that *every enjoyment* both *spiritual* and *temporal flows*." And instead of inculcating the propriety of "endeavouring to apply—to him upon whom help is laid—in secret supplication," this Epistle enjoins the duty of secret prayer "to *the Almighty* for preservation from the temptations with which" we "are encompassed;"—"to offer all" our "*natural powers*, and *every intellectual attainment* to the service of *the same Lord*, and patiently to persevere in a course of unremitting obedience to the Divine will."

The compilers of this Epistle appear to have been impressed with the importance of inculcating these truths on those whom they addressed. They return to the subject again, and conclude by saying, "Let us ever remember, that if we obey the Divine commandments, *we shall do all to the glory of God*; we shall *always* acknowledge that it is *of his mercy* if we ever become partakers of the unspeakable privilege of the true disciples of Him who '*died for all*, that they that live, should henceforth not live unto themselves, but unto him that *died for them*, and *rose again*.'" 2 Cor. v. 15.

If any member of the Society of Friends who may see these observations, should imagine the above passages can be reconciled to each other, I have no doubt from your wonted impartiality, but you will readily insert any pertient explanation of these apparent inconsistencies and contradictions.

I am yours, &c.
AN INQUIRER.

SIR,

I SHALL be obliged if any of your Correspondents can inform me as to the author of an anonymous pamphlet, the title of which I give at length. It is as follows—"Causa Dei contra Novatores, or God ever present with, God ever propiteous to his people.—In answer to Christ ever present, &c. by Dr. Hughes—Christ the great propitiation by Mr. Wilson—printed for J. Noon, at the White Hart, in Cheapside, 1747."—The writer is a Unitarian and in treating his subject, is remarkably *clear* and *cogent*.

I am, Sir, yours,
T. C. A.

SIR, *Aug.* 9, 1815.

I WISH Mr. Evans, (p. 419) had been furnished with the name of Dr. Grey's work quoted by Mr. Brook, whose "History of the Puritans" I have not seen. It is probably sparing of references, like too many modern compilations.

Dr. Zachary Grey was a clergyman of high monarchical principles. He died in 1766 at the age of 80, and has a place in Mr. Nichols's "Literary History of the Eighteenth Century," as the author of nearly thirty publications. Among these have been distinguished "Hudibras with Notes," and "an Examination of Neal's History of the Puritans." Both works sufficiently discover his aversion to any semblance of Nonconformity and his prejudice against Nonconformists. As *Canne* is not in the index to the *notes*, he is probably mentioned in one of the volumes of the *Examination*. Wherever the passage quoted by Mr. Brook is to be found, it will, I am persuaded, appear to have been one instance of the prejudice which, after some attention to his writings, I have attributed to Dr. Grey.

I never met with a biography of Canne, but from *Wood*, Athen. Oxon. (i. 637, & ii. 629) under the articles John *Ball* and Marchmont *Needham*, we learn that in 1642 he was "the leader of the English Brownists at Amsterdam" and author of two publications, "A necessity of separation from the Church of England, proved by the Nonconformists' principles," and "A stay against straying, to prove the unlawfulness of hearing the Ministers of the Church of England." Canne must have returned to England

in or before 1659, when Wood describes him as succeeding Needham in "his place of writing the weekly news in the time of Richard." He is not named in Calamy's *Account* or *Continuation*. Probably he returned to Holland at the Restoration.

Lewis, in his "History of the English Translations," (p. 341) mentions an "edition of King James's" Bible in 8vo. printed at Amsterdam 1664, with marginal notes, shewing the scripture to be the best interpreter of scripture."* I have an edition in 12mo. London 1698, when *Canne* had probably been dead some years. There is a preface to the reader signed *John Canne*, in which, though he appears in his *text* to have followed the common translation, he recommends one *verbally* literal, or as he expresses it "the original text of scripture rightly translated, and as much as is possible, even word for word: without departing from the letter of scripture in the least. For it is necessary to preserve the letter entire, how inconvenient, yea how absurd soever and harsh it may seem to men's carnal reason, because *the foolishness of God is wiser than men.*"

Yet *Canne* never professed to confine his publication to *the bare text*, as Dr. Grey supposed. He left such a profession to a modern society whose object deserved to be promoted by *simplicity and godly sincerity*, instead of the pretences of having received from King James's courtly translators *the pure word of God* and of circulating it, *without note or comment*, while every page of the book thus circulated, exposes the pious fraud. Canne has abridged the head lines and contents of chapters in the common bibles, without however omitting their doctrinal *leadings*, for like King James's Divines, he can discover Christ every where in Solomon's Song, and his scriptural references are generally systematic.† In the contents of Psalm cxlix, he has omitted, on principle, "that power given to the Church to rule the consciences of men."

In executing his purpose it is probable that Canne, like Priestley in arranging his Harmony, would avail himself of some "mechanical contrivance."‡ He probably cut up two Bibles, "leaving the bare text without binding or covers"!!! and thus produced a marvellous tale fitted to the taste of such a willing believer, on such a subject, as Dr. Grey.

At the close of Canne's preface he expressed a design to publish, or to leave prepared for the press, "an edition *of* the Bible," probably of his own translation, "with large annotations." Lewis supposes that this work never appeared. Some of your

* Of this edition "the title is within a border, at the top of which is a representation of the giving of the Law on Mount Sinai. On each side a pillar with a vine wreathed round it, and at the bottom an eagle with its wings stretched out, in the body of which is represented, as I suppose, Joseph's meeting his father and brethren, when they came into Egypt, alluding, I presume, to Exod. xix. 4. On each side of the eagle's legs is printed 1664." Lewis, Hist. p. 341.

† Thus in Genesis 1st, *God* in the first verse, and *Let us make man* in the 26th, are both explained by a reference to John v. 7, the fiction of the three heavenly witnesses.

‡ "I procured two printed copies of the gospels, and having cancelled one side of every sheet, I cut out all the separate histories, &c. in each gospel; and having a large table appropriated to that use, I placed all the corresponding parts opposite to each other, and in such an order, as the comparison of them, which when they were brought so near together, was exceedingly easy, directed. In this loose order the whole Harmony lay before me a considerable time, in which I kept reviewing it at my leisure, and changing the places of the several parts till I was as well satisfied with the arrangement of them as the nature of the case would admit. I then fixed the places of all these separate papers, by pasting them in the order in which they lay before me upon different pieces of pasteboard, carefully numbered, and by this means also divided into sections.—I will venture to say that by the help of such a mechanical contrivance as this, a person of a very moderate capacity, or critical skill, will have an advantage over a person of the greatest genius and comprehension of mind without it. For by this means, the things to be compared are brought under the eye at the same time, and may be removed from one situation to another without trouble; so that every thing may be viewed to all possible advantage in every light, and nothing can escape, perplex or distract the attention." *Priestley's Harmony*. 1780. Pref. p. xvii.

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readers may be able to give a farther account of Canne, and to mention the year when he died.

N. L. T.

SIR, *Aug.* 12, 1815.

IN the work which I quoted (p. 429. c. 2.) is a passage which shews how Mr. Fiennes (p. 430, c. 2.) might appear, in character, as a *theologian* in the Long Parliament.

Sir P. Warwick (p. 259) says, "In this year, (1664) in the west the king reduced that most important trading town, Bristol, which was garrisoned by the parliament and commanded by a gentleman, Mr. Nathaniel Fiennes, who had more of the learning of the gownmen, (whether we consider them as lawyers or divines) than he had of the sword."

BREVIS.

Bristol, August 15, 1815.

SIR,

THE reporter of the Proceedings of the Western Unitarian Society held in Bristol, July last, (see Repository for that month, p. 459) speaking of Doctor Carpenter's proposal to the Committee of the Book Society for reprinting of "works which might have great efficacy in weakening the influence of religious bigotry," and particularly "Bishop Taylor's Liberty of Prophesying and Whitby's Last Thoughts," &c. which "proposal was withdrawn on the representation of Mr. Rowe and others," —that the funds of the Society could not with propriety be applied to such an object, an allusion is made to "a gentleman who suggested that what could not be well done by the Society, might by individuals; and that he liberally offered the loan of 100*l.* towards accomplishing the object, if others could be found to unite in it." As a friend to free inquiry, and wishing success to such an undertaking, I cannot content myself by acting as directed by a note at the bottom of the above page. The subject deserves the attention of the liberal of all denominations of Christians. To that part of the community, and to the worthy Doctor in particular, I submit—if it will not be the best way to discuss the subject more at large in your Repository, and to lay down some general outline for the formation of a club or society for carrying not only the present object into effect, but whose views shall from time to time be directed to similar subjects?

Were I to address myself to Dr. Carpenter for the name of the gentleman alluded to for the purpose of addressing myself to him on the subject, and to beg of the Doctor any plan he might have for effecting his views, and he should obligingly comply, still the business would rest between myself and those two gentlemen: whereas, I think the subject is highly deserving publicity, and therefore (through the medium of your Repository) I beg to press this subject on the attention of gentlemen who may feel disposed to join in this laudable pursuit. The Doctor, no doubt, will be so obliging as to give his plan and his opinion as to the necessary funds, &c. which I think will tend greatly to facilitate the proposed end. I am Sir,

Yours respectfully,

A. Z.

SIR, *Aug.* 14, 1815.

IT is remarkable that the Reformer Wickliffe has been the innocent occasion of a legend as marvelous as those which Protestants impute to Papists.

Exactly four centuries have now elapsed since the Council of Constance wreaked their puny vengeance on the Parson of Lutterworth by disinterring and consuming his bones. "Le Concile declare," says L'Enfant, 1415, (i. 157) "qu'ayant sû par une information très-exacte, que le dit Wiclef etoit mort hérétique obstiné, il condamne sa mémoire, et ordonne de déterrer ses os, si on peut les discerner d'avec les os des fideles, afin d'être jettez à la voirie." A Protestant divine, "Dr. Hoyle, Professor of Divinity in Dublin College," relates these wonderful circumstances as following the execution of the Council's magnanimous decree.

"I cannot but signify to the world a strange accident not yet observed (in print) by any, and which myself learned of the most aged inhabitants, and they, within a very few hands from the very eye-witnesses, and is a common tradition in all Lutterworth. A child, finding one of Wickliffe's bones, which in haste was left or forgotten, running with it to carry to the rest in the *bonefire*, broke his leg. Here was *lex talionis*, bone for bone.

And to this day, for a perpetual monument, in the very place where they burnt his bones, though the townsmen, for their own profit, have often essayed to bring the water that way it never holds, but still makes a bank."

Dr. Hoyle very fairly furnished a Popish antagonist with this apology for legendary lore. For it is in "a rejoinder to Mr. Malone's reply concerning the Real Presence. P. 654." Thus, at least, it is quoted in a "History of Popery," republished 1736, (ii. 170) though I little expected to find such a Protestant marvel gravely repeated in a work written to expose the frauds and fables of the Romish Church.

I should be glad to learn when Dr. Hoyle wrote, and if his *strange accidents* still furnish a *winter's tale* at Lutterworth; also, whether the spot be known, by tradition, where the bones of Wickliffe were burnt, and from whence their ashes were scattered on a neighbouring stream. An impotent revenge,

While yet along the stream of time his name
Expanded flies and gathers all its fame!

You probably have readers in Lutterworth or the neighbourhood.

SOCIUS.

Narrative of a recent Convert to Unitarianism.

SIR,

THE abhorrence with which Christians of Unitarian sentiments are generally regarded by their orthodox brethren, ought to operate as a very powerful motive to the exercise of mutual candour and unanimity. We are regarded by the generality of professing Christians as enemies to the gospel of Christ, as denying the Lord who bought us, and as striking at the very vitals of true religion. While our consciences acquit us of these heinous charges, such circumstances ought surely to have the most powerful effect, in uniting us in the closest bonds of Christian love and amity. Particularly should they admonish us, to support, encourage, and assist those, who for the sake of a good conscience, in openly avowing what they believe to be the truth as it in Jesus, have brought upon themselves worldly inconvenience, either in their reputation or estate: or (which is still more distressing) who from a dread of plunging a numerous family into poverty and starvation, have been deterred from openly exerting themselves, in a cause which has lain nearest to their hearts; and of which they might otherwise have been shining ornaments, as well as able and zealous defenders.

I was led into these reflections, by a visit which I lately paid, in company with a friend, to a person who I had understood had recently embraced Unitarian sentiments. Upon our making known to him who we were, and the motive of our visit, he received us with all the warmth of an affectionate brother. He had never before conversed with a Unitarian, and the people round about him are so deplorably ignorant, that he is in a manner secluded from an intercourse with any kindred mind. Though entire strangers, we had walked twelve miles for the purpose of seeing him; and the few hours which we spent in his society, proved an ample compensation for our labour. He evidently possesses a mind of extraordinary energy joined with great benignity, but the untoward opposition of temporal circumstances has hitherto repressed the free disclosure of his sentiments, although it has not prevented the exertion of his vigorous intellect. He is the master of a free school, which together with a few boarders, forms his sole dependence for the support of a family of eight children, the eldest not fourteen years of age; and the articles expressly stipulate, that if he *is* not in every respect a true son of the church the trustees have a power to remove him from his office. On an ordinary mind these circumstances would operate as an irrefragable argument to preserve, at least, in every outward respect, a strict conformity with the requisition, if it did not bend every inward sentiment in an humble submission to its dictates; but in him, while parental affection hovers over its tender offspring, love of sacred truth impels to search for some new situation, in which he may cordially unite with his Christian brethren in the worship of the common Father alone, and may feel no restraint in the consistent application of his best efforts, in the

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avowal and promotion of his convictions. His daily bread at present, to all visible appearances, depends on the concealment of his sentiments; and if the strict line of duty require, that even under these circumstances they should be openly maintained, the deficiency in so hard a conflict should rather excite the commiseration than the censure of Unitarians, and serve to impress upon their minds the common obligation to unanimity in the support and encouragement of one another, in order to the consistent and successful maintenance of their common principles.

It appeared that this worthy man had for many years felt the greatest dissatisfaction with the popular systems of religion, both in and out of the establishment, and had long sought in vain for any representations of theology which coincided with the dictates of his own understanding. At length accident, (or rather one of those important measures of Providence to which that name has usually been applied,) placed in his way the "Letters on Hereditary Depravity, by a Layman;" and though a stigma attended their first introduction to him, he soon found in them a most masterly developement of those views of human nature, and of the Supreme Being, which an attentive perusal of the scriptures, and his own reflexions, had already in a considerable degree anticipated. He had since written to Mr. Belsham, through whom he had, by his admirable reply to Mr. Wilberforce and other Unitarian tracts, been furnished with a mental feast, which he had not been deterred by his perilous situation from endeavouring to impart to several of his neighbours. Indeed his situation, truly painful as it is, with regard to his Unitarian principles, affords an affecting indication of the ardour with which he has pursued religious truth, and is still bent on its pursuit and promotion, amidst the formidable discouragements with which he has to encounter.

The talents and genius of this man appear even in the humble sphere to which he is at present confined, notwithstanding the great disadvantages attending his almost total seclusion from the society of the more enlightened part of mankind. Laying his hand upon one of the most profound treatises upon the subject of *Algebra*, he said it formed his favourite study, and in this pursuit in concert with the interesting field which has been lately opened to him in theology, his hours of solitary leisure are in a great degree occupied. His skill and ingenuity in tuition are apparent in the progress of his scholars; and he appears to be actuated by an earnest desire of diffusing useful knowledge, especially with regard to Christianity, by imparting an early activity to the intellectual powers. In this sphere he is of opinion, that much might be done in the cause of sacred truth; and there can be no question that in proportion as this salutary exercise is afforded to the mind in the several stages of its progress toward maturity, the treasures of divine wisdom would be abundantly increased. His eldest son, at less than fourteen, has made very considerable attainments in the art of writing in several hands; and has gone through Bonnycastle's questions in Arithmetic and Mathematics. He is also now applying to the Latin tongue, and is desirous of qualifying himself for an instructor in Christian truth. By a peculiar method of his own, he teaches the art of writing with extraordinary facility, by means of which a girl of about eight years of age has been enabled to write with ease in six different hands.

These particulars are mentioned in the hope of being instrumental both in rescuing genius from obscurity, and virtue from oppression; and in particular of recommending a valuable advocate for the truth as it is in Jesus, to the notice of those whose views are congenial with his own. In more favourable circumstances, there is every reason to believe, that he would become an able and zealous coadjutor in the cause of unadulterated Christianity; he would delight in teaching the young idea to shoot in a right direction, by a judicious culture which would impart activity and an "enlivening spirit" to the mental powers, instead of stunting or warping their action; and having himself recently experienced the blessings of sacred light, long veiled from his observation, would celebrate with enthusiasm the genuine attributes of the universal Father, and the true doctrine and character of the Son of his love. All cases of merit and suffering

in the cause of Unitarianism must excite a common interest; but the present one is perhaps peculiarly deserving of attention, as, could means be devised of bringing such virtue and talents to act in an advantageous sphere, they might prove of no inconsiderable importance to the spread and influence of our common principles.

P.

[N. B. The particulars of this interesting case have been communicated to the Editor, by whom they will be made known to any persons making inquiry after them, and stating satisfactory reasons for so doing.]

Sir, *Aug.* 22; 1815.

It is well known that the pious and learned Mr. Hallett, of Exeter, in the eighth Discourse of his second volume, has ably maintained, in opposition to the *Systems* and *Catechisms* of his time, that "the ten commandments, given at Mount Sinai, do not oblige Christians" who are under a more spiritual law, enforced by superior sanctions.

I lately discovered, on recurring to the "Treatise of Civil Power in Ecclesiastical Causes," that Milton had there expressed an inclination to the same opinion. Discussing the civil magistrate's right to enforce, by penalties the ten commandments, he says, "And whether they be not now as little in being, to be kept by any Christian, as they are two legal tables, remains yet as undecided, as it is sure they never were yet delivered to the keeping of any Christian magistrate. But of these things, perhaps more some other time." (P. 83.) That time probably never arrived, unless the subject were discussed, where it might suitably appear in "a System of Theology in Latin," which according to Mr. Hayley's "Life of Milton" (p. 191) "seems to have been entrusted to his friend Cyriac Skinner," and to "have probably perished."

I have quoted the first edition of the *Treatise*, 1659. 24mo. a size which may account for an expression at the end of the work. After the invaluable remark that "doubtless in matters of religion he is learnedest who is plainest," Milton thus concludes,—"The brevity I use, not exceeding a *small manual*, will not therefore, I suppose, be thought the less considerable, unless with them perhaps, who think that great books only can determine great matters. I rather chose the common rule not to make much ado, where less may serve. Which, in controversies, and those especially of religion, would make them less tedious, and by consequence read oftener, by many more, and with more benefit." I beg leave to recommend the reasonings and the example of Milton to your correspondents, especially the Theologians.

LAICUS.

Sir,*

I BEG leave through the medium of the Repository to offer to your readers a few plain hints on the remarks of *Mr. Frend* and *Pastor* on the legitimate use of the term *Unitarian*.

Unitarian is a term evidently used in opposition to *Trinitarian*. To the former appellation no one is entitled, but he who believes that God is *one* in *essence* and in *person*. It is no uncommon thing for Trinitarians to say, "I am as much a Unitarian as any one." But the term cannot be conceded to those who make an improper claim to it.

Scriptural Unitarianism forbids us to ascribe divine perfections to any being but the Father alone. "To us there is but one God, the Father." Therefore, those who ascribe perfections, exclusively divine, to any being but the Father, are not Unitarians. There is no medium between created and uncreated, derived and underived. Whoever regards Christ's existence, authority, power, knowledge, &c. as underived, robs the Father of the glory of his supremacy, violates the divine unity, and is not a Unitarian.

The holding of any doctrines which in the system of reputed orthodoxy are inseparably connected with the doctrine of the Trinity, is inconsistent with Unitarianism. What these are will in some instances be disputed; but when any are ascertained to be thus connected with Trinitarianism, the consequence must be allowed. The following doctrines probably will be allowed to be in this predicament,

* This article would have appeared last month if it had not been mislaid by the Printer.

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besides some others not mentioned: The eternal covenant of grace between the Father and the Son; (resulting from this) absolute election, not to mention reprobation; the doctrines of original sin, satisfaction and substitution; the infinite demerit of sin; the hypostatical union; the supernatural operations of the Holy Spirit, &c. It has been often observed, I believe truly, that the doctrine of the Trinity is the foundation of what is called orthodoxy; and that the demolition of the whole system generally is effected by establishing the proper unity of God.

Many doctrines, however, though false and irrational, may have no connexion with Trinitarianism; and therefore they may be held consistently with it. Indeed if we adhere rigidly to the definition—the belief of one God in one person—Jews, Mahometans, Swedenborgians, indeed, all but Athanasians, have a right to be denominated Unitarians, *their right not being abrogated by their opinions on other subjects*, as Mr. Frend observes. But if Mr. Belsham's pale is too contracted, as some think, Mr. Frend's, on the other hand, is much too comprehensive. Though, I presume, Mr. Frend is serious when he prescribes the use of the denomination Unitarian in a sense that will include Jews, Mahometans, Swedenborgians (whose creed annihilates the Father) and Calvinists, I shall, I hope, be excused from seriously urging any reasons against a sense so novel and peculiar.

I do not remember that any Christians assumed the name of Unitarian before the Polish brethren, since most generally called by their opponents—Socinians. Their leading principles, if I mistake not (for I have here no opportunity of consulting books) were: The unrivalled supremacy of God, the Father; the proper humanity of Jesus Christ; the necessity of explaining the scriptures in a rational manner; and the sufficiency of reason to understand and explain the mysteries of revelation. Those who in this country openly avowed these principles, despising the shame and popular odium resulting from their profession, called themselves Unitarians; their opponents generally called them Socinians, pestilent heretics, &c. &c., regarding the denomination Unitarian much too good for them; and those who, as it were, halted between two opinions, but had a particular dread of being esteemed heretical—fearing the unpleasant consequences of a fearless and explicit avowal of their principles, used in some curiously qualified manner the language of orthodoxy, and feared above all things to be called and classed among Unitarians or Socinians. If Anti-athanasians in general now begin to think and act in a manner more liberal and correct, I hail the happy change, and thank God. There is no "obvious inaccuracy" in refusing to class those (whatever be the reverence of their names) among the Unitarians, who were hostile to the *explicit* avowal even of their leading principle—the proper unity of God—and who feared the contagion of their society. "Obviously inaccurate" indeed!!

Quere: Where are those *many* Christians to be found, who, disbelieving the doctrine of three persons (or three somethings) in the godhead, "agree on other points with the *majority* of Christians, and differ most of all from those who would be denominated Unitarian"—Priestley, Lindsey, &c.? Let them come forth unto the light, that they may be made manifest.

Mr. Frend's supposition that other Unitarians may wish still further to contract the pale of Unitarianism is absurd—the leaning is evidently the other way—and the enumeration of particulars invidious and uncharitable. I would wish your readers to consult on this subject Mr. Yates's excellent Answer to Wardlaw: excellent in Christian spirit as well as argument.

It has been the usual practice among Christians to consider those as a particular class, and to give them a title descriptive of their denomination, who think alike on a few leading characteristic principles, and who in consequence of this similarity of opinions worship God together, and live in Christian communion with one another. Now, if I am not greatly mistaken, the leading principles of those who have always openly avowed Unitarianism in this country have been,—the proper unity of God, the simple humanity of Jesus Christ, the free forgiveness of sins without an atoning satisfaction, and that Jesus

Christ is the dispenser or minister of the free grace of God to all those who believe in him, i. e. receive him in that character: and they, generally speaking at least, made a conscience of avowing their principles, with a view to enlighten that world by which they were so grossly calumniated.

I am aware that it has been found difficult to designate us by an unobjectionable term: a term appropriate, without implying reproach against ourselves or our opponents. Shall we call ourselves, rational Christians—liberal Christians? This is invidious. Shall we simply call ourselves Presbyterians? This is no proper distinction. Shall we call ourselves Socinians? This is meant as a reproach to us, and at the same time does not properly designate us, who, as Mr. Frend has very truly observed, bow to no human authority. What unobjectionable title then can be found? I have no childish affection for *Unitarian* any more than for other terms; but I believe it will not be easy to find one more appropriate; nor can I see what right any have to adopt this denomination who do not hold and *avow* the leading principles which have always distinguished the avowed Unitarians in this country.

Mr. Belsham, on his side, has been sufficiently explicit in explaining his sense of the term Unitarian; I think Mr. Frend has not been equally so, and therefore, I for one, would wish him to explain himself more fully. And there is another subject on which many desire in common with me that he would propose his sentiments plainly and explicitly—in what he differs concerning the *salvation by Christ* from those who are generally denominated Unitarians or Socinians. He says (if I remember right) "I receive Christ as a *whole* Saviour." The question surely is not, whether he is a *whole* Saviour, or a *part* of a Saviour; but in what sense and in what manner he is a Saviour, and in what sense and in what particulars some Unitarians, from whom Mr. Frend wishes to be distinguished, despoil him of his real character of Saviour. And for the sake of truth and Christianity—why not add Unitarianism too? Let our discussions be carried on in a friendly manner and with godly simplicity, and not in the hostile, irritating, retorting style of worldly men. Verbum sat. I am,

Yours, &c.

J.

Newport, Isle of Wight, Sept. 4, 1815.

SIR,

THE discussion which has taken place in the Repository relative to the term *Unitarian*, I have viewed with considerable interest. I conceive that it is a matter of no trivial importance to ascertain to whom the term of right belongs. I have evinced this to be my opinion, by having addressed publicly a Letter to Dr. Gregory of Woolwich Academy, on the subject. And while I feel regret to differ from such writers and theologians as Mr. Belsham, Drs. Lardner, Priestley, &c. &c.; I am clearly of opinion that the term includes and of right belongs to Arians,—I would say, even of the highest description. The term appears to me both from pristine usage and grammatical propriety, to mean the believer in One God as ONE PERSON in contradistinction to One God in THREE PERSONS. This being my persuasion, strengthened by what has been advanced by Mr. Yates, I should not have troubled you with a line upon the subject, did I not greatly differ from the latter gentleman, as to the propriety, or rather innocence, of calling Unitarians *Socinians*. We call our opponents Calvinists because generally speaking, *they admit and own the title.* Some Trinitarians are strictly Calvinistic: and others who either do not accurately know what they believe, or wherein they differ from Calvin, style themselves *moderate Calvinists.* The case is different with Unitarians, using the term in the most lax sense of the word—they *do not agree with Socinus*, as I have, I think in the pamphlet alluded to clearly shewn; of course to call them Socinians must indicate *either an ignorance of ecclesiastical history, or an evident intention to detract*—for the term is generally used as a word of reproach. I am perfectly aware there are persons, among whom is my friend Dr. Gregory above alluded to, who say they do not so use it: to such persons I would remark; that as from its being frequently so used, the term is objectionable, they would be studying the avoidance of the appearance of evil, more, to give the term

up. But while their mental obliquity is so great that they pretend to see no difference between him who believes God to be one person and him who believes him to be three persons, or in other words, that believers and disbelievers in the Trinity are equally Unitarians, we can scarcely expect them to be so rational, as the above hint requires.

I very much deprecate the idea of the Unitarians forming themselves into different parties. They are too much like a rope of sand already; every thing of difference should be as much as possible avoided. It will be quite time enough for them to split upon the question whether Jesus was simply a human being, or the logos, or something else, when they have by union cleared the world of the Trinitarian doctrine. For which reason I much admire the broad base upon which most of our Unitarian Societies stand; and I greatly approve and have extensively circulated a decisive Unitarian sermon from the pen of Mr. Hughes, published by the Southern Society,* but which has been condemned by some persons, though I am happy to say these persons are comparatively few, because the author avows in it, his attachment to the opinion that Jesus preexisted. But whether he did or did not, it has nothing to do, in my estimation at least, with Unitarianism; and I sincerely hope, that by the formation of local societies for popular preaching, or by some other means, which, now the attention of Unitarians appears to be turned to the subject, may be adopted, those who cannot receive the doctrine of the Trinity will become a more compact, united, and energetic body, maintaining their right, and their exclusive right to the honourable name of Unitarian, charitably waving the discussion of those points which are not immediately involved in the designation and which can only serve to give pleasure or triumph to their adversaries.

I remain, Sir,
Yours respectfully,
JOHN FULLAGAR.

† The title of this Discourse is, "The Titles and Attributes of God, no proof of his Divinity to whom they are ascribed." Eaton.

Essex Street, Sept. 6, 1815.

SIR,

I REQUEST that it may be understood that I have no controversy *at issue* with any of your respectable correspondents concerning the meaning of the term Unitarian. Out of the various significations which it is known to bear, I have selected that which appears to me to be the most appropriate. I have defined my term: to shew that I have not arbitrarily annexed a new signification to the word, I have appealed to grave authorities: I have pointed out what appear to me to be the inconveniences of using the word in a more extended sense: and finally, I trust that I have correctly adhered to the definition with which I set out, so that no person who reads the book can mistake the meaning of the author. To all this I presume that as a writer intending to be understood I had an indefeasible claim. I never pretended that my definition was the only one which had ever been given of the word Unitarian. I never authoritatively imposed it upon others. I never was angry with any one for using the word in a different sense. And though after all that has been said, I still remain decidedly of opinion that if truth and distinctness of ideas be the object in view the more restricted definition is the most convenient, yet if others think differently they are at full liberty to act according to their judgment, only adhering strictly to the definition with which they set out in order to avoid quibbling and verbal controversy. Upon this subject, Sir, I shall trouble you no further.

With Arianism I make no compromise any more than with Trinitarianism: from which, in its highest state as held by Dr. Clarke, I think with the Bishop of St. David's, its practical difference is very trifling. Nor indeed is the difference very considerable as it was held by Dr. Price and those who are called lower Arians: only that they contend for what appears to me to be a great inconsistency, namely, that the Son is not to be worshipped, though he is the Lord our Maker, Preserver, Governor and Judge. But though I shall ever protest in the strongest terms against this enormous corruption of the Christian doctrine, I should be sorry to be suspected of entertaining the slightest

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ill-will against any individual for the conscientious profession either of Arianism, or the doctrine of the Trinity. My desire is to enlighten, not to inflame.

I do not know whether I exactly understand the purport of the question proposed by your correspondent from Lynn, (p. 486) but to afford him the best satisfaction I am able, I will give a brief abstract of my ideas upon the subject of the gift of tongues in the following propositions:

1. The gift of tongues was, I believe, a power miraculously communicated to the apostles, and to many of the first converts, of speaking various languages which they had never learned. See Acts ii.

2. This gift once communicated was permanent: and was liable to be grossly perverted and abused.

3. For the shameful perversion of this gift the apostle severely reproves the Corinthians, and gives many judicious directions for its proper employment. 1 Cor. xii. xiv.

4. This abuse of miraculous gifts and powers, which made it necessary for the apostle to animadvert so severely upon the Corinthians, and to give so many particular directions for the proper employment of them, affords the strongest possible historical evidence of their existence, and consequently, of the truth of the Christian religion.

The argument stands thus: Either the first epistle to the Corinthians was not written by Paul—or, the apostle must have been insane—or, these powers existed, and therefore Christianity is of divine original.

5. Upon this hypothesis the wisdom of God is vindicated in communicating powers which were liable to be perverted and abused.

6. Qu. Why did not the apostles write better Greek?

Answ. Greek was not one of the languages with which the apostles were inspired. It was probably as well known in Judea, as English is in Wales. Every one who could use a pen could write in Greek. Nor is it necessary to suppose that if a language is divinely inspired it must be inspired in its purest and most classical form. It would rather be communicated in that form in which it would be most universally intelligible.

7. That the miracle wrought, was that of rendering the discourse of the speaker intelligible to hearers who were of different nations and languages, is a supposition which appears to me inconsistent with the narrative. That it was the gift of different *tones* is a solution which could only be suggested by one who meant to turn the whole into ridicule.

If the hints suggested which are quite satisfactory to my own mind, should contribute to alleviate the difficulty which occurs to your correspondent, or to any other of your readers, it will be a sincere gratification to, Sir,

Yours, &c.
T. BELSHAM.

Sir,

As Mr. Aspland's reply in your last Number (p. 479) to my remarks in the preceding one, is extremely unsatisfactory, and contains some positions which require animadversion, I beg leave to trouble you once more on the subject.—At the close of a long and (for the most part) irrelevant quotation from his "Plea," that gentleman observes, "Now it is for *Pastor* to say whether the term *Socinian* as commonly used be not inappropriate and invidious." I beg Mr. A's pardon, but it is *not* for me to say any thing about it. I have made no allusion to that term; nor do I wish to apply it to any person who disowns it. What I have censured is the adoption of *another* term as descriptive of a certain party, when it is known to be equally descriptive of others who are not of that party. In reply to this Mr. A. remarks, that the term *Protestant* includes more sects than one, and also the term *Christian*; and then most strangely asks, "Who would therefore lay either aside?" Methinks the question ought to have been, "What sect therefore would think of appropriating either of these terms to *itself*?" Suppose, for instance, a particular class of Christians to have a "fund" for its own *peculiar purposes*; what should we think of their calling it The Christian Fund, or the Protestant Fund? When we speak of Christians or of Protestants, we include them all generally, and do not intend one class in particular. Now Mr. A. admits that the term *Unitarian*, like those two, "embraces more sects than one." The inference

then, on his own shewing, is obvious and irresistible. Nothing more is necessary to shew the impropriety of the practice which he wishes to defend.

But Mr. Aspland (speaking of his own sect, which Mr. Norris thought ought to be called *Socinians*) ventures to say, "*We approve of the name* (Unitarian) *because it is purely and justly descriptive of our faith.*" I am really surprised that a man of "frankness and discernment" should hazard such an assertion. But since it is made, and repeated by quotation, I appeal to the writer's honour and candour, and ask him, How is it possible that this name should be considered as descriptive of the faith of those commonly called Socinians, when it is known to refer to *only one point in which they agree with several other classes of Christians*, without the most distant allusion to their *peculiar* faith, or that which *distinguishes* them from all other Christians? I venture to assert that it is as purely and justly descriptive of the faith of *other* sects as it is of that to which Mr. A. belongs; and of those too, who differ from him in very momentous articles. Some of the writers belonging to those sects have been among the first luminaries of the Christian church, and have most ably argued in defence of doctrines which Mr. A. spends his life to oppose. Therefore reason, truth, propriety, common sense, all concur in prohibiting that appropriation of the name against which I remonstrate. It ought not to be so appropriated any more than the names *Christian* and *Protestant*, to which Mr. A. very justly compares it.

What then are they to be called? I really do not know. It is for *them*, if they please, to assume a proper appellation, which they have never yet done. And until they do, I apprehend they will continue to be called by most people, *Socinians;* not because it is correct, but because it is more so than their favourite appellative. For let it be remembered that the difference between them and *Socinus, is far less than that which subsists between them and most other Unitarians!* A fact this, which demolishes a great part of Mr. A's. long quotation from his "Plea." I confess however that I have not hitherto been forward to describe them by that appellation, because I wish to avoid the use of words which are not approved by those most concerned. But if a more correct one be not chosen by themselves than either *Unitarian* or *Socinian*, I believe the rest of the world will in general continue to use the latter. With regard to myself, I shall in future feel less reluctance to designate them as Socinians, because since I began writing these remarks, I have read the following judicious observations of Mr. Yates, one of the best writers and ablest champions of their cause. After stating that the objections to this appellative appear to him *groundless*, he adds, "for as, when we call our orthodox brethren *Calvinists*, we never mean to insinuate that they make Calvin their master instead of Christ, or that they approve of the murder of Servetus, so we need not fear that, by allowing ourselves to be called *Socinians*, we shall be charged with looking up to Socinus as our spiritual guide, or with adopting the sentiments favourable to persecution, which have been extracted from his letters."

I never understood, Sir, that this sect were ever in danger of being "called upon to map out and give names to the various sections of the Christian world." Mr. Aspland, however, seems to deprecate this hard treatment, and I can assure him with the most perfect good humour, I shall, for one, entirely exonerate them from such labour. But I do call upon them, as just and reasonable men, not to "map out" any thing for themselves which equally belongs to their neighbours.

Permit me to close by relating a fact. Some time ago a new chapel was erected, hard by an old one, in which an excellent and valuable minister officiated, who was well known to be an *Unitarian;* a believer in "one God, in one person;" just such an Unitarian as Mr. Aspland describes. This doctrine he preached and defended. But in most other points he differed from those who built the new chapel. They were not separated by any differences respecting the Divine Unity, but solely by other points; which, however, both sides justly considered as very material ones. Yet the worshipers in the new chapel chose to give it, and themselves, the name of Unitarian! Thus perversely

distinguishing their society by that very appellation which marked their *agreement* with their neighbours, instead of one that contained any appropriate description of themselves! This, Sir, is a case in point. I leave your readers to judge whether it be possible to justify such a misapplication of words.

PASTOR.

Remarks on the Bp. of Lincoln's Charge. (See p. 382.)

Norfolk, June 30, 1815.

PRESUMING upon the accuracy of this statement, and conceiving it possible, that the Bishop of Lincoln, as one of the appointed and zealous guardians of the sacred interests of orthodoxy may keep a vigilant eye upon the most notorious vehicles of heresy and schism, the following questions and observations are written: —Are we to understand, that his lordship's holy ire is excited against the learned and worthy Bishops of N—— and St. D—— for contributing more extensively to circulate the authorized version of the New Testament? And is his indignation roused because this version contains a verse which he and a large majority of scriptural critics have pronounced an interpolation, and of course no part of the genuine word of God? Even then we are in *meekness* to rebuke those, who countenance what we deem to be error, and especially should this temper be shewn by those who, upon an accurate scrutiny of their own conduct, must be compelled to acknowledge some little inconsistency in themselves. To illustrate my meaning, I will suppose a case, the application of which not only the bishop, but your readers will be at no loss to make.—Suppose one of his episcopal brethren, whom he severely condemns, should, on the eve of Trinity Sunday, for the sake of the retort courteous, enter one of the venerable cathedrals, where the Bishop of Lincoln has a stall; conceive of him, as opening his lordship's Prayer Book, and where the 8th verse of the vth chapter of the 1st epistle of John now stands, with a scriptural pen inserting these words of our heavenly Master, acknowledged by all his followers of undisputed authority and solemn obligation, "First cast the beam out of thine own eye, and then shalt thou see clearly to cast out the mote out of thy brother's eye." Could the bishop be longer seriously angry, and could he wish to have the former reading restored? We have too good an opinion of his understanding and temper to believe either. While the officiating clergyman was reading as the *true word* of God, what his lordship has pronounced not to be so, he would be treasuring up most important and evangelical directions for the composition of his next episcopal charge. May I be further indulged with a remark or two on the very laudable employment of the three bishops, of London, Lincoln and Peterborough, to "consolidate into one clear, perspicuous act the laws respecting the residence of the clergy and the stipends of curates"? If their lordships proceed with perfect harmony and good understanding and a corresponding expedition in rendering this important service to the church, may it not with great propriety be said, that in the whole business they were ONE? No person of reflection would draw a wrong or ludicrous inference from such language.—Far be from the author of these observations any personal antipathy to the Bishop of Lincoln, but their plain and obvious design is to check intolerance, to discountenance bigotry and to contribute to put to shame and confusion all illiberality, which dishonours the church of the living God.

CLERICUS.

Address to his Excellency the Earl of Moira, Governor-General of the British Empire in India.

[From the Joint Boards of Managers and Visitors of the Belfast Academical Institution.]

MY LORD,

AN address from a Literary Institution in the North of Ireland, to the Governor-General of India, might justly be deemed irregular and intrusive, had not the directors of that institution previously reflected, that one of our earliest, yet most ineffaceable impressions, is, the love of native land: that, most particularly in the greatest and best minds, no eminence of station, nor distance of place, can expel or alienate this sweetest of remembrances: and, therefore, that the wish now to be expressed,

of conferring an essential service upon his country, will be transmitted along a great diameter of the globe, as along a musical chord, which, lengthened as it may be, from Ireland to India, will still vibrate at its farthest extremity, firmly attached there, to the heart of Lord Moira.

It has, my Lord, been the peculiar good fortune of the British Empire in the East, that the personages most eminent in the law and state departments, have been, at the same time, distinguished for their literary zeal, taste and talents. When the Governor-General is heard discoursing, with eloquence so energetic, and with such emphasis of the heart, on the interests of literature, as essentially connected with the common weal of mankind, and the true science of government, the Directors of the Academical Institution, in the town of Belfast, resting on such high authority, are led to believe, that national education forms, in itself, a common country, of which all lovers of learning, however distant, are fellow-citizens; thus again approximating India and Ireland.

Hence, we infer the pleasing probability, that the same patriotic, philosophic, and philanthropic spirit, which inspired your Excellency in your animating address to the College at Calcutta, will lead you to look with benignity upon a collegiate institution in your native land; of which establishment we now beg leave to express the ultimate *object*, and the actuating *principle*.

That *object* is, not merely to commence, but to complete a general course of useful and liberal instruction, corresponding to the population, the property, and the prospects of the North of Ireland—to form a collegiate establishment, with such deviations from ancient institutions, as are justified by recent improvements, and by the increased light of the times—to attract, as to a central point, the best and most approved teachers, not only in classical learning, but in the different departments of polite literature, science and philosophy—to afford these professors and teachers such permanent, yet moderate endowments, as may still keep their chief prospects directed to an increased number of pupils; without suffering genius, from too ample revenues, to rust in long and listless vacation; but to be kept bright by use, and thus rendered more and more radiant, by the necessity of an honourable popularity, and that professional celebrity, which can alone, and perhaps ought alone, to give literary men a constant employment, and their labours an adequate remuneration.

'The actuating *principle* which pervades this Establishment, is, the desire of its Directors to nationalize instruction by including all religious persuasions, in the common, civic concern, of a good education, whether as preceptors, or as pupils—to open the gates of the institution as widely as the directors do their hearts, to the free and unquestioned admission of Catholic as well as Protestant scholars; thoroughly convinced as we are that the rays of pure religion, like the solar beams, while they contain an assemblage of distinct colours, afford light and heat to the world by their intimate coalescence; and are all derived, as they all tend, to the same great and glorious source and origin.

With such objects in contemplation, and such principles in action, the Joint Boards of Managers and Visitors cannot repress their sanguine hopes, that your Excellency will deign to give their Institution the same patronage and protection, which it has already experienced from persons of the first distinction in Ireland. Among a great number, we shall only particularize the Marquis of Donegall, President for life; the Marquis of Downshire, late Vice-President, and our permanent friend; the Lord Bishop of Down and Connor, Honorary Visitor; and Lieutenant-General Lord Stewart; who have *all* occasionally visited, and warmly approved of the system of instruction adopted, the plans proposed, and the organization of the whole establishment. The Institution has been incorporated by act of parliament. It has been honoured by a parliamentary grant of £1500, in the last session, through the recommendation of the Irish government. From its opening, in February 1814, it has advanced with most rapid and extraordinary progress, until, at the present date, it contains between three and four hundred pupils, daily

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increasing, and fully evincing its well-grounded popularity among all ranks of the community.

Yet, my Lord, we often consider with anxiety, that voluntary subscriptions, which raised the edifice, (at an expense of more than 15,000*l.*) are, at best, but a precarious support of an establishment, designed to be permanent. We consider that the zeal which begins such undertakings, is too apt, particularly in this country, to flag before the plan is completed; and that there is no assurance of the renewal or increase of Parliamentary bounty. We consider, also, that the means are still greatly deficient, not only for the endowment of permanent lectureships, but even for the completion of the edifice, and the supply of the various accommodations requisite for literary purposes; those adjuncts to a Collegiate Institution, (such as philosophical apparatus, library, &c.) which may be considered as the effective tools and instruments, in a great manufactory of mind, necessary to give full perfection and final polish to the raw materials.

Thus, animated by hopes, yet occasionally depressed by these fears, the Directors of the Academical Institution naturally look around them, far as well as near, for assistance. We have had lately some grounds to believe, that a subscription in aid of this Seminary, among the British and Irish residents in India, particularly those connected with the Province of Ulster, might be put forward, with a probability of success; which would become an absolute certainty, could it secure the sanction of your Lordship's approbation. Such an aid would quickly convert a yet local blessing into a great national good, by supplying the means of collecting into one focus of intelligence and information, an assemblage of learned men, emulous to excel in their respective departments of instruction; bringing, in consequence, a full and frequent flow of ingenuous youth, to receive that instruction; and creating, in the last result, an educated population, the grace and glory of a state, always supplied from a head-level of mind, which will circulate the blessing of knowledge, first through the province, and finally through the whole kingdom.

We conclude with intreating, that the honest motive will plead our excuse, for thus intruding upon your Excellency's more important avocations; taking the liberty to observe, that this address is accompanied with documents, which particularly detail the history of this Institution, its origin, its opening, its progress, its present condition and its future prospects. We indulge the hope, that Lord Moira will find an hour's leisure to look over these papers, perhaps in some evening, when the burning sun of India is hastening to set in the West; and while it revisits the Green Island, the spirit of his good wishes may attend the progress of the beneficent luminary.

We distrust, my Lord, the exaggerated expressions of the East; although that great man, of various erudition, Sir William Jones, has declared the strong affinity which prevails between the Indian San-scrit and the ancient language of Ireland. But your Lordship has taught us that there is sufficient virtue and vigour in our vernacular language, to express every emotion of the human heart; and, among the rest, those of our sincerest regard and most profound respect. And, my Lord, with the proud consciousness of being your countrymen, we trust, that while the magnificent Lotus of India, either in reality or in emblem, continually presents itself to your eyes, the humble Shamrock of Ireland will still live in your memory, and continue to be associated with your dearest affections.

February, 1815.

Mr Graham on the bad Effects of the present System of Tithes.

Berwick upon Tweed, August 5, 1815.

THE system of Tithes has been so long acted upon, and sanctioned by such high authority, that many people consider it, both in a religious and political point of view, as so interwoven with the constitution of our country, that any alteration in the one would endanger that of the other. I am, however, of a very different opinion; being fully persuaded that, unless some modification or entire alteration takes place, the present system of tithes will sooner or later shake the pillars of the church to their foundation, if not endanger the constitution itself. To prove the truth of my position, I will first consider the effect which the present system of tithes has on the morals and religion of the peo-

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ple; in the second place, the effect it has on agriculture; and, in the third place, I will consider it in a political view, and point out a few of the dangerous consequences which will certainly be sooner or later the result of the tithe system, if the same is continued as at present. Whoever has lived in any of the small country towns or villages in England can scarcely miss having observed the effect of the tithes, particularly on the lower orders of the people. In place of looking up to the minister or parson of the church with that respect and esteem which are due to the character of a priest or minister, and listening with attention to his instructions, they in general consider him as their greatest enemy. Passions the most inimical to the practice of a Christian are constantly kindled in the human heart; nor is it possible to be otherwise, when those articles, which are so essential to the poor, and often constitute a great part of their living, are forcibly taken from them. So very extensive, and sometimes undefined, are the laws relative to tithes, that I believe, wherever they have been contended, the church gains nine causes in every ten; so that there is not an article on which the parson cannot lay his hands: the poor man's potatoes, turnips, peas, cabbages, all must pay tithe. Of fowls of every kind, viz. hens, ducks, geese, &c. and of pigs, the law demands one in every ten; but the general practice, as far as my observation has served me, is, the parson takes one of every kind, however small the number. I would now ask any calm, unprejudiced person, if it is possible, under such circumstances, for any good understanding to take place between the parson and his hearers. I well remember, when very young, being some time in a village, not ten miles from the Tweed, where the antipathy of the people against the minister of the church was carried to such a pitch, that it was often said, the first words that children were taught to utter was to curse the parson. I, however, cannot help at the same time observing, that even the minister himself is placed in most uncomfortable circumstances; for if he is a pious, humane man, he is sure to lose more than the half of what the law says is his right. If he is an austere man, or if the necessities of his own family urge him on to greater acts of severity than he would otherwise pursue; in that case he is an object of suspicion, hatred and ill-will. The fatal consequences of such things require very little illustration: the morals of the people are corrupted, no early impressions of piety are fixed on their minds, religion becomes a mere mockery, and the church is only spoken of with contempt and ridicule.—I will now consider the effect which tithes have on agriculture; and here a more extensive field presents itself to the contemplation of every inquisitive or impartial observer. In the former ages of darkness and superstition, when the parson of every church was supposed to hold the keys of heaven and hell, when indulgences could be bought with money, and the prayers of the priest were believed to shorten and mitigate even the sufferings of the wicked in a future state, and a bequest to the church was accounted a sure passport to heaven: —when the people were under these impressions, it is no surprise that they cheerfully submitted to every demand, and made a willing sacrifice of not only the tenth of all they possessed, but in many instances of nearly the whole of their property; but in this age of general information, when every man is taught to think and judge for himself, to continue the same system appears to me extremely unaccountable, and I have long considered it as a most dangerous infatuation; for it is now no longer a matter of choice or a voluntary sacrifice, but it is become a matter of severe coercion, and can only be enforced by the execution of laws made in the ages of ignorance and barbarism. I believe there is scarcely an individual in the kingdom, however much he may be attached to the church, but who feels a disagreeable if not an indignant sensation when he sees the tithe-gatherer collecting his tenths from the whole produce of his lands. But if this is the general feeling under such circumstances, what must be the sensations produced on the laborious cultivator of waste lands who transforms a barren wilderness into fruitful fields and luxuriant meadows? With what severe regret and high indignation must he survey the collector of tithes carrying off the tenth of all his toil and tillage, whilst he has not contributed one fraction to any of his improvements? Is there a man in the country but who deplores this as a great evil, and a most severe

check on the cultivation of waste lands in particular? And so long as this system continues, to say that we give proper encouragement to agricultural improvements I consider as an insult to plain common sense.*

It would be an easy matter to carry this argument to greater length and to illustrate it by many examples, but to every reflecting mind it is so obvious that I will not lengthen this essay by any farther remarks, but proceed to my last proposition, which was to consider the effects of the tithe system in a political point of view, or rather to make some observations on the general effect which the present laws and regulations must naturally produce on the minds of the people. I have already proved that the collection of tithes, particularly from the lower orders of the people, has a most baneful effect on their religion and morals; and I believe no maxim is more generally admitted than that the strength and stability of every kingdom depend on the morals of the people and their attachment to the government. But how is it possible for pure morality to be maintained amongst a people whose minds are almost constantly in a state of irritation against those appointed to be their instructors? I must likewise observe, that the united affections or attachment of a people can only be maintained from a thorough conviction that their government or governors are constantly acting towards them with the tender care and solicitude of a parent. I am well aware that circumstances sometimes occur when the people will make great exertions and submit to many sacrifices, even at the very time that they feel much oppression from their government; this is sometimes produced from an immediate sense of some impending danger, or from that innate love of their country which is happily impressed on the minds of the people; but all these will only be of a temporary nature. When the seeds of discontent are sown, unless the cause is completely removed, they will continue to grow and increase in strength till some dreadful convulsion produce a change, if not always a cure. For the truth of the above observations I can appeal to the united voice of history down to our present most eventful times. That the present system of tithes has a natural tendency to produce evils of the greatest magnitude appears to me clearly evident, and I can only hope that some effectual remedy may be applied to avert the evil before it is too late.

JAMES GRAHAM.

SIR, *Islington, Sept.* 2, 1815.

AS you have lately given a fine portrait of that Unitarian martyr *Servetus*, with [references to] a delineation of his character and an account of his lamentable end, I send you for insertion a curious anonymous Letter which I have just received—it relates to the part which Calvin took in the business, and shews the ingenious methods employed by his admirers to extenuate his conduct. At the same time, the only notice I am inclined to take of this nameless epistle, is to adopt the reference inserted in the last edition (19th) of my Sketch, and which seems to have given occasion to this letter. The reference is strong, I confess, but marked with a justifiable severity—"See *the Life of Servetus*, by Richard Wright, where the tragedy is detailed with all its circumstances of brutality!"

I am, Sir, yours respectfully,

J. EVANS.

To the Rev. J. EVANS.

Raunds, near Thrapston, Northamptonshire.

SIR, Having read in the 79th page of your *useful Sketch* the brief statement of the affair of Calvin and Servetus, I should be happy to see noticed, in any future edition, the following particulars, which tend to relieve the character of that eminent reformer from the great weight of odium incessantly and almost exclusively cast upon him. 1. Calvin had forewarned Servetus of his danger before he came to Geneva—"forewarned—forearmed." 2. He was convicted by due process of law and condemned, not by Calvin, but by the laws and magistrates of the city. 3. Calvin tried to obtain for him

* I think it is here necessary to remark, that, if we consider the check which the tithe system has on the improvements of waste lands, and add to this the enormous expense of obtaining an act of parliament for inclosures, I really think any impartial person will say, that in place of giving encouragement to cultivate waste lands we have laid an embargo on every exertion of the kind.

a mitigation of punishment. 4. The reformers stood upon very delicate ground—every heresy was laid to their charge with a view to their prejudice, and Servetus being a Socinian it was *compulsory* in them to give their verdict against him. 5. To the persecuting spirit of the times the greatest blame is attributable: and the mode of his death—it was the error and infection of those days, when the nature and foundation of religious liberty was not understood. Lastly, several eminent divines approved of the action after it was done, viz. Bucer, Œcolampadius, Farel, Beza, and the humane Melancthon himself, in a letter addressed by him to Calvin on the subject. Vide Sennebier's account of Calvin's treatment of Servetus, in Dr. Erskine's Sketches and Hints of Church History, vol. ii. 277, and Bayle's Dictionary, art. Calvin.

I think the above will suffice to clear off a little obloquy which the Papists always used against the Reformers (in which they have been too hastily followed by others), and shew that the disgrace of burning Servetus (an act which makes us shudder in these enlightened times) was at least not peculiar to Calvin.

I am, Sir, yours very truly,
31 *Aug.* 1815. W. H. N.

Sir, *Sept.* 3, 1815.

On opening your last number, I perceive that I must not yet repose like "him that putteth off the harness." Three more antagonists appear, and others may be advancing. I shall not regret their number, even though they "contend earnestly," while "the weapons of our warfare are not carnal."

V. F., who has often communicated valuable information to your pages, first claims my attention. That signature, originally adopted, if I guess aright, as a grateful record of filial affection, is now honourably employed to vindicate the memory of a friend, unjustly, as I think, supposed to have been misrepresented by me. I respect the motives of V. F. too much not to avoid scrupulously any expression which might hurt his feelings, though he has borne rather hard upon me. Were he a Dictator, I fear he would too readily degrade me from the only nobility of which I believe either of us is tenacious, the rank of *noble* Bereans, because, though I inquired whether *the things were so*, the inquiry was not conducted according to his judgment. Yet V. F. will allow it to have produced the best possible result, in a public refutation of a public censure; a result which I am glad to have occasioned, for I never had the slightest ill-will to the memory of Dr. Enfield, who was indeed a stranger to me, but to whose various writings I have been indebted for much valuable knowledge, familiarized by the ease and perspicuity of his style. To his posthumous Sermons I had no immediate access, nor any distinct recollection of their subjects; when, looking for another article in Mr. Chalmers's Biography, I accidentally fell upon his censure of their tendency. That censure I should have known to be unjust, had I then possessed the information which I thank Vindex for affording me; though recollecting only the Sermons published in 1769, I confess that I feared such a censure might have been too justly incurred.

As to the point for which alone I first mentioned that publication, I am quite satisfied with V. F.'s estimate of his friend's "juvenile compositions." I have often read and admired them as "beautiful essays," though I would rather have found in "Sermons for the Use of Families" a developement of Christian doctrines, accompanied, as such should always be, with a moral application. V. F. must allow me to say that, as often happens among rival forensic advocates, he has proved for me my case. Scrutator described a number of aged Unitarian ministers who had spent their youth, according to his representation, in opposing popular errors, like our missionaries, not merely negatively, but by contending, through evil report and good report, for what we esteem *the truth as it is in Jesus*. I demurred to this statement, and instanced the Sermons of Preachers among those called Rational Christians, especially the small volume by Dr. Enfield in 1769. That volume V. F. is constrained to admit to be a proof in point, for he finds himself obliged to pass from "the juvenile compositions" to the "later discourses" of his friend, before he finds any which he can satisfactorily advise me "to read and study" that I may become "a more enlightened Unitarian," though I am conscious that any of the Discourses of

Dr. Enfield, practically applied, could not fail to make me "what is," as V. F. justly observes, "of much greater consequence, a better man."

I have occasion to trouble your respectable correspondent from Norwich with only a short reply. He brings forward against my opponent—statements most honourable to his congregation and those who have served them in the Christian ministry. But I cannot perceive that there is really any question between Mr. Taylor and Bereus, whose "heavy charge," should he examine the juvenile volume so often mentioned, he may find not entirely groundless. That Dr. Enfield soon corrected his views of the Christian ministry, and made the New Testament more exclusively "the man of his counsel" till he had become in 1785 all that Mr. Taylor knew and justly admired, is highly creditable to his piety and discernment, but no refutation of my statement respecting the *Christian* deficiencies of the volume published in 1769.

That volume I had never noticed in the manner which has called forth so much animadversion, had I not been of opinion that the story of the *dead*, comprehending their virtues and failings, the "fears of the brave and follies of the wise," was their bequest to the *living*, and that it became the duty of every one to claim his *life-interest* in that valuable legacy whenever circumstances supplied the occasion for its honourable use.

BEREUS.

Natural Theology. No. IX.

Of the Mechanical Arrangement of the Human Body.—Of the Superior and Inferior Extremities.

EACH superior extremity consists of the shoulder, arm, fore-arm and hand.

The shoulder includes two bones, the clavicle and scapula: the former, called also the collar-bone, extends across from the tip of the shoulder to the upper part of the breast-bone, and serves to the shoulder as an arch supporting and preventing it from falling in and forwards upon the breast. The two collar-bones also make the hands strong antagonists to each other, which without them they could not have been.

The scapula or shoulder-blade is broad and flattish, and serves as a base to the whole superior limb. Its under side is somewhat concave, to fit on the convexity of the ribs on which it is placed, though it is not in immediate contact with them, but separated from them by layers of muscular flesh, by means of which this bone may glide upon the trunk and increase the motion of the limb which is suspended from it.

The scapula is not articulated with any bone of the trunk which would impede its motions, but is securely held to the trunk by those very muscles which perform its movements. The arm-bone is articulated with the scapula, and a high ridge called the spine rises from the back or external surface of the scapula, and traversing its whole length runs forward to terminate in that high point or promontory which forms the tip of the shoulder, and overhangs and defends the joint. This projecting point of the scapula is called the *acromion* process; it almost makes a part of the shoulder-joint, preventing luxation upwards. There is another process which stands out from this angle of the scapula, and is intended to secure the joint and prevent dislocation.

The shoulder-blade is in some respects a very singular bone, appearing to be made expressly for its own purpose, and independently of every other reason. In such quadrupeds as have no collar-bones, which are by far the greater number, the shoulder-blade has no bony communication with the trunk, either by joint, or process, or in any other way. It does not grow to, or out of, any other bone of the trunk. It does not apply to any other bone of the trunk: it forms in strict fact, no part of the skeleton. It is bedded in the flesh, attached only to the muscles. It is a foundation-bone for the arm laid in, but distinct from the general ossification. The lower limbs connect themselves at the hip with bones which form part of the skeleton; but this connexion, in the upper limbs, being wanting, a basis, on which the arm might be articulated, was to be supplied by a detached ossification for the purpose.

The ARM is divided into two parts, which are articulated or joined at the elbow. The upper part, or *os humeri*, retains the name of *arm* properly so called, and the lower part between the elbow and wrist is called the fore-arm.

The arm, or that part extending

from the shoulder to the elbow, has only one bone, which is articulated at the shoulder by a round head, and connected to it by ligaments, which inclose the whole joint as in a bag. That the joint may have the freest motion the hollow for receiving the arm-bone is extremely shallow: the end of the bone and the hollow are lined with cartilage, and the latter is constantly moistened with an oily fluid supplied for the purpose. The lower end of the arm-bone is articulated with the bones of the fore-arm at the elbow, carrying them with it in all its motions.

The *fore-arm* is composed of two bones, called the *ulna* and the *radius*. The ulna, so named from its having been used as a measure, is the longer of the two, and is extended from the wrist on the side of the little finger to the point of the elbow. The radius is but partially articulated with the end of the arm-bone, it carries the wrist with a rotatory motion, and for this purpose it is so articulated with the ulna at the ends, the only points where these bones meet, that it turns upon it in half circles. There is in these bones much mechanical contrivance. For the perfect use of the limb two motions are wanted; a motion at the elbow backward and forward, called a reciprocal motion; and a rotatory motion, by which the palm of the hand may be turned upwards. To manage this, the fore-arm, as we have seen, consists of two bones, lying by the side of each other, but touching only towards the ends. One of these only is joined to the arm at the elbow, and the other is joined to the hand at the wrist. The former, by means of a hinge joint at the elbow, swings backward and forward, carrying with it the other bone and the whole fore-arm, and in turning the hand upwards that other bone to which the hand is attached rolls upon the first, by the help of a groove near each end of the bone, to which is fitted a corresponding prominence in the other. If both bones had been joined to the upper arm at the elbow, or both to the hand at the wrist, the thing could not have been performed. The first was to be at liberty at one end, and the second at the other, by which means the two actions may be performed together. The great bone which carries the fore-arm may be swinging upon its hinge at the elbow, at the same moment that the lesser bone which carries the hand may be turning round it in the grooves.

The *hand* comprehends all from the joint of the wrist to the ends of the fingers; its back part is convex for greater firmness and strength, and it is concave before for containing more conveniently such bodies as we take hold of.

Anatomists divide the hand into the *carpus* or wrist-bones; the *metacarpus* or bones that stand upon the wrist, and serve as a basis to the fingers; and the fingers, consisting each of three joints. The carpus or wrist is composed of eight bones, disposed in two rows, so formed and arranged as to allow motion on all sides; and by a quick succession of these motions the hand may be moved in a circle. The lower row is articulated with the bones of the metacarpus, to which they serve as a solid foundation or centre.

The metacarpus consists of four long round bones for sustaining the fingers: they are founded on the wrist-bones, but depart from them as from a centre in a radiated form, in order to allow the fingers a freer play.

The thumb and fingers are each composed of three bones. The bones of the thumb are stronger than those of the fingers, because the former are intended to counteract the latter. All the bones of the fingers are placed in three rows, called phalanges. The first set is articulated with the bones of the metacarpus and consists of the largest bones; the second stands out from the first, and the last row or phalanx grows out from the second and completes the fingers. The different bones composing the fingers are all regularly jointed with each other, and in such a manner as to allow not only a hinge joint, but also a rotatory motion.

The human hand has always been an object of admiration to the philosopher. Thus Galen, in speaking of the uses of the several parts of the body, says, "As man is the wisest of all animals, so the hands are the organs most suited to a being endowed with wisdom. For man is not wise because he has hands, as was the opinion of Anaxagoras; but Nature gave him hands, because he was endowed with wisdom to make use of them." The same philosopher inquires, Whether the hand has not the best possible conformation? And in speaking of the different

lengths of the fingers, he says, "the reason of this mechanism is, that the tops of the fingers may come to an equality." When they lay hold of and grasp circularly any large body, they meet as it were in the circumference of a circle.

Each of the lower extremities comprises the thigh, the leg and the foot, and bears some analogy in the structure and distribution of its parts with the upper extremities.

The *thigh*, like the arm, has but one bone, which is the longest in the whole body, and the largest and strongest of all the round bones. The articulation of the thigh-bone with the trunk is secured by two strong ligaments; one of these grows out of the articulating cavity, and is inserted directly into the head of the bone: the other passes over the whole joint, embraces the head of the thigh-bone as in a purse, and is inserted into this bone at its neck. This bone serves not only as a fixed point for performing several motions of the trunk, which it sustains like a pillar, but it also affords a base for the leg to carry on its own motions, and is principally concerned in walking, running, &c.

The *leg* is composed of three bones, two small ones, named the *tibia* and *fibula*, and a small one placed at the knee.

The tibia, so called from its resemblance to an old musical pipe, is the long triangular bone at the inside of the leg; it runs nearly in a straight line from the thigh-bone to the ankle, supporting the whole weight of the body, and has its upper end spread into a large surface for receiving the lower end of the thigh-bone and forming the knee-joint. This articulation admits flexion and extension, and is secured by very strong ligaments, to compensate for the weakness of its bony structure, arising from the flatness of the articulating surfaces. At the sides of the joint the capsular ligament is peculiarly strong. The contrivance of a ligament within the cavity of the joint, and directly connecting the two bones, is improved upon by a striking adaptation to the necessities of the case. Instead of one, there are two ligaments that cross each other, and, by a varied tension of each in different positions of the joint, they check its motions and secure its safety. Moreover, on the top of the tibia are placed two moveable cartilages, of a crescent-like form. Their outward edges are thick, while their inward borders are extremely thin, and they thus form a hollow in which the protuberances of the thigh-bone play with security, and with a facility that is much increased by their loose connexions. The lower end of the tibia is articulated with the foot, and forms the inner ankle. The *fibula* is a long slender bone placed at the outside of the tibia: its head is connected to that bone by ligaments, but does not reach high enough to enter into the composition of the knee-joint; it lies along-side the tibia, somewhat like a splint, increasing the strength of the leg, and, like the double bone of the fore-arm, also completing its form. This bone descends to the foot, where it forms the external ankle, and is connected to the tibia, along its whole length, by a broad thin ligament.

The *knee-pan* is a small thick bone, of an oval or rather triangular form. The base of the triangle is turned upwards, to receive the tendons of the great muscles which extend the leg; the pointed part of this triangle is turned downwards, and is tied by a very strong ligament to the upper part of the tibia, just under the knee. The patella or knee-pan is intended as a lever; for by removing the direction of the extensor muscles of the leg farther from the centre of motion, it enables them to act more powerfully in extending the limb: to facilitate its motions, its internal surface is smooth, covered with cartilage, and fitted to the pulley of the thigh-bone, upon which it moves.

The *foot*, like the hand, is divided into three parts, viz. the *tarsus* or instep, the *metatarsus* and the *toes*. The tarsus or instep is composed of seven bones, firmly bound together by strong ligaments, and forming an arch for supporting the body. The metatarsus is composed of five bones, which correspond in their general character with the metacarpal bones of the hand. The bases of these bones rest upon the tarsus or instep, while their extremities support the toes. When we stand, the fore-ends of these bones and the heel-bone are our only supporters.

Each of the *toes*, like the fingers, consists of three bones, except the great toe, which has only two bones. In walking, the toes bring the centre of gravity perpendicular to the advanced foot.

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Of the skeleton. When the bones of an animal are connected, after the soft parts have been removed, the whole is called a skeleton. Had this frame been constructed of fewer bones, our actions must have been constrained, and less convenient; we find it therefore wisely divided into numerous pieces for the sake of enlarging the sphere of motion, while all its divisions are peculiarly and admirably adapted to the various uses for which they have been designed. The head to form a case for lodging and defending the brain within its cavity, while its elevation above the rest of the body places the seat of the mind in a position best suited to her attributes.

From the head descends the spine, reaching to the extremity of the pelvis, which serves to support the head, and affords a canal for the brain and spinal marrow. From the upper part of the spine, the ribs extend on each side, and meeting at the breast-bone before, they form the cavity of the chest for lodging and defending the heart and lungs.

The lower part of the spine, supporting all the parts of the body which are superior to it, is itself received in a wedge-like form and supported by the bones of the pelvis. These bones serve as a basin for sustaining some of its viscera, and as a medium of connexion between the body and the lower extremities, affording a support to the former, and producing the necessary motion at the hip-joints by rolling upon the round heads of the thigh-bones.

The base of each bone, in the *superior* extremities, is placed in a situation best calculated for the limb to perform all its motions, and at the same time to defend from injuries the head and chest. The division of each extremity into several bones, and their connexions, are intended to produce motions sufficiently great for all the purposes of necessity and convenience. The inferior extremities are likewise divided into several bones, for the purposes of motion, and serving also as moving columns for the support and carriage of the body: they are stronger, and their joints firmer and more confined: the thigh-bone has less motion than that of the arm: the joint of the knee is stronger than that of the elbow; and the motion of the ankle and toes is slower, but more firm, than that of the wrist and fingers.

GLEANINGS; OR, SELECTIONS AND REFLECTIONS MADE IN A COURSE OF GENERAL READING.

No. CCXXXVII.

Knight of the Holy Ghost.

Mr. Soane on Thursday night concluded his Lectures on Architecture. In the course of his last lecture he gave a very humorous account of the removal and raising of Trajan's famous Pillar, during the Papal government. The Pope, it seems, not only bestowed his *benediction* on Fontana the architect, who after many years of consultation was selected for the important office of elevating the celebrated column, but on the many hundred workmen who were employed on the occasion, as well as all the *machines*, &c. But that all possible care and caution might attend this august and solemn undertaking, punishment as well as reward was held forth to insure success. A *gibbet* was erected upon the spot, the *hangman* and his attendants graced the ceremony, and the poor architect, as well as his chief agents, were to be executed immediately, in case of failure. Happily, however, the attempt succeeded, and therefore recompense instead of vengeance was the result. The architect was made *Knight of the Holy Ghost*, and other honours and rewards attended him.

This narrative, founded on rare but authentic documents, afforded high entertainment to the audience.

London Chronicle, Mar. 25, 1815.

No. CCXXXVIII.

Desperate Resolution of a whole People.

"The most inflamed spirits being driven by the arms of Spain, or drawn by the hopes of liberty and safety, into the United Provinces, out of the rest, the hatred of Spain grew to that height, that they were not only willing to submit to any new dominion rather than return to the old, but when they could find no master to protect them, and their affairs grew desperate, *they were once certainly upon the counsel of burning their great towns, wasting and drowning what they could of their own country, and going to seek some new seats in the Indies.* Which they might have executed, if they had found shipping enough to carry off all their numbers, and had not been detained by the compassion of those which must have been left behind, at the mercy of an incensed and conquering master."

Observations upon Un. Prov. pp. 56, 57.

BIBLICAL CRITICISM.

Mr. Severn on the State of the Human Being after Death.

SIR, *Harlow, July* 15, 1815.

THE state of a human being after death, and the doctrine of a resurrection, are subjects which cannot fail to interest all thinking people: to help our inquiries, to confirm our faith in things invisible, and to assist our devotions, not merely to defend a system, I have remitted to you these thoughts, and I have endeavoured to follow the light wherever I could see it, whether proceeding from the lamp of the philosopher, or the sun of revelation. I would hint that several things in this paper were suggested by a view, apparently near, of vast eternity, of that universal mortality to which the creatures are subject, and by meditation on the extent of life and being by which we are surrounded, of which we are but atoms, and from which, if we may judge only by what is apparent, we shall soon be separated. The inferences and remarks in this paper, therefore, you may consider as the writer's defensive armour (the best he could get) against the assaults of infidelity, fanaticism and despair. This armour he has beaten into a shape and adapted as well as he could to his own measure at the forge, and with the instruments of the great Apostle of the Gentiles, 1 Cor. xv. In that chapter Paul appears to me to state, 1st, The doctrine of our future existence; 2nd. That this doctrine is a matter of revelation. 3rd. That it is confirmed by the resurrection of Jesus Christ. 4th. That it is a resurrection of the individual, not a creation, but a revivification, (pardon the term) a return of life and consciousness, constituting the identity of the person. From the 44th verse of this chapter he reasons analogically, "it is sown a natural body, it is raised a spiritual body," yet his reasoning goes to prove that it is the same substance: his words are, σπείρεται σῶμα ψυχικὸν ἐγείρεται σῶμα πνευματικόν: ἔστι σῶμα ψυχικὸν, καὶ ἔστι σῶμα πνευματικόν: "it is sown," "it is raised;" "it is," or "there is a natural body," &c. Now he had said before, ver. 37, "Thou sowest not the body that shall be, but bare (naked) grain," σπείρεις γυμνὸν κόκκον. The apostle carries this analogy to the doctrine of the resurrection again, ver. 43, "It is sown in dishonour, it is raised in glory." In Luke xxiv. 39, we have an account of Christ's appearance after the resurrection, when to calm the fears of his disciples, he says, "handle me, and see; a spirit (πνευμα) hath not flesh and bones as ye see me have." Πνευμα then was the word chosen by the evangelist to express the term used by the Jews in their vernacular tongue, by which to convey the idea of what we call a ghost. As the word pysche, is rendered heart, heartily, you, mind, and life, as well as soul, according to the list of your correspondent, Mr. Jones, p. 241, and as the term is applied to a beast, as well as a man, I think we may fairly suppose, that the apostle would take it in the most proper as well as common signification, when he was contrasting the state of a human body as laid in the grave, with the state of the same individual when raised in incorruptibility. I need not remind your readers that Paul styles a dead body, psychichon soma; if this term were used in another connexion it would be properly rendered a body animated: here, it certainly means, an organized body, made for the purposes of animal life, but deprived of it. Thus a grain of wheat is a body organized for the purposes of vegetable life, for the preservation of the grain, and its future existence: but every seed hath its own body, that which constitutes the identity, nature and quality. Something within us hints that we shall in due time and under other circumstances, be better without that sort of body we now have, and revelation informs us that we shall be raised "a spiritual body." It appears to me, therefore, that there is something essential to my present nature and future being, which God has rendered indestructible and immortal; which though it does not depend upon the usual animal supports for its existence, yet does wholly so upon the powerful and constant providence of God, for the preservation of its identity and consciousness, as

much in our *present* state as when the body, the mere changing mass of matter, which we thus name, has returned to its original dust. Now if, in no proper sense, this indestructible substance can be deprived of its consciousness, in no sense can it be the subject of a restoration to the conscious existence of a rational nature; for in that case the resurrection of the body is no more a restoration of the life and being of the man who died, than the resurrection of a lost and buried limb after it has long returned to the dust, and the restoration of it to the original owner, would be a restoration of that person's existence; for he continued to live without it. The clear idea of the resurrection is, the restored life and consciousness of the individual. This, I think, is plainly the drift of all the apostle's reasonings on this subject in 1 Cor. xv. especially vs. 16, 17, 18: "if the dead rise not, if Christ be not raised, then they also which have fallen asleep in Christ, are perished." Death, the consequence of sin, still reigns, your faith is a delusion, but we are in full possession of existence which death itself cannot deprive us of; our identity will be preserved, though our consciousness may be lost. It strikes me, that the resurrection of our Lord only confirmed to our satisfaction (faith) what God, in the order of nature, had previously determined; the apostle indeed in this chapter evidently draws his analogy from the order of nature. A clear view of this truth was necessary to support the minds of suffering Christians in such a world as the present, for taking all circumstances into the account, "if in this life only we have hope, we are of all men most miserable:" and "if the dead rise not, and Christ is not risen, our faith is vain." The resurrection is not a creation; the person who died, is raised, and restored to life, the perfect human being spiritual and immortal; yet we cannot suppose that the flesh and bones, the mere animal body, will be raised—no, what is raised is the essence of the being. The pneumatic, or spiritual body, I conceive, necessarily exists in every human creature, as constituting his essence and preserving his identity, but its consciousness may be suspended; this is death: again, it may be restored; this is renewed life. A pure element I suppose to be the substance out of which God has formed the πνευμα; and I conceive that this element is *light*. Under certain circumstances it possesses the pysche; under others, it loses it, always to resume it again; and at the last day it will break up the tombs, if confined in them, and the solid rocks, ascend from the caverns of the deep, and every atom, once the spirit of life, with renewed consciousness, shall rise to its native heaven. It is plain that the words πνευμα and ψυχη, are both used in our translation of the scriptures, in what is commonly understood to be different significations; the life, the spirit, the soul, the mind, the person; but in this chapter, 1 Cor. xv., each certainly in a definite sense. The psychean body then will be, the organized body in the present state, fitted for a sensient being, yet constantly subject to change; the pneumatic body, that which is the essential existence, the identification of the person, not to be destroyed by circumstances, the breath of God, the essential flame of life, which cannot be extinguished except by an immediate act of him who first kindled it. The commmunication of this breath of God to Adam, was the consummatory creative act, without which the body would have remained a piece of inanimate matter; this metaphorical breath certainly was no part of the essence of the Deity, but a created substance, like the rest of man's nature. The πνευμα or spirit, including the ψυχη or soul, reason in the human being, instinct in the brute, directed, governed or destroyed by the great Soul of the Universe, is, I think, superior to all lower agency; is the powerful executive of nature and of God. This wonderful substance universally present, and ever in action, constitutes the forms and essential being of all existing worlds and of all rational creatures. It was the opinion of the ancients that the soul was a subtle æther,—light; the Platonics and Pythagoras taught, that fire,—light, was the natural agent or animal spirit actuating the universe and the human being; Plato supposed something like a ramification of fire,—light, by its rays darting to the extremity of the human frame. Hippo-

crates speaks of this pure and invisible æther, or light, as giving existence and motion to all things. The Platonists imagined the intellect to have its residence in the soul, and Galen conceived that if the soul be incorporeal then its vehicle is æther, or light, by which æther it acts upon bodies. This æther was supposed to remain after death by the followers of Plato and Pythagoras. Hippocrates conceived thermon (heat) that is, light, in action educing caloric, to be something immortal; and he thought, that a strong invisible fire was the residence of the soul, understanding, prudence, growth, motion, diminution, change, sleeping and waking. Heraclitus held fire (light) to be the principle and cause of the generation of all things; it is plain this philosopher did not mean the extinguishable culinary fire, for he calls it πυρ ἀει ζωον ever-living flame, that is, light. The Magi taught that God had light for his body, and truth for his essence, or intelligence. The Chaldeans called him, πυρ νοερον, the intellectual fire; they said εσσαμενος πυριπυρ, that is, cloathed with fire (light), yes, the Deity is clothed with light as with a garment; he dwells in light which no mortal can approach unto. It is remarkable, that when the spirit (το πνευμα) of God was communicated to the apostles it should have been manifested by a visible appearance, like as of fire, a body of light resting on the head of each of them; this was an indication of the Divine presence, a consecration or anointing of these persons to their high office; and this appearance was accompanied by superior and miraculous powers, which the apostles were previously incapable of exercising. Whoever has seen galvanic or electric operations on a large scale, must, however accustomed to them, have been repeatedly astonished at the powers of light—in the diversified application of which element, I suppose both these classes of experimental philosophy to consist. I would not imply that the gifts, &c. of the apostles were not communicated by the Deity,—but he always employs means and instruments when they can be made subservient to his design, even when working miracles. Horace calls the soul, "divinæ particulam auræ." So indeed we may say of all life, all intelligence, that it is a portion of the divine breath; not of the essential nature of God, but of his creative power, and of some created substance. So the body (man) was made of the dust of the ground, that is, of a portion of matter previously existing; in this view, in the highest degree possible, a creature animated by a living spirit, possessed of reason and endowed with immortality, is God's image, his offspring. Such a creature is made as like his heavenly Parent as his scale will admit; for God raises his most excellent works to a relative and comparative perfection. Jesus Christ is the firstborn of every creature; the brightness of his Father's glory and the express image of his person; by whom, or according to whom, he made or appointed and constituted the dispensations of his providence in all ages. As Christ is the image of God, so man in his highest state of perfection under every providential dispensation in all intellectual worlds, is changed into the same image from glory to glory, as by the spirit (το πνευμα) of God, always approaching the infinite fulness. See John xvii. "As it pleased God that in Jesus all fulness should dwell;" so there is always a relative perfection in infinite progression, in the works of creation. Yes, out of his fulness as the head of our nature, we have all received, and we shall ever receive favour upon favour.

In this sense our Lord is the Sun of the world, the light of the earth, the brightest emanation of the Deity; in him was life, and the life is the light of men. *That* is the true light that enlighteneth every man that cometh into the world: the light of truth, and the light of life.

That the powers of mind may be for a long time suspended and the rational soul to all appearance destroyed and yet afterwards restored, to be again lost during the whole of the present life, we have a remarkable proof in Tuke's account of the Retreat, near York, for Insane Persons. The author's words are as follows:—"A young woman who was employed by the relator when a boy, became insane, and at length sunk into a state of perfect idiocy. When she was attacked by a Typhus fever, and my friend having then practised some

time, attended her, he was surprised to observe as the fever advanced, a developement of her mental powers; during that period of fever when others were delirious, she was entirely rational. She recognised in the face of her medical attendant the son of her old master whom she had known so many years before, and she related many circumstances respecting his family and others, which had happened to herself in her early days, but alas! it was only the gleam of reason; as the fever abated, clouds again enveloped the mind; she sunk into her former deplorable state and remained in it until her death, which happened a few years afterwards." Here there is an instance of excitement of the rational principle, by physical causes after it had to all appearance been for many years completely destroyed.—What would have rendered another delirious restored her mental faculties; she continues in the possession of memory, judgment, and all the qualities of mind while that excitement lasts, but when it ceases, she returns to her former state of idiocy. Does not this case prove that, at least in the present life, the restoration as well as the loss of reason depends upon the peculiar circumstances attending the animal machine? A psychean body may have animal life and be incapable of rationality; and Paul calls a dead body by that name. We see in the case before cited that the apparently extinct *nous* (mind) may be restored and again lost. Would not that mind be again restored if other circumstances were the same? Now Paul says, that the body is raised a pneumatic body, not a psychean body; not depending, as now, upon mere accidental circumstances for the preservation of the soul; the essence, the excellence of human nature, which we see continues to exist even in an idiot, and which may be restored after many years' perfect fatuity. The before-mentioned woman's memory, judgment and understanding, were as much in a state of death as if she had been dead in reality. And when these essentials of the rational soul were restored, they were as much raised to life as if the person herself had been raised out of the grave. Her mental capacity was entirely preserved during the whole time of her idiocy: her consciousness depended upon an excitement of a peculiar nature. The very idea of a spiritual body being raised implies, that it was before in existence, and that it was so far affected by the common circumstances of our nature as to need a restoration of life and consciousness. But when Paul says, "it is raised," &c., I do not think he means to describe the action, but the effect; it is restored again to life. I think it is a restoration of consciousness, a return of all that constitutes the essence of the person; and which, though lost for a time, continues entire and indivisible from the period of death to the moment when God shall raise the dead according to the working of his mighty power, which he wrought in Christ. It was necessary that our Lord should rise in his natural psychean or animal body to satisfy his disciples of his identity; but the pneumatic body is capable of any form and confined to none: and to shew that the life of Jesus was not supported by his animal frame, he appeared with his wounds (one of them mortal) open and unhealed. There is a remarkable passage, 2 Cor. v. 16, "Though we have known Christ after the flesh, yet henceforth know we him no more;" that is, we consider the flesh, the animal organization, a subject not worth our attention. Christ died and rose again; this is a reason why we should not regard the flesh. He is a spiritual being now: all that was mortal of the Son of God is past and gone, his body the same in essence, is a glorious body: all things in that eternal state are become new; this is a reason why we should rise to God in newness of life, in likeness of his resurrection, as he was raised by the glory of the Father. The flesh would only be an incumbrance in that state. "It is the spirit that quickeneth: the flesh profiteth nothing." You shall at the last day be restored to life by the power, το πνευμα of God which now dwelleth in you.

B. P. SEVERN.

An Inquiry, whether the Lord's Supper was instituted for the Purpose of celebrating the Remembrance of the Death of Jesus Christ?

(In a Letter to a Friend, August the 9th, 1815.)

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FROM my earliest theological life I have been seeking (but,

alas! hitherto in vain!) what words in the eucharistic histories (to which I entirely confine my attention) denote either *sufferings* or *crucifixion* or *death*. Being disappointed in my search in this line, I have inferred, "That the eucharistic ritual," as instituted by Jesus Christ, and used by his primitive and immediate followers, "was originally appointed as a ritual plan for the true and spiritual worship of Almighty God according to the principles of the gospel of Jesus Christ."—Consequently, instead of the common definition and hypothesis, I would style the Lord's Supper to be "An Institution of Jesus Christ in Remembrance of the New Covenant," i. e. of the gospel: and this interpretation will be fully confirmed merely by taking the word [Ανάμνησις], as I think it may and ought to be rendered,—to denote "*a memorial*," or "*a remembrancer*," or "*a memorial rite*," according to its use in Hebrews x. 3. Extremely indefinite, ambiguous and unessential [because it is omitted in two of our eucharistic histories], is that noted *injunction*, "Do this in remembrance of me;" and therefore I would translate it into the following terms: viz. "Do this [what Christ and his associated friends were then doing] "according to this my memorial rite." And what were Christ and his disciples doing at that time? Answer—"They were breaking bread, &c. and unitedly worshiping, blessing and praising Almighty God for the original communication of the New Christian Covenant,"—(i. e.) "for the full and free donation or grant to the world of all the gospel benefits and blessings by Jesus Christ." And was not this a very fair and accurate, though only *a compendious specimen and example of the true and pure worship of Almighty God in a Christian assembly?*—What else *is done*, or *ought to be done*, at this time, by the sincere and spiritual worshipers of Almighty God in their public and Christian assemblies? If the primitive *institution* and celebration of the Lord's Supper were not, in fact, equally or exclusively "the *institution* (in the words of the Rev. Joseph Hallett), of Christian communion in the public and religious worship of Almighty God,"—what other scriptural injunction or authority, from the New Testament, can be adduced to prove the reality and truth of the latter?

For want of regarding the eucharistic institution, in this particular point of view, the true use and end of it seem to have been, in a great measure, perverted or misrepresented: for the common hypothesis and expositions of the Lord's Supper assert it to be an injunction or law for personal and self-commemoration, which, in effect, was Christ's injunction or law to levy on Christians the perpetual obligations of personal love, gratitude, praise, respect and obedience to himself. But let no one think that our Lord, at that time and in that affair, was claiming for himself any sort or measure of present or posthumous respect, praise, or honour. No, no;—he was not so ambitious nor interested as to go so far out of the *characteristic* line of his duty. While our Lord Christ, was instituting the eucharistic rite, we must consider him as the Mediator between God and man; and then we shall feel ourselves obliged to own that the duty or duties he was injoining, were absolutely intended to terminate *wholly in God and man*;—and therefore they had not and could not possibly have any reference to his own separate and personal interests, that is, to his character or attributes; or, indeed, to any operation, occurrence, or event in the individual history of his own life or death. The particular view of the eucharistic institute, as here exhibited, would perhaps be very considerably illustrated and confirmed merely by a full and correct exposition of that eliptic and figurative verse in the 1st eucharistic record, that is to say, Matt. xxvi. 28; and this must be done by filling up every elipsis, or defective place, with its proper supplement or supplements, and by substituting or inserting a plain, literal and appropriate term in the room of any one that is figurative; but preparatory to the intended correction, two or three remarks are requisite to be made.—1st. Contemplating this 28th verse, in our Greek Testaments, it appears to consist of three distinct clauses, which it will be requisite to arrange into as many separate sentences in the English version. 2ndly. The third or latter clause contains some adjunctive words, which being rendered in our English version very indefinitely

and obscurely, require much correction and alteration both in their sense and position: the correction of this latter clause shall be justified immediately after its translation. 3rdly. In this 28th verse, the first word, *This*, having a retrospective reference to the word *cup*, or rather (metonymically speaking) to the word *wine*, which is contained in it, must take this latter term (viz. *wine*) for its appropriate supplement; because a literal translation is now required. 4thly. Another preparatory remark, equally necessary and useful is this, viz. The phrase, "*This cup*," (or rather "*This wine*") is evidently an allusive contrast;—clearly marking in this place the particular application of some *cup* or *wine* to some new object or design, quite different from that to which it had been previously applied; but from which it now appeared to have been absolutely alienated, rejected and excluded. The proposed correction shall now be set down.

Matthew xxvi. 28, "This *wine* is my WINE;—this *wine is my wine* of [or "belonging to"] the New Covenant;—this *wine is* shed instead of [as the Greek περὶ and the Latin *pro* signify] *the* many *ancient* offerings, [in 2 Cor. v. 21, Ἁμαρτία signifies a "*sin-offering*," and its plural number, in this place, might be rendered "sin-offerings;" but perhaps this expression of it in a simple, general and absolute form attacheth to the term such a wide and comprehensive sense as to mark the most complete exclusion and extinction of all the ancient offerings, oblations and sacrifices, as well those of the Pagans as of the Jews]—offerings for [or "on account of"] remission."—N.B. The word REMISSION taken *in the same wide and comprehensive sense* as the word *offerings* is here taken, will correctly mark *remissions of every sort*,—that is to say, both divine and human, as our Lord Christ most probably intended to do. The fitness and necessity of the supplementary words, are referred to the judgment of the reader; but as to the word *wine*, in its second occurrence, it should be remarked that, besides its supplementary use, it stands, in this place, as an appropriate and literal expression of the metaphorical term *blood*. The affixation of the term *blood*, as a metaphorical name, to the plain and literal word *cup*, (or *wine*) was probably done for the purpose of ascertaining and establishing the commemorative use of the eucharistic wine; and *this wine*,—selected and transferred from the *paschal wine*, our Lord called (in a metaphorical term) his *blood*, because he applied it, in *his* own Institution, for a purpose exactly like to that which was effected by the *blood* of a dumb animal in the pashcal rite.

Let no one be offended that the word *wine* is so often introduced in the illustration of such a solemn and important ritual as the Lord's Supper,—for natural or elementary wine, whenever used as a symbol of religious commemoration, fully answers its purpose; yea, and much better, (being far more simple, cheap and decent) than animal blood, which was wont to be used in the ancient Passover.—As the word *wine*, in the verse we have now attempted to illustrate, literally denotes nothing but natural or elementary wine, so it must be understood in each and every one of our eucharistic records. The adjunctive words in the third clause of the corrected verse, must now be justified: The sense here assigned to περὶ is perhaps strictly classical; and the application of πολλῶν to Ἁμαρτιῶν, which are adjacent in their position and perfectly accordant in all their grammatical accidents, will afford a construction and translation far more easy, clear and correct than what generally occurs in any of our translations and expositions. The proper meaning of Ἁμαρτιῶν and Ἄφεσιν have been hinted at above.

What is the true meaning of the New Covenant or gospel? Answer: The New Covenant or gospel, as a communication and gift of God, denotes not only a combined system of the most valuable mercies and favours, but likewise a combined exhibition of all the ways, means, instruments and agents of their conveyance to us: consequently the grateful commemoration of this New Covenant (or God Almighty's original grant and communication of the gospel) necessarily compriseth a perpetual and grateful commemoration of all the ways, means and agents of its communication: and thus we see that our eucharistic law (that is, our appointed ritual for the public and Christian worship of Al-

mighty God) strictly enjoins us duly to remember and respect the person, character, spirit and example of our revered and blessed Master, the Lord Jesus Christ. Though this scheme then doth not hold up to the communicant's view an exaggerated and idolatrous idea of Christ's sufferings and death, as the *only* or chief object of eucharistic contemplation,—yet it presents to the sincere and serious Christian's mind such abundant considerations and motives to love, respect, imitate and obey the Son of God as are every way suited to his high and important rank and function in the divine scheme and sacred duties of human redemption.——Quære,—what was chiefly wanted in the world at the time when Jesus Christ appeared in it as a divine prophet and teacher?—Answer: Right notions of the character, attributes, and government of Almighty God, and the *universal*, true, spiritual and social worship of him, founded upon and perfectly agreeable to those notions. And doth not the gospel furnish us, in due measure, with all those requisite sentiments and principles, and most powerfully enforce the practical application of them; for the effectual overthrow and cure of superstition, idolatry and vice; and for the universal introduction and diffusion in every age and nation, of true knowledge, purity, piety, peace and benevolence? If these things be true, was it not most fit, and worthy of Jesus Christ, to set up or institute the Lord's Supper for purposes so essentially important and requisite at that peculiar juncture; and every way so well adapted and adequate to their full accomplishment? But, at the same time, is it not a matter to be greatly regretted that all the intended objects and effects of the New Covenant were not, in the first instance, more fully and openly stated and avowed in the eucharistic law?—No, no; it is not at all to be regretted: for duly considering all the circumstances of the case, the state of the world, the changes which the gospel was intended to produce, and the agents appointed to produce them,—perhaps, the indirect, concise and occult method adopted by our Lord Christ *gradually* to accomplish his designs,—was, in reality, the wisest and most effectual, and certainly the most pacific and conciliatory measure that could possibly have been framed and applied. P. K.

POETRY.

Lines by a late Princess.

[Communicated by J. W. 13, ix Mo. 1815.]

UNTHINKING, idle, wild and young,
I laugh'd, and danc'd and talk'd and sung,
And proud of health, of freedom vain,
Dream'd not of sorrow, care or pain,
Concluding in those hours of glee
That all the world was made for me.

But when the days of trial came
When sickness shook this trembling frame,
When folly's gay pursuits were o'er
And I could dance and sing no more,
It then occurr'd how sad 'twould be,
Were this world only made for me!

AMELIA.

Lines written in Remembrance of the late Mr. Joseph Partridge, of Stonehouse; who died in the eightieth year of his age. [See M. Repos. p. 190.]

"Dolce premio alla virtù d'un padre è dé figli l'amore."

METASTASIO.

If filial love be virtue's sweet reward,
Whose bliss requites a father's fond regard,
To crown with joy the rosy hours of health,
And shed the balm of peace, the purest wealth;
His labours sweeten, or his pains assuage,
And prop with care the steps of drooping age;
Anticipate his wants, his fears repress,
And prompt his trembling lips with thanks to bless;
To smooth his pillow on the bed of death,
And watch his closing eye, his parting breath:—
This recompense of worth was ever thine,
Dear, honour'd shade, our Father:—name benign!
While seasons change to renovate the year,
Thy children's hearts thy virtues will revere;
Thy noble mind, simplicity and ease,
And manners form'd the old and young to please;
Devotion warm——"the wisdom from above,"
With Faith, and Hope, and universal Love;

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Thine active spirit, manly fortitude,
And admiration of the wise and good,*
Whose counsels taught thee how to live and die,
And raise thy views, like them, beyond the sky,
To Him, the Good Supreme, who rules the spheres,
And guides the circles of our mortal years;
Till from the † sleep of death the just arise
To share in endless life the heav'nly ‡ prize!
Though fourscore summer suns and winter snows
Thy journey measur'd to thy last repose,
Where Tavy's ancient spires with ivy wave
Above the turf that blossoms on thy grave,
With earliest flow'rs, that in the breathing spring
Bedew'd with tears thy youthful darlings bring;—
Yet shall be seen in happier realms thy face
Revive in bloom, and more than mortal grace:
Thine eyes shall view the treasures of thy heart
Restor'd to thy embrace, no more to part,
In yon celestial ever-verdant clime,
Beyond the shaft of Death, or pow'r of Time;
And welcome to the bright, eternal shore
Thine aged Partner, destin'd to deplore,
With resignation meek, the final morn
That saw thee from her gentle presence borne!
Farewell! our Father, Grandsire, faithful Friend!
Until we meet where pleasures never end.

Kilworthy, Tavistock, W. E.
March 1815.

A Thought,
After the manner of Wordsworth.
(From the Durham newspaper.)

When on a dreary, cold September night
The winds are strong, and o'er the misty moon
Tempestuously impel the gather'd clouds,
Hast thou not seen, or thought that thou hast seen,
Their waving folds voluminous assume
A stationary attitude and form;
While that bright crescent seem'd to drive along
In swift career behind their mass of shade,
And through their dark interstices, with glance
And glare of yellow undefin'd, to peep,
Then to glide onward in her rapid path?

Even so the Atheist, sullen of brow,
Beholds with faithless and fallacious eye
The firm-fix'd crown of heav'nly happiness
As some faint flitting vision of the night,
Prize unattain'd and unattainable;
And views the tinsel trappings of renown,
The transient fame of false philosophy,
The hopes and pleasures of a bodily sense,
And th' evanescent glare of worldly good,
As the sole aim and purpose of man's life,
The only object of the human soul;
And deems a flitting series of shadows,
Of native darkness, and reflected light,
The single, stable, and substantial good.

JUVENIS.

Lines, composed on hearing the Reverend B. Treleaven, of Dorchester, preach from John xviii. 38.

Hark! hark! Treleaven claims the Muse's song,
And pours the tide of eloquence along;
With manly feeling ev'ry accent glides,
Glows to sublime, then into peace subsides;—
While fair Devotion, hovering round the shrine,
Smiles on the scene with ecstacy divine,
And dwells on ev'ry sacred, hallow'd sound,
With thrilling rapture, yet with awe profound,
Whilst all the feelings in due order roll,
Speak the big thought, and animate the soul.
Sure there's in eloquence a secret charm,
Enough the force of malice to disarm—
Enough to lighten hatred of its sting,
And raise up Fancy on her attic wing.
Oh! who could hear, delighted, and not feel,
A glow of pleasure, and devoted zeal—
That e'en can pierce the darken'd clouds that low'r,
And wrest from Prejudice her harpy pow'r?
But 'tis not mine to search whence sects began,
Enough for me,—I reverence the man.
No! 'tis not mine to judge of diff'ring creeds;
That shines the brightest which to virtue leads!

Sherborne, Aug. 6th, 1815.

Mutability,

From Seneca, in Hakewill's Apologie. 1630.

Nemo confidat nimium secundis,
Nemo desperet meliora, lapsus:
Miscet hæc illis, prohibetque *Clotho*
Stare fortunam.

Let him that stands take heed lest that he fall,
Let him that's fall'n hope he may rise again.
The Providence divine, that mixeth all,
Chains joy to grief, by turns, and loss to gain.

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* Drs. Priestley and Toulmin, &c.

† καλον γαρ το αθλον, και η ελπις μεγαλη. PHÆD. PLATON.

‡ "Qui s'endoit dans le sein d'un Père,
N'est pas en souci du reveil."

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REVIEW.

"Still pleased to praise, yet not afraid to blame."—POPE.

ART. I.—*A Charge delivered to the Clergy of the Diocese of London at the Primary Visitation of that Diocese in the year* 1814. By William, Lord Bishop of London. 4to. pp. 24. Payne and Foss. 1814.

THE Bishop of London's Charge is creditable to him as a writer; it is in a style of stateliness which always approaches and sometimes rises into eloquence: but we cannot compliment his lordship or congratulate our readers upon the spirit which it breathes. We have not indeed to accuse the bishop of grossness of language or vulgarity of manner; our complaint is of a more serious nature—that, insensible to the character of the times, he asserts claims on behalf of the church and the priesthood which have been long exploded, as inconsistent with common sense, civil liberty, and, above all, evangelical simplicity and truth.

The prelate opens his charge with an elegant eulogium upon his predecessor in the see of London. Dr. Randolph was known to be a high churchman, and the following sentence shews that the present bishop inherits the same character:

"From the period of his first entrance on the higher departments of the Church he opposed a determined resistance to the spurious liberality, which in the vain desire of conciliation increases division and multiplies heresy, by palliating the guilt of schism, or by diminishing the number and undervaluing the importance of doctrines essential to Christianity." P. 1.

We suppose that the Bishop here refers to the "liberality" and "conciliation" proposed and certainly exhibited in the Bible Society. Who can help lamenting that a Christian bishop should refer to such an institution in such a manner? "The guilt of schism," too, is a phrase which, unexplained, is little suitable to a Protestant minister. The *schism* effected by the Reformation constitutes the true glory of that splendid æra.

In the course of his panegyric, the Bishop also praises his predecessor for "his endeavour to replace ecclesiastical discipline on its ancient footing, to recover the rights and assert the legitimate authority of the Spiritual Governor." P. 2. This is lofty language. We know not what measures the late Bishop was taking to "replace ecclesiastical discipline on its *ancient footing*," and to "*recover* the rights and assert *the authority of the Spiritual Governor*," whether he sought to revive the Convocation, whether he reckoned antiquity of discipline to be posterior to the times of Archbishop Laud, who was an eminent disciplinarian, or whether he only intended to hold a tighter rein over the clergy, and especially that class of them who assume the title of *Evangelical;* but we confess that we startle at seeing a panegyric on a Christian minister founded upon his being or wishing to be a rigid governor.

A considerable proportion of the Charge relates to *temporal* affairs, parliamentary regulations affecting the Clergy; such as Non-Residence laws (pp. 4—7), Stipendiary Curates' Bill (7—9), repeal of the acts for *burying in Woollen* (10): nor do we know that this is improper; but we have been a little surprised at the introduction of such matters, amidst others of so much greater and higher concern, and we have amused ourselves for a moment, we hope innocently, in fancying the apostle Paul called up from the dead and hearing, in the Church bearing his name, the passages above marked delivered, by one asserting himself to be his successor, to an audience composed of Christian teachers, and in speculating upon the surprise that would be depicted in that apostle's countenance.

There is not much political declamation in the Charge, but the following reflection appears to us to be decidedly erroneous and unjust:

"The French Revolution was not an accidental explosion, a burst of momentary passion or frenzy, but a deliberate and premeditated rebellion against authority human and divine: It was the struggle of desperate wickedness to shake off the salutary restraints imposed by religion and law on the worst passions of human nature." P. 12.

How long, as Bishop Gregoire complains (M. Repos. x. 106), is the French Revolution to be misrepresen-

ted! It was, indeed, a rebellion, for it has been *unsuccessful*; but surely every Englishman and every Protestant must allow that in its beginning and before its character was altered by foreign interference, it was a rightful resistance to tyranny and superstition. The "glorious Revolution of 1688," in England, was in reality less called for and less justifiable than the late Revolution in France. On this side of the channel it is not yet unsafe to utter this opinion.

The passage concerning the Unitarians (pp. 13—16) has been already copied into this volume (pp. 305—308). The design of it cannot be mistaken, but the bishop is obliged for the sake of common justice to distinguish *real* from pretended Unitarians and to concede that Unitarians may be *conscientious*. To readers of discernment the passage is innoxious. The statement which it contains is, however, contrary to historic truth; *unbelievers have not joined themselves to the Unitarians*; they unite with bishops in misrepresenting them; Mr. Cobbett and Dr. Burgess are coadjutors in their opposition to this sect; it is not merely that Unitarians have too little faith for the one and too much for the other, but that their faith is built upon reason, a foundation which is decried equally by such as reject revealed religion and such as explain revealed religion by canons of Councils and Convocations and by Acts of Parliament. On what does the Bishop of London rest his strange assertions? How has he made his notable discovery? The charge, as far as it regards the Unitarians, is singularly ridiculous; but the wildest accusations may, if uncontradicted, tend to establish a persuasion of guilt, and therefore we rejoice that Mr. Belsham has, as we shall hereafter see, answered his lordship, we dare say to his satisfaction.

In several places the Bishop sounds the alarm of the danger of the Church. "The Enemy" is the phrase by which Dissenters are designated. "The evil" he says, (p. 18) "to be reasonably apprehended is a gradual diminution of attachment to the national church." Whether this be an *evil* is matter of opinion, but of the fact there not only may be reasonable apprehension, there can be no doubt. The proof stares every one in the face; meeting-houses and chapels are rising up into view daily throughout every part of the kingdom; by whom are these erected and filled?—Recollecting and apparently lamenting Lord Sidmouth's memorable defeat by a phalanx of sects, his lordship discovers a formidable alliance between the Nonconformists for the subversion of the Establishment; such is the object, he alledges (p. 18) "of that promiscuous multitude of confederated sectaries who have imbibed the spirit of malignant dissent, which in the prosecution of hostilities against the established faith forgets its attachment to a particular creed." Where is this body of *malignants* to be found? We know but of one feeling of malignity which is common to nearly all the sects, including the sect established by law, and that is a feeling of malignity against the Unitarians; although we must be so just to the *soi-disant* orthodox Dissenters as to say, that we believe, that they love religious liberty next to orthodoxy, and that if any bigoted statesman should renew the attempt to put fetters upon conscience, they would cordially join even with Unitarians, in asserting with a voice that would make itself heard, Nolumus leges *Christi* mutari!

We do not blame the Bishop for recommending to his clergy (pp. 21, 22) the patronage of the falsely-called National Schools, falsely so called because the Common Prayer Book excludes from them above one half of the population of the empire; education is so great a blessing, that in any form and with any restrictions, its promotion is an object near to the heart of every philanthropist: nor shall we animadvert upon the oratorical representation of the importance and dignity of the Clergy of the Church of England, in the concluding sentence of the Charge, where it is said that the "high interests" of religion have been "confided by the Redeemer, as a precious deposit, to their especial protection and care;" this may pass for eloquence: but there is an invidious alternative proposed in the sentence preceding, which we cannot avoid saying that Dissenting teachers do not feel themselves condemned to accept; they are not in their own estimation or in the liberal judgment of the community at large divided into "*corrupt* or *illiterate* in-

structors;" their self-denying labours and their personal virtues attest, they humbly think, the purity of their motives; and as for learning, although they wish they had more, they cannot admit that as a body they have been signally deficient,—whilst they run over the revered names of their Howe and Bates and Baxter, their Chandler and Benson and Lardner, their Watts and Doddridge, their Taylor and Farmer and Kippis and Price and Priestley and Cappe.

Most true is it, as the Bishop observes (p. 19) that "the complexion of the times has, in a few years, undergone a material change,—the course of events has given a powerful impulse to the energies of the human mind,—a mighty mass of intellect is working with incessant and increasing activity," but vain is it to look to "*the Clergy*"—"to give a proper *direction* to this general movement, and to *controul* its irregularities and excesses!" They have long ceased to lead, and have with difficulty followed, the public mind. They still pretend to Holy Orders, to a divine commission, and to the possession of the Holy Ghost, which men of all other professions and classes have agreed to consider as the claim of superstition; they adhere to articles of faith which the members of their church have for the most part renounced; and they repeat nearly once a month a creed which the laity of their communion reject with abhorrence. A wise counsellor would advise them, not to aspire to the direction of the mighty intellect of the age, but to forbear to oppose it, lest they should be overthrown in the shock, and as far as possible to follow in its train. He would exhort them, especially, to set up no pretensions which they cannot make good, that a conviction of one imposition may not beget a suspicion of others. He would conjure them, as they value their reputation, and even their political being, to conciliate and not to provoke, to court and not to defy, to promote inquiry instead of clinging to ancient errors, to bend before the spirit of reform instead of resisting it, to magnify virtue and to abate in their valuation of ceremony, and *above all things to put on charity which is the bond of perfectness.*

Morgan's Memoirs of Dr. Price.

(Concluded from p. 508.)

THAT the writer of this volume engaged in his design from "no motive of self-interest or ambition;" that he has been "anxious only to render justice to the memory of a friend;" may without difficulty be admitted. In the pretensions of the work before us, in its style and manner, there are no traces of ostentation. The author seems to be intent on his subject: his language is unadorned, even to carelessness, and exhibits no superfluous epithets, but indicates a strong and active mind rather than the habit of literary composition, the talents of the man of business more than the accomplishments of the scholar. Making no display, moreover, of his uncle's private correspondence, he determines not to gratify "an idle curiosity by the indiscriminate publication of letters which had been written in the confidence of friendship." This, we are aware, is not the practice or the sentiment of many of our contemporaries. We live in an age whose taste for telling and hearing "some new thing" has been pampered and quickened by the wanton, if not, in many instances, the mercenary, disclosure of epistles which the receiver had, unsuspectingly, entrusted to the custody of his escrutoire, and which were designed, exclusively, for the eye of fidelity and affection. We cannot but approve of the biographer's forbearance in a matter of such delicacy; though perhaps he has carried it to an extreme point, and afforded some of his readers cause to exclaim,

In vitium ducit culpæ fuga!

Yet while we bestow on Mr. Morgan's performance our humble praise, in respect of its freedom from parade and affectation, we shall, with the same explicitness, state objections to it, of another kind: these have not been lightly conceived; they shall not be invidiously urged—and hence we hope that they will be interpreted with candour and weighed with deliberation.

If biography is often too copious and minute, it may sometimes, however, be accused of scantiness. This charge it incurs when it fails of giving a complete picture of the person whom it undertakes to delineate. Here, we are of opinion, these memoirs of Dr. Price

have deservedly been censured. To the object of recording the life and labours of such a man a larger volume might with propriety have been devoted. Not that we are ungrateful to Mr. Morgan for what he has communicated concerning his honoured relative, but that we wish he had communicated *more*.

Surely a fuller account of Dr. Price's writings might have been presented to the world with signal pertinency and advantage. The biographer, we believe, has not even enumerated them perfectly: at least, we recollect that, some years before the American Revolution, his uncle published a sermon on *the privileges of Britons*. A short analaysis also of the several works of this author, would have been appropriate, interesting and useful: and to some of them, in particular, the habits and attainments of Mr. M. must have qualified him, in more than an ordinary degree, for rendering this act of justice. The life of a literary man is, for the most part, divided and marked by his publications. He therefore who frames a narrative of it, if he be diligent and skilful, will intermingle with biography a reasonable portion of criticism: he will lay before his readers an outline of sentiments, trains of argument, deductions, &c. and will thus assist them in judging of the complexion, the progress and the operations of the writer's mind.

Dr. Price obtained no vulgar reputation as a writer on metaphysics, on chances and annuities, on politics and political economy, and on the evidences, doctrines and duties of revelation. But the information with which Mr. M. has favoured us concerning his relative's productions in these several departments of science and learning, is extremely meagre.

His *Treatise on Morals*, for example, able and ingenious as it must be pronounced even by those who lament its abstruseness and dissent from many of its conclusions, and though acknowledged by Mr. M. to convey, in the third edition, the author's "maturest thoughts on one of the most important subjects that can exercise the human mind," gives occasion to only a few sentences in the Memoirs. We know not that it would have been a violation of propriety if the biographer had added a concise abridgment of a work so original and vigorous. Granting, nevertheless, that this would have been an unreasonable digression, still what could forbid him to point out the characteristic object, to sketch the leading features, of the volume, to shew in what respects, and on what considerations, Dr. P. differs from former metaphysicians?. These remarks apply with equal force to his discussion, in another work, of the doctrines of materialism and philosophical necessity, as maintained by his friend Dr. Priestley.

From Mr. Morgan's pen we yet more strongly expected a succinct and clear description of his uncle's labours in rendering the doctrine of chances available to purposes of great utility, personal, domestic and public. Nor was the expectation irrational. Memoirs of *Dr. Price*, which are almost silent on the specific nature of those studies and calculations that have spread his fame throughout Europe, correspond not with their title. In vain will the biographer allege that in another of his works we may perhaps meet with what we cannot find in *this*. The very matter of our complaint, is its absence *here*, in pages where it ought to have been inserted, and which, for such an end, might have been conveniently broken into distinct chapters.

Previously to a perusal of the Memoirs, every well-informed person knows that Dr. Price was the author of some tracts on politics. Little however is said by his nephew respecting their contents—little indeed in proportion to their magnitude and value. The venerable man of whom we are speaking, ranks among the most eloquent and disinterested advocates of both civil and religious liberty, among the most decided foes of all invasions of the rights of conscience. We should not have been sorry if these pages had exhibited him more prominently in this light—had unfolded more largely his generous principles of government.

Nor would Mr. M. have incurred our censure had he left on record an ampler notice of his relation's Dissertations and Sermons. Both merit it: for they will continue to be read with delight and improvement by men of various classes and sentiments; and they minister to the noblest purposes of human life, to objects before which

mortal interests sink into insignificance, or rather which confer on those interests all the rational importance that they possess. As a Christian preacher, we particularly admired Dr. Price. The subjects, the style and the delivery of his sermons, were uncommonly attractive. We wish that the writer of his life had at least endeavoured to express in adequate terms the *fascinations* (such we found them) of his simple yet fervent addresses to the understandings and the feelings of his hearers. It has been our fortune to attend on some *fine speakers*, on some *orators of great celebrity*: but to eloquence so natural and resistless as *his* we have never listened. If his political reputation added considerably to the number of his auditors, his congregations were secured, however, by other and far superior motives.

The composition of these Memoirs frequently betrays heedlessness, and therefore a want of respect for the public taste. When Mr. Morgan informs us (p. 22) that Dr. Price's "hearers [audience] were equally thin" both on Newington Green and in Poor Jewry Lane—when he says that the great end which this excellent man always had in view was "to *instill* into the minds of his congregations the *necessity* of a virtuous course" (p. 186), these and many such examples* of inadvertence make us sensible of the strict relation between precision and clearness, between inaccuracy and obscurity, of style.

A very caustic temper is often discernible in the Memoirs: and, on several occasions, the biographer does not write in the mild and humble spirit which characterised the honoured subject of his volume. Passages of this description will be quoted in the sequel of our Review: we now proceed to the more agreeable employment of extracting anecdotes and observations by which our readers may be gratified and instructed; and these we shall produce in the order of their occurrence.

Dr. S. Chandler's injudicious advice to a young minister. During Mr. Price's residence at Stoke Newington, "he occasionally officiated in different congregations, particularly at Dr. Chandler's meeting-house in the Old Jewry. Here he seemed to acquire considerable popularity; but Dr. Chandler, for reasons best known to himself, advised him to be less energetic in his manner, and to deliver his discourses with more diffidence and modesty. This rebuke had its natural effect on the mild and unassuming temper of Mr. Price. To avoid an extreme into which he was in no danger of falling, he ran into the opposite extreme of a cold and lifeless delivery, which, by rendering him less popular with the congregation, disposed them to feel less regret when their minister had no further occasion for his services." Pp. 11, 12.

The zeal of the Rev. S. Price for the Trinity. His nephew being asked by him,

"whether he believed in the *proper divinity* of Jesus Christ, he very ingenuously answered in the negative, if by *proper divinity* was meant the equality of Jesus Christ with God. On which his uncle with some vehemence exclaimed, *that he had rather see him transformed into a pig, than that he should have been brought up to be a dissenting minister without believing in the Trinity.*" Pp. 13, 14.

We confess, we should have hesitated to admit these two communications had not Mr. Morgan derived his knowledge of the occurrences of his relation's earlier years either from conversation with Dr. Price or from the notes which he had prepared for the purpose of writing his life. Separately from the instruction which the above anecdotes, in effect, contain, they who study the diversities of human character will be assisted by them in their favourite pursuit.

Interview of Mr. Hume with some of his opponents. This writer

"had been so little accustomed to civility from his theological adversaries, that his admiration was naturally excited by the least appearance of it in any of their publications. Dr. Douglas (the late bishop of Salisbury), Dr. Adams and Mr. Price, were splendid exceptions* to this rudeness and bigotry. Having been opposed by these divines with the candour and respect which were due to his abilities, and which it is shameful should ever be wanting in any controversy, he was desirous of meeting them all together, in order to spend a few hours in familiar conversation with them.—Accordingly, they all dined by invitation at Mr. Cadell's in the Strand; and, as might be expected, passed their time in the utmost harmony and good humour. In a subsequent interview with Mr. Price, when Mr. Hume visited him at his house at Newington Green, he candidly acknowledged that on one point Mr. Price had succeeded

* One is found in page 24. "He received in consequence a very flattering *letter*, &c. which he regarded more, &c. than as a proof of *it's* [of his own communication] having wrought, &c."

* Principal Campbell was another.

in convincing him that his arguments were inconclusive; but it does not appear that Mr. Hume, in consequence of this conviction, made any alteration in the subsequent edition of his Essays." Pp. 16, 17.

An unbeliever's opinion of divines.

In the Dissertation on Miracles "which was intended as an answer to Mr. Hume's arguments against the credibility of miracles, Mr. Price had, as he thought, expressed himself improperly, by speaking of the *poor sophistry* of those arguments, and using other language of the same kind. —When he sent a copy of his book to Mr. Hume, who was then one of the under-secretaries of state, he made an apology to him, and promised that nothing of the kind should appear in another edition. He received in consequence a very flattering letter from Mr. Hume, which he regarded more as a matter of civility, than as a proof of its [his own book] having wrought any change in the sentiments of that philosopher. When the work, however, appeared, in a second edition, he fulfilled his promise, and sent him a correct copy; for which he immediately received an acknowledgement expressive of Mr. Hume's *wonder at such scrupulosity in one of Mr Price's profession.*" Pp. 23, 24.

A late reverend editor of Sir Isaac Newton's Works.

"Nearly about this time (1764) a proposal was made to" Mr. Price "by the booksellers to publish a complete edition of all Sir Isaac Newton's Works. But his diffidence of his own abilities, his want of spirits to engage in so arduous an undertaking, and possibly his former prejudices against devoting too much of his time and attention to subjects not immediately connected with his profession, determined him to decline a work, which has been since executed by a person who laboured under none of these difficulties." Pp. 29, 30.

This is one specimen, among many, of Mr. Morgan's satirical cast, and of his forcible style of drawing characters. In a short member of a sentence, and by means of a negative form of expression, *Bishop Horsley* is delineated to the life.

Mr. Price and the Regium Donum.

"Being once applied to for his vote by the late Sir Edmund Thomas, when canvassing for the county of Glamorgan, and being offered that worthy baronet's interest to procure him the disposal of the *Regium Donum* among his brethren, Mr. Price immediately replied, that the best service Sir Edmund could render to him or his brethren would be, to advise the king's ministers to discontinue a donation which could only be regarded by every independent dissenter as the price of his liberty." Pp. 36, 37.

Effect of intense thought in changing the colour of the hair.

"From the high opinion Mr. Price entertained of the accuracy of De Moivre,* he conceived the error [corrected by Mr. Price in a communication to the Royal Society, May 1770] to be 'his own' rather than that of so eminent a mathematician, and in consequence puzzled himself so much in the correction of it, that the colour of his hair, which was naturally black, became changed in different parts of his head into spots of perfect white." P. 39.

Dr. Priestley.

"To the number of those who constituted the club at the London Coffee-house should be added the illustrious name of Dr. Priestley, who had lately, by the recommendation of his friend Dr. Price, accepted the office of librarian to Lord Shelburne, and in consequence had his winter residence in London. The astonishing discoveries made by this admirable philosopher, which formed the foundation of all modern chemistry, and which he was now pursuing with his usual ardour and ability, added much to the entertainment and instruction of the company." Pp. 48, 49.

Dr. Price's disinterestedness.

"In the course of a few days several thousands of the *Observations on Civil Liberty*, &c. were sold; and such was the rapid progress of the impression which it made and of the admiration which it excited, that the friends and supporters of the Americans thought they could not better serve the cause than by extending the sale of it to all ranks of society. Application was in consequence made to Dr. Price for his permission to print a cheap edition of it immediately; which with a noble disinterestedness he granted without hesitation, and thus sacrificed all private emolument (which in this case would have been very considerable) to the support of a cause from which he could not possibly derive any other benefit than what arises from the consciousness of having endeavoured to deserve well of mankind." Pp. 58, 59.

The clergy and the larger body of Methodists, friends of the American war.

"From Dr. Markham, the archbishop of York, to John Wesley and his apostles in the tabernacle, the preachers of the Gospel of peace denounced their anathemas against the friend of conciliation and harmony, whose only aim was to prevent the ravages of war, by attempting at least to point out the folly and injustice of it." Pp. 60, 61.

M. Turgot's despondency in respect of the speedy amelioration of mankind.

"Je ne vous parle plus des Américains; car quelque soit le dénouement de cette guerre, j'ai un peu perdu l'esperance de

* "Sure as De Moivre." Pope.—See Hutton's Mathem. and Phil. Diction. Art. *De Moivre.*

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voir sur la terre une nation vraiment libre et vivant sans guerre." P. 74.

Quarrel between Horne Tooke and Lord Shelburne.

"A small pamphlet was written under the title of *Facts addressed to the Subjects of Great Britain and Ireland;* the financial part of which had been composed by Dr. Price, the other parts principally by Mr. Horne Tooke. When this pamphlet was ready for publication, Lord Shelburne objecting to some passages of it wished the whole to be suppressed. But Mr. Tooke thought differently on the occasion, and caused it immediately to be published in direct opposition to his Lordship's wishes. This necessarily produced a quarrel between them, which admitted of no reconciliation during the remainder of their lives." Pp. 83, 84.

Letter from Dr. Franklin to Dr. Price:

"Passy, June 13, 1782.

"Dear Sir,

"I congratulate you on the late revolution in your public affairs. Much good may arise from it, though possibly not all that good men and even the new ministers themselves may have wished or expected. The change, however, in the sentiments of the nation, *in which I see evident effects of your writings* with those of our deceased friend Mr. Burgh, and others of our valuable club, should encourage you to proceed. The ancient Roman and Greek orators could only speak to the number of citizens capable of being assembled within the reach of their voice. Their writings had little effect, because the bulk of the people could not read.—Now by the press we can speak to nations; and good books and well-written pamphlets have great and general influence. The facility with which the same truths may be repeatedly enforced by placing them daily in different lights in news-papers, which are every where read, gives a great chance of establishing them. And we now find that it is not only right to strike while the iron is hot, but that it may be very practicable to heat it by continually striking"—Pp. 95, 96.

Extract from one of Dr. Rush's letters to Dr. Price:

"Philadelphia.

"We have changed our forms of government; but it remains yet to effect a revolution in our principles, opinions and manners, so as to accommodate them to the government we have adopted.—This is the most difficult part of the business of the patriots of our country.—It requires more wisdom and fortitude than to expel or to reduce armies into captivity.—I wish to see this idea inculcated by your pen.—Call upon the rulers of our country to lay the foundation of their empire in knowledge as well as virtue," &c. P. 104.

Letter from Dr. Price to Mr. Lindsey: *

"May 4th, 1790.

"Dear Mr. Lindsey,

"I cannot avoid writing to you to return my best thanks for your second address, and for the very kind notice you have taken of me in it. Your favourable opinion cannot but give me particular pleasure, and I hope I shall never lose it.—I am afraid, however, that I shall be in danger of this, when I tell you, that, after reading your book carefully, I remain unconvinced of the doctrine of the simple humanity of Christ. This must, I doubt, appear to you a striking kind of obstinacy; for I find you think that you have infallibly settled this point; and you sometimes use expressions which imply that no serious searcher after truth, who takes his opinion from the Bible, and is of a sound understanding, can embrace a different doctrine. But I know your candour; and you will, I doubt not, consider in my favour that this is a time of life in which we are under the necessity of making up our minds; and it is my comfort that whether I have done this on the side of truth or error, I shall be equally accepted, provided I have been serious, honest and diligent in my inquiries. I wish you, dear Sir, all happiness, and that the remainder of your useful and valuable life may be crowned with a constant increase of the enjoyments inseparable from exemplary integrity.

"I am most affectionately yours,

"R. Price."

Pp. 111, 112, note.

The Sinking Fund, Dr. Price and Mr. Pitt:

"The friends of Dr. Price have reason to complain that, after enduring so much obloquy and abuse from his stupid opponents when he first proposed such a measure, and after a patient perseverance for fourteen years, having succeeded at last in convincing Government of the necessity of it, he should be deprived of the meagre boon of being *noticed* amidst the high-sounding compliments which the minister bestowed upon himself in proposing the measure to Parliament. When he boasted of having raised a pillar to public credit, it would have been as well if he had proposed to have Dr. Price's name inscribed with his own on the pedestal: but subsequent events have proved that these names would have been ill associated on the same column.—Dr. Price's plans were formed for the purpose of relieving the nation from its burthens. They were never designed for the purpose of forcing public credit to its utmost limits, or for being converted into instruments for increasing the mass of the

* See Belsham's Memoirs of Lindsey, pp. 205—210.

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debt to four times its former amount. Had he foreseen this to have been the consequence, it is probable that he would have been less strenuous in the recommendation of them." Pp. 124, 125, 126.*

Extract of a letter from the benevolent Mr. Howard to Dr. Price:

"Moscow, Sept. 22, 1789.

"My medical acquaintance give me but little hopes of escaping the plague in Turkey; but my spirits do not at all fail me, and indeed I do not look back, but would readily endure any hardships and encounter any dangers to be an honour to my Christian profession." P. 143.

Mr. Burke and his pension:

"To the self-evident truths on which the English revolution was established Mr. Burke opposes the most unqualified abuse, denies that any such right as that of choosing its governors, or cashiering them for misconduct, exists in any nation, and has the hardihood to declare *that the people of England utterly disclaim it*, and will *resist the practical assertion of it with their lives and fortunes;* that is, they will sacrifice their lives and fortunes, not to maintain their rights, but to maintain that they have *no* rights. This is truly a paradox worthy of the author, and exceeded only by the greater paradox of the Government's having pensioned him for traducing the principles on which it is founded." P. 166.

Dr. Price's piety:

"Of all the qualities which adorned the life of Dr. Price, none rendered him more the object of love and veneration than his unaffected piety and devotion. In all seasons and under all circumstances the great truths of religion were ever present to his mind; and the noble motives which they held forth as an encouragement to virtue had their full effect on his temper and conduct, in rendering a disposition naturally mild and benevolent still more amiable, and in raising a soul naturally serious and devout to a sublimer and more fervent adoration of the Deity." P. 183.

We shall now make some observations for the purpose of counteracting the effect of certain of Mr. Morgan's statements.

"I shall not enter," says this gentleman, (91) "upon the arguments which Dr. Price opposed to the doctrine of necessity, nor upon those which Dr. Priestley advanced in support of it; but I cannot help thinking that it is as well for the world that neither Christ nor his apostles appear to have professed this new philosophy when they delivered their instructions to mankind."

The instructions, which Christ and his apostles delivered to mankind, were, exclusively, moral and religious. With human systems of philosophy, whether natural or intellectual, whether true or false, whether new or old, the first preachers of Revelation had no concern. Thus far, Mr. Morgan and ourselves, it is probable, are agreed. But, if he mean to insinuate that the doctrines and precepts of the gospel cannot be reconciled with the hypothesis of philosophical necessity, or rather *certainty*, we must ask for proof in the room of intimation: we must remind him that sneers and assertions will not pass with us for arguments. This hypothesis is identical with the belief that all effects must be produced by corresponding causes, that all events, not excepting those in which human agency has a share, take place agreeably to the governing will, "the determinate counsel and foreknowledge"† of God. Beyond doubt, it is happy for the world that a persuasion so consolatory and animating is established and illustrated by the discourses of the Founder of our religion and by those of his immediate successors. The biographer appears to be so little conversant with metaphysical disquisitions (88, 89) that we wonder not at his reluctance to engage in them, at his desire to waive a minute account of a controversy on which, however, he, in truth, decides with sufficient peremptoriness.

Speaking of his uncle's theological sentiments (108), he says,

"From his earliest youth, his opinions on certain points in religion, underwent little or no change. In his private letters to his friends a very short time after leaving the academy, he appears, as in his latest discourses, to have considered the pre-existence of Christ, the exalted dignity of his nature, and the effect of his interposition in redeeming the distressed and degraded race of man from death and misery, to be fundamental doctrines of Christianity."

Dr. Price's Discourses are before the world: and we do indeed learn thence that he considered the tenets here enumerated by Mr. M. to be doctrines

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* See, too, pp. 128—132.

† Acts ii. 23.

of Christianity: however, that he regarded them as its *fundamental* doctrines, is far from being true; since he takes great pains to illustrate the *agreement* of Christians, of all denominations, with respect to the *essentials* of the gospel, and the information which it was intended principally to communicate, and which is most interesting to us as sinful and dying creatures.*

It is not our design to canvass the reasoning which he employs for the support of his theological opinions. The inconclusiveness of it is pointed out with much candour and modesty, as well as with perspicuity and force, in a paper, under the signature *Davides*, in the Theological Repository.† We shall only remark that Dr. Price, in defending his qualified Arianism, laid stress on metaphysical arguments derived from *Butler's Analogy*. Now such arguments are of no authority when the question is concerning the sense of scripture. It may be possible we grant, on *assuming* certain doctrines as the doctrines of the New Testament, to prove that our hypotheses are not inconsistent with present appearances, &c. and even that they best explain them: yet who will affirm that this is the legitimate method of interpreting the records of Revelation? *The Analogy of Religion*, &c. deserves high praise and a repeated and diligent perusal: that division of it, nevertheless, which treats of the evidences of Judaism and Christianity, is more solid and valuable than the part which relates to *doctrines*; inasmuch as in the former, *facts universally admitted* are the basis of the superstructure—while in the other, it is first *presumed* that some human *speculations* are the truths of the gospel, and then it is attempted to represent their conformity with the state of man and the course of nature. This famous work of Bishop Butler therefore is not equally suited to the young student as to a person who has long been in the habit of discriminating between "things which differ." He who does not read it with caution, will be in danger of viewing the evidence of the popular faith as the same with that of the miracles, the death and the resurrection of Christ; although the cases are really and widely different.

We are astonished that Dr. Price should speak of our Lord's *interposition*. The language, like the sentiment, is grossly unscriptural: nor can we reconcile it with the declarations that the Father *sent* the Son to be the Saviour of the world,‡ and that Jesus is the *servant*‖ of the most high God. *Interposition* implies independence on the part of him who interposes. And can this idea be compatible with any just faith in that Infinite Spirit from whom the chain of causes and effects proceeds? *We* are not speaking, let it be remembered, of what men denominate interposition, as witnessed or exemplified by themselves (the nature and the limits of *this* being clearly understood), but of *the interposition of man or angel with God*. We humbly protest, moreover, against the statement that any such doctrine is sanctioned by the writings of the evangelists and apostles. Were the notion pursued to its due extent, the consequences would be most revolting. The *interposition*, or *interference*, of the Son, would cause us to lose sight of the free and perfect mercy of the Father.

"Dr. Priestley, the strenuous advocate of Socinianism," says Mr. M. (111, 112), "was among the first to notice the Sermons of Dr. Price, who, from his high regard and respect for the author, was induced to insert a short reply to some of his principal objections in an Appendix to the second edition. Another zealous opponent he found in his friend Mr. Lindsey, whose arguments appear to have succeeded no better in convincing him than those of Dr. Priestley. Of the good intentions of both he deservedly entertained the highest opinion; but he always felt hurt at their assuming to themselves and their sect exclusively, the appellation of Unitarians (which belongs equally to Jews and Mahometans), and treating with so much contumely the opinions of those who differed from them."

We deny that these excellent men treated with *contumely* the opinions which they controverted: we deny that Dr. Priestley was the advocate of *Socinianism*; and to his works and to those of Mr. Lindsey we appeal in proof of the correctness of the denial. *Contumely* is unmerited and violent

* Sermon iv. at the beginning.
† Vol. vi. 225—349.
‡ 1 John iv. 14.
‖ Isa. xlii. 1. Matt. xii. 18. Acts iv. 27.

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reproach: nor does this term describe the united fearlessness and candour with which Dr. Priestley and Mr. Lindsey were accustomed to impugn those sentiments that they disapproved.

That "the appellation of *Unitarians* belongs equally to Jews and Mahometans," is substantially, though not verbally, an error of the biographer, and has likewise the aspect of a very invidious remark. Can he be ignorant that *Unitarians*, in its application to the persons concerning whom he writes, is an elliptical expression, and stands for *Unitarian Christians?* And does he really believe that *this* is also appropriate "to Jews and Mahometans?"

We welcome the opportunity now afforded us of submitting to our readers a few reflections on the claim of those Christians who avow an undisguised and unreserved faith in the *humanity* of Jesus of Nazareth to be denominated *exclusively* by the title of *Unitarians*.

If the *usage* of a considerable number of years were permitted to avail in such a discussion as the present, the debate would not be protracted. From the time of Dr. Lardner,* with few, and those recent, exceptions, the name in question has been confined to persons who believe that Christ was strictly and literally of our race. It was previously employed with greater latitude, and comprehended *Arians*, together with the body of men who are vulgarly but erroneously styled *Socinians*. Our much-respected correspondent, Mr. James Yates, has established this fact with care and accuracy:† nor had we failed to perceive, in the works of Emlyn and of some of his contemporaries, abundant proof that the word possessed formerly a less restricted meaning than what, in our own age, it has, in general, been understood to bear.

Its *etymology*, we must further concede, is opposed to *Trinitarian:* and perhaps many advantages might result from the practice of regarding as *Unitarians*, all who acknowledge and worship "One God, the Father;" without any reference to their views of the rank of Jesus Christ in the scale of created beings. Certainly, it is a pleasing, though a novel, sight to behold this increasing anxiety of men to be ranked among *Unitarians:* the epithet, we find, has lost much of the odium, not to say contempt, once attached to it on the part of those by whom it is now challenged as their right: and he who is known by a name so honourable, will not, we may hope, be a stranger to the principles and conduct which it really implies.

Still, notwithstanding our inclination to use "the appellation of Unitarians" in a *generic*‡ sense, there is a single, though weighty, argument, that we cannot resist, for our considering it as *most properly* bestowed on the persons who reject the tenet of the pre-existence of Christ, and maintain the humanity—the true and sole humanity——of his nature. *The New Testament affirms thus much: it asserts the intimate connexion subsisting between this doctrine and that of the absolute unity of God.* Why else does the apostle declare, 1 Tim. ii. 5, "There is one God and one mediator between God and men, *the man* Christ Jesus?"‖ To this statement we invite the particular attention of those of our readers who profess Arianism (or, rather, what passes for Arianism), under any modifications.

We return to Mr. Morgan.—Having informed us (181) that the funeral sermon for Dr. Price was published, at the request of the congregation of the Gravel-Pit Meeting-House, in Hackney, "and possibly read by some of them with the same feelings *as* [with which] it had been delivered," he proceeds: "but since all connexion between them and Dr. Price's relatives was necessarily broken off at his decease, and a great part of them have long ago followed him to the grave, I know very little of that body, nor am I aware that any of their proceedings subsequent to his death have displayed such peculiar regard to his memory as to have the least claim to be recorded in the history of his life."

The public cannot be interested in learning *why* and *how* "all connexion between the Gravel-Pit congregation and Dr. Price's relatives was necessarily broken off at his decease."

* Works. vi. 619, &c.

† Mon. Repos. Vol. x. 475, &c.

‡ Ib. 476.

‖ Compare also together Acts xvii. 24-31.

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But, in justice to that very respectable society, with which, for a series of years, we have been acquainted, yet to which we do not belong, we shall distinctly vindicate its members from the charge that Mr. Morgan alleges, by *inuendo* in the above passage. *They have displayed all the regard to Dr. Price's memory which a grateful people could feel or shew, on the loss of a most esteemed and beloved pastor.* His labours and virtues are recollected, his works are perused, by them with no common pleasure. And calling to their minds the instructions which they received from this venerable man, in their character of *Christians, protestants* and *dissenters*, they have carefully acted on his advice, by *forming their theological sentiments*, and *choosing their religious teachers*, for themselves!

Dr. Price's life is so agreeable a subject of contemplation, that, on this account, we have been interested by the *Memoirs* of it: in the performance of his task, Mr. Morgan has disappointed us; and such, we imagine, is the feeling with which his work has been read by the public. A second volume of his uncle's sermons, would be a far more welcome present.

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Art. III.—*Chemical Essays, principally relating to the Arts and Manufactures of the British Dominions.* By Samuel Parkes, F. L. S. &c. &c. In Five Volumes. 12mo. Plates. 2*l.* 2*s.* Baldwin and Co. 1815.

WE were amongst the first [see our 2nd Vol. pp. 30—33] to recommend Mr. Parkes's *Chemical Catechism*, which has already passed through six editions, and may be said to have established itself in the good opinion of the public. The same character that has rendered the *Chemical Catechism* popular belongs also to these *Essays*,—viz. simplicity, perspicuity, fulness of explanation, a regard to what is useful rather than what is shewy, and a readiness to serve on every occasion the interests of morality and religion. It is in this last point of view chiefly that the *Essays* claim a place in this department of our work.

The Essays are Fifteen in number, and are on the following subjects:—Utility of Chemistry (reprinted with enlargement and corrections from the Chemical Catechism); Temperature; Specific Gravity; Calico Printing; Barytes; Carbon; Sulphuric Acid; Citric Acid; Fixed Alkalies; Earthen-ware and Porcelain; Glass; Bleaching; Water; Sal Ammoniac; Edge Tools.

The following extracts from the Essay on *Temperature* may serve as a specimen of the moral character of Mr. Parkes's general reflections.

"A person accustomed to the examination of the works of nature, can scarcely avoid being often very much struck with the beauty and excellence of the arrangements which its divine Author has established for the preservation of the world and the various animated beings which inhabit it. Some of these native and original appointments are contrivances of great wisdom. Of this class, the following appears to me to be a most striking instance, though not often adverted to.

"Land is capable of receiving much more either of heat or cold, than water. In the neighbourhood of Marseilles, Dr. Raymond often found the land heated to 160°; but the sea was never hotter than 77°, and even this heat it receives chiefly by its communication with land; for in July 1765 he found that the part of the bay next the land was at 74°, the middle of the bay 72°, and the entrance of the bay 70°. On the contrary, he frequently observed the earth in winter cooled down to 14° or 15°, but the sea never lower than 44° or 45°.

"Were it otherwise, and that the waters on the face of the earth, had the property of acquiring the same temperature either of heat or cold as the land, the evaporation in summer would be excessive and detrimental; and in winter all navigation would be suspended, and the finny inhabitants of the water would inevitably perish. I. 123—126.

"The first idea which naturally presents itself on this subject is, that nothing but consummate wisdom and goodness could have suggested the formation of such an infinitude of animals and vegetables of various natures and properties, and all peculiarly adapted to the various climates in which each and every of them are respectively placed:

"Life buds or breathes from Indus to the Poles,
And the vast surface kindles as it rolls!"

"But it is not a little remarkable, that while every climate on the face of the earth, and almost every situation has a race of animals peculiarly fitted for it, and that can flourish and propagate no where so well as in their native quarter of the world, man should be so organized that he can reside, increase and multiply on every part of the habitable globe." I. 130, 131.

"Nature has made choice of several expedients for lessening the power of cold, and moderating the rigour of severe winters. The snow which generally covers the earth at this season is one of these, and it is very efficacious in preserving the earth at one uniform temperature, however cold may be the surrounding atmosphere. In like manner the atmosphere itself, being a bad conductor of heat, is a great preserver of the earth's temperature. Were it not for the atmosphere, the caloric inherent in the globe, would soon pass off and be dissipated in unbounded space.

"The temperature of the human body is uniformly preserved in the same manner. The air which is infolded with our garments prevents the animal heat from passing off, and hence it is that loose clothing is generally warmer than that which is fitted closer to the body. There seems to be a living principle in vegetables, in the seeds of vegetables, and in fish, which enables these to resist the effects of cold, and of becoming frozen in temperatures lower than that at which water congeals. For, in rivers and other great bodies of water, when the water freezes, the rapidity of the process is moderated by the water itself giving out a large portion of caloric, during the act of freezing. This circumstance is, in a variety of instances, of incalculable benefit to the world, besides shortening the duration of winter, and lessening its severity." I. 272—275.

Mr. Parkes renders his Essays lively and entertaining by the perpetual introduction, in the text or notes, of historical or biographical anecdotes. The following interesting account of a character little known is given in the Essay on *Earthenware and Porcelain.*

"The white enamel ware was brought to its present state of perfection by Bernard de Palissy, a native of the diocese of Agen, in the province of Guyenne in France; a spot celebrated for being the birth-place of the memorable Joseph Scaliger.* Palissy was in a low station of life, but he was eminent for his knowledge, industry and talents. There were indeed so many interesting traits in his character, that I trust I shall be excused if I recite a few of the chief circumstances of his life.

"He is said to have been a skilful painter upon glass,† but more generally known as a chemist. Originally he was a land surveyor and draughtsman; but his taste for natural history led him to abandon this employment, and induced him to travel for instruction over the whole of France and Lower Germany. An accidental circumstance threw into his hands a cup of enameled pottery; and, from that time, his whole attention and fortune were taken up in experiments on enamels.‡ Nothing can be more interesting than the narrative which he himself has given of his labours.

"He exhibits himself as building and rebuilding his furnaces, always on the eve of success; worn out by labour and misfortune; the derision of the public, the object of the angry remonstrances of his wife; and then as being reduced to such an extremity as to burn his furniture, and even some of the wood-work of his house, to keep his furnaces going. His workman presses him for money, he strips himself, and gives him part of his clothes. But at length, by dint of indefatigable labour, constancy, and genius, he arrived at the desired degree of perfection, which gained him the esteem and consideration of the greatest men of his age.

"He was the first who formed a collection of natural history at Paris,§ and even gave lectures on that science; receiving a moderate subscription from each of his auditors, under the obligation of returning it four-fold if any thing he taught should prove false. He was the author of many singular books on subjects of agriculture, fire, earths, salts, &c. that are now very difficult to be found, and it is to him especially that Buffon is indebted for many useful hints.

"Palissy was the first who ventured to affirm that fossil shells and calcareous

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"* Scaliger is called *memorable*, because he was not only well versed in all the sciences, but understood thirteen different languages. It has been said that he was the most learned man that any age ever produced. The variety of subjects on which he wrote with applause is truly astonishing."

"† In the time of Palissy the art of painting upon glass was nearly lost. In this country it was classed with the ARTES PERDITÆ; but Mr. Walpole has shown by a regular series of artists and their performances that this secret was never entirely lost. Walpole's Anecdotes of Painting."

"‡ John Petitot of Geneva was the inventor of the *modern* enamel painting. An account of his experiments and discoveries may be seen in the 12th vol. of the Biographical Dictionary, p. 173; and also in Granger's Biographical History, vol. ii. p. 288."

"§ Mr. Stillingfleet in his "Calendar of Flora," has shown very satisfactorily the importance of the study of natural history. The ingenious Mr. Martini of Berlin, who died in 1778, had undertaken an immense work on this science. It was entitled "An Universal Dictionary of Natural History." He lived to finish only 4 volumes; and though they contained nearly 700 pages each, he did not get through the second letter of the alphabet. I am not informed whether this work has been continued."

mountains are the remains of real shells ;* he was also the first who taught the true theory of springs, and in all respects was an eminent and accomplished man. The very form of his works exhibits a proof of original genius; they consist of dialogues between Theory and Practice, in which Practice is always the instructor, while Theory is represented as a scholar proud of his own understanding, but indocile and ignorant.

"The high reputation he acquired, and the obligations under which his countrymen stood indebted to him, were however not sufficient to defend him from the persecution of the League; for, being a protestant, Matthew de Lawnay,† one of the greatest fanatics of his day, caused him to be dragged to the Bastile at the age of ninety years,‡ where he signalized himself by acts of firmness and heroism.

"His reply to Henry III. deserves to be commemorated. "My good man," says the king, "if you cannot reconcile yourself to the matter of religion, I shall be compelled to leave you in the hands of my enemies." "Sire," said Palissy, "I was perfectly ready to surrender my life; and if the action could have been accompanied with any regret, certainly it must have vanished, after hearing the great king of France say, 'I am compelled.' This, Sire, is a situation to which neither yourself nor those who force you to act contrary to your own disposition, can ever reduce me, because I am prepared for death; and because neither Your Majesty nor your whole people have the power to compel a simple potter to bend his knee before the images which he fabricates.||" III. 226—235.

In an "Additional Note," Mr. Parkes adds, concerning this intrepid man,

"Palissy is said by Fontenelle to have gone as far in the character of a philosopher as genius without learning could carry him. This eminent man, when in his pleasant moments, used to say, in reference to his trade as a potter, that "he had no property whatever, except heaven and *earth*."—*Nouveau Dict. Hist. art. Palissy*, viii. p. 261. For an account of the books published by Palissy, and of the nature of his writings, consult Platt's *Jewel House of Art and Nature*, part ii. 4to. London, 1594." V 187.

The Engravings, twenty-three in number, are, with the exception of one taken from a foreign Journal little known in England, from original drawings; amongst them is a beautiful portrait of Lord Chancellor Bacon.

The value of the work is enhanced by a very copious index.

"* From the time of Palissy, this subject seems not to have employed much of the attention of learned men till within these 50 years, when the late Empress of Russia engaged the celebrated M. Pallas to traverse the vast regions of her dominions in Europe and Asia, for the express purpose of investigating the origin and the formation of mountains. The account of the result of these labours, was printed at Paris in 1779, in a small volume of 90 pages."

"† This man must not be confounded with the celebrated De Launay who wrote the "Remarks on the Roman Jurisprudence," and died in 1693."

"‡ The venerable Palissy died about the year 1590."

"|| Chaptal's Elements, vol, ii. p. 90; and the Biographical Dictionary, 8vo, 1798, vol. ii. p. 396."

ART. IV.—*An Essay on the Doctrine of Original Sin.* By R. Wright. 12mo. pp. 48. 1s. Eaton. 1815.

"ORIGINAL Sin" is sin before sinning. The phrase, like that of the *Trinity*, is not scriptural, but of human invention. The *imputation* of sin where there is none actually is immoral: it is a false charge: amongst men it bears the name of calumny; yet it is a point of *orthodoxy* that this wrong imputation is made by the Creator against his creature man.

In the ninth Article of the Church of England, "Original Sin" is pleasantly phrased "Birth Sin," which is tantamount to the sin of being born.

No one part of the popular system is, in the view of its advocates more important, or in our view more pernicious, than this doctrine. We are therefore pleased that Mr. Wright has taken it up in the present little work. With great simplicity he has at once stated and refuted it, and we cordially recommend his Essay to all that love truth and fear God and repose confidence in the scriptures. If with Mr. Wright's Essay the reader study also Dr. Cogan's Letters to Mr. Wilberforce on Hereditary Depravity, he will have a complete view of the subject and will be compelled, we think, to reject the unholy doctrine of *Saint* Augustine and the dark ages, and to *ascribe righteousness to his Maker.*

ART. V.—*On the Slave Trade and on the Slavery of the Blacks and of the Whites.* By A Friend of Men of all Colours. Translated from the

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original French of M. Gregoire, formerly Bishop of Blois. 8vo. pp, 100. Conder. 3s. 6d. 1815.

"THE good Bishop of Blois," as the translator tells us M. Gregoire is familiarly termed, has in this publication rendered a new service to the cause of humanity and charity. By the *black* slaves no one needs to be told that he means the African negroes, whose cause he pleads on the broad basis of justice,—but who are the *white* slaves? No other than the *Irish Catholics.*

"What! the son of a *black*, born in England, shall be admitted, if he be a Protestant, to all municipal rights, while they shall be unmercifully denied to a *white*, because he is a Catholic!" Pp. 60, 61.

At this, the liberal Bishop is naturally indignant, and in his confidence in the English character he anticipates the period when "by a solemn act, reparation will be made for the accumulated injuries which the Catholics, the Dissenters, and even the Jews have for ages sustained:" (p. 29) in this will consist the true glory of the country; "the discharge of this debt would be received as a favour, and would cause no tears but those of joy; while the burning of Washington has drawn tears of grief from all persons of sensibility," (p. 80, 81): nay, further, the Bishop conjectures that "the period is not very distant, when governments will, for the most part, be brought to admit the principle, that civil and political rights not being inherently connected with any religious opinions, all that civil authorities can have to do with different modes of worship, is to prevent them either from being interfered with or from interfering with others" (p. 76, 77).

In this little work, the Bishop often glances at the unhappy state of his country. He writes with the despotism of a government which dreads the press full before his face. Wretched France! where Truth itself "is esteemed a contraband article till it has appeared at the *Custom-House* of Thought and obtained its passport, after having undergone the arbitrary clipping and shearing of the censorship" (p. 88).

ART. VI.—*The True Spirit of the Church of England considered, in a Charge to the Clergy of the Archdeaconry of Norwich.* By the Rev. H. Bathurst, LL. B. Archdeacon of Norwich, Rector of North Creak, and of Oby, in the county of Norfolk, and late Fellow of New College, Oxford. Delivered at his Primary Visitation in May 1815, and published at the Request of the Clergy. 4to. pp. 40. Stockdale.

ARCHDEACON Bathurst is the son of the venerable Bishop of Norwich, and with great propriety dedicates to his "Dear Father" this Charge, which is imbued with the same good sense and charitable spirit and unassuming eloquence that have endeared the Bishop to all denominations of Christians. If we envy the clergy of our Establishment in any thing, it is in the ample means which they possess of gaining the affections of mankind by moderation and catholicism: happy those of them that like this good father and son are at leisure from the pursuits of worldly policy to gain the true and durable riches of public esteem!

Our eulogium on Archdeacon Bathurst is not earned by his surrender of the principles of his Church; he boldly vindicates the Establishment: nor by any compliments to the Dissenters; he sketches the character of their forefathers, the Puritans, in no black colours, but at the same time in no bright ones: we admire in him that which is above all speculative truth, and which will last when the controversies between particular sects will have died away, namely, evangelical benevolence.

We have great satisfaction in concluding this brief article with two short extracts from the Charge:—

"Nature itself seems to have fixed the temperature most favourable to human genius and happiness between the extremes of heat and cold; and true religion, which is ever a copy of those perfections which are derived from God, and which, through nature, flow from him, seems to have fixed truth and virtue in the like fine latitudes; not indeed as though there were any singular spot, any one invisible and nice point, wherein our moral perfection, so far as attainable here, lies, but in a sufficiently broad though comparatively confined space. There is room enough for many characters, expressive of as many beauties as there are colours in the rainbow of heaven, equally capable of union and melting into one form

of heavenly hue and design; and these different shades (even as different colours please different visions) seem formed to recommend religion in all her different complexions, all beautiful, though not all exactly the same; all ranging under a general description, though not exactly similar. The features of the Christian graces may be reflected upon by the various temperaments of the soul; they may receive a colouring from warmth, or a colder hue from the languor of natural disposition; but they are all Christian graces still in the purview of that charity which is the bond and seal of all their excellencies." Pp. 34, 35.

"——— Apply these remarks to religious knowledge and perceptions, and instead of condemning shades of character because they be darker or lighter than your own, consider them to be *varios diverso sole colores*, as the different reflections of the same great light of heaven, in a different position with respect to the object. Our very infirmities are allied nearly to our best and greatest qualities; and you may as well wish to strike the moisture from the rain, and yet to retain its fertilizing quality, as you would wish to have qualities of virtue and worth here, without some tendency to defect or exuberance. Among ourselves are many minds and shades of perception. With a graver and a deeper shade of virtue than others we are expected, inwardly as well as outwardly, to be invested; but if there be differences only which are not essential between us, let us consider them all as instrumental to what is good; and instead of censuring or reflecting upon one another for different modes of pursuing the same good ends, let us shew a pattern of what the world is unhappily, in many great things, much in want, a spirit of true Christian charity, which, instead of setting up the idol of its own particular affections as the infallible test of what is excellent and true, takes into consideration circumstances, passions, perceptive powers, particular habits, and, in all things, is desirous to direct us to harmony, to peace and to patient endurance, rather than to domineer over others, to dictate our own opinions, or to trust presumptuously to our own right hand and ability." Pp. 38, 39.

ART. VII. *A Letter to the Right Rev. Thomas Burgess, D.D. F.R.S. and F.A.S. Lord Bishop of St. David's;* containing Remarks on his Lordship's Introduction to the Doctrine of the Trinity, and to the Athanasian Creed, By a Clergyman of the Church of England. 8vo. pp. 92. Rodwell. 1815.

THE object of this Letter, as stated by the writer, is to prove that the doctrine of the Trinity is not so clearly revealed in the Scriptures as to warrant Bishop Burgess and the Athanasian creed in damning such as doubt or disbelieve. But, in fact, it proves a great deal more, viz. that the doctrine of the Trinity could not have been believed by the Sacred Writers, and that it wants support from the early Fathers.

The author is evidently "a clergyman of the church of England:" he is also a scholar, a good writer and a well-informed theologian; and what is of more value, he is a Christian in spirit. He professes not to side with the Unitarians, he avowedly dissents from Bishop Burgess and the Athanasians; he would, we suppose, call himself a *Seeker*. Good-tempered Christians of every party will be pleased with his Letter; bigots will blush, at least they can scarcely rave whilst they read it. The clergyman has "taken the unusual liberty of sending a copy to the Bench of Bishops." We wish we had the means of conveying one into every church, chapel and meeting-house, throughout the kingdom.

ART. VIII.—*An Attempt to explain the Term Unitarian,* occasioned by a Note in Dr. Gregory's Work on the Evidences, Doctrines and Duties of the Christian Religion, in a Letter to that Gentleman. By John Fullugar. 8vo. pp. 60. 2s. 1814. Eaton.

IT is the opinion of this author that the term *Unitarian* properly belongs to all Anti-Trinitarians. He censures the application of the term *Socinian* to modern Unitarians. In the Letter are arguments in behalf of Unitarianism in general.

Mr. Fullagar finds fault with our review of Mr. Hughes's sermon before the Southern Unitarian Society (see vol. viii. p. 273). On a revision of that article and a reperusal of the sermon, we cannot acknowledge the justice of this author's animadversions. Assuredly, we never "took alarm" at the sentiments of the sermon, or "condemned the drift of it" or "decried" it. Mr. Fullagar may think that the "drift" of the discourse is not to uphold the hypothesis of Ben Mordecai; but he cannot deny that that hypothesis is maintained in it, or that the critical principles of the whole sermon are brought to bear upon the hypothesis.

OBITUARY.

AT Dover, Kent, the 17th of June, 1815, Mr. James Pierce, in the 26th year of his age. A decline of which, alas! the symptoms had been long apparent, terminated his life. He sustained his illness with fortitude, whilst resignation marked his gradual descent to the tomb. He gave pleasing indications that religion had touched his heart, and had he been spared there is every reason to believe that he would have devoted himself to the interests of a rational and scriptural piety. As a member of the community he was characterised by frankness of manners, liberality of sentiment and an undeviating integrity. His remains were interred in the family vault of the burial-ground belonging to the General Baptists, by the Rev. B. Marten, who delivered an impressive oration on the brevity of life, the certainty of death and the awfulness of future judgment. Mr. Samuel Dobell, Sunday evening, July the 2nd, preached a funeral sermon from Job xxvii. 11. *I will teach you by the hand of God—that which is with the Almighty will I not conceal.* The house was crowded and the discourse, suited to the melancholy occasion, made a deep impression on the hearts of the hearers. The deceased was the last surviving son of the late much-esteemed Mr. Sampson Pierce, of Dover, who was ever ready to succour the distressed, and who was perseveringly active to promote the interests of religion. The widow and her two daughters affectionately cherish their memory. *The world passeth away and the fashion thereof—but he that doeth the will of God abideth for ever.* J. E.

Died, at Portsea, September 15th, at the age of 22 years, Sarah Louisa Chaldecott, daughter of Mr. Isaac Chaldecott, Surgeon to the Garrison of Portsmouth, and grand-daughter of the late Mr. George Smith, the eminent Landscape Painter, of Chichester, a portion of whose genius she seemed to have inherited. A fortnight before the solemn event which terminated her short but valuable life, she was in health, and with an engaging sprightliness enjoying and contributing to the purest pleasures of social intercourse. Being endowed by nature with superior mental capacities, she had, under peculiar disadvantages, made great attainments, having, principally by her own application, acquired a thorough knowledge of the English language, and a proficiency in the French. In the most pure and elegant female accomplishments she had, by the same means, arrived at considerable perfection. In music, her vocal powers, which combined sweetness with chaste expression, were the delight of all who heard them exerted. With history and general literature she was well acquainted, and being gifted with an excellent memory, her conversation was peculiarly interesting—From it, while the young derived pleasure, those of more mature age and judgment often obtained improvement. She was not unnoticed by the muses, several small pieces having occasionally appeared before the public. She had been several times engaged in the task of domestic education, in which her conscientious assiduity was ever rewarded by the evident improvement of her pupils, and by their warmest affection. But she possessed another excellency, which was prized by herself and her friends above all others—her firm adherence to virtue and religion. In the first, she was most correct and exemplary, in every situation. In the latter, she was grounded from personal inquiry and mature reflection. The two important principles on which her opinions were founded, and from which her consolations were derived, were the Unity of the Divine Being, and the essential perfection and benevolence of his character. The one preserved her from perplexity in religious worship, the other from the dread of futurity. To heaven she could look, as the abode of her Father, the author of every blessing, rightly estimating the gospel as the most invaluable of his gifts; and under such views, and influenced by such principles, was habitually prepared for his summons: hence, though her warning was short and her passage painful, she evinced no terror, none of that frightful disquietude which other views often create. She trusted in the word of God, and with serenity and resignation, inspired by the best hope of the Christian, almost imperceptibly breathed her last. Being a member of the General Baptist Society, her remains were interred, on Sunday the 17th, in the aisle of the Chapel in St. Thomas's Street, Portsmouth, by Mr. Joseph Brent, her respected friend and pastor. Of the same family, three other children of the most promising talents, have fallen a prey to death, within a few years—a brother of 14 years, a sister of 15, and another brother of 18, who had just served his term as a midshipman in the Royal Navy, and was returning from a foreign station, being entrusted with the command of a prize, captured by another ship, which could not spare hands to navigate her, when he was overtaken by a storm at sea, and has never since been heard of.

Lately, in Italy, of a fever, the Rev. John Chetwode Eustace, author of the Classical Tour in Italy. Few works of equal magnitude, and on a subject unconnected with the feelings or occurrences of the day,

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ushered into the world by no patronage, and written by a man till then known to a small circle only of friends, ever experienced so rapid a diffusion, or acquired to the author so sudden and extended reputation. His acquaintance was sought by almost all persons in this country, distinguished by rank and talents, and their expectations of pleasure and profit from his society were more than equalled by the amenity of his manners. Dignified without pride, cheerful without levity, in his intercourse with the world he never for a moment lost sight of his sacred character, or its duties, which he fulfilled without ostentatious display, or affected concealment.

Although his Tour in Italy exhibits not only his extensive acquaintance with classical and polite literature, but his cultivated and refined taste, yet the spirit of Christian morality and Christian benevolence, which breathes in every page, is perhaps its most striking feature; and the same gentleness and candour are conspicuous in his controversial writings. His Letter to the Bishop of Lincoln is, perhaps, unequalled for argument exempt from pedantry, and for freedom of discussion untinctured by acrimony.

Those who had the happiness to share his friendship, saw and felt in every instant of their intercourse with him, that his religion was not less that of the heart than the head; and that the faith of his sincere conviction was the spring and first mover of his whole conduct.

His acquirements as a polite scholar, and the elegance of his style, are well known to the numerous readers of his published works. His friends alone know that his poetical talents were of a high order. He had made considerable progress in a Didactic Poem on the Culture of the youthful Mind; which diffidence alone had prevented him from finishing, but which, in the opinion of those who had seen it, and who were well qualified to judge of its merits, would have added much to his already high reputation. Amidst his other pursuits he had deeply studied the English Constitution, and none could more warmly admire, or more strongly feel its excellence. His political sentiments were those of the men designated by the title of *Old Whigs;* equally abhorrent of the debasement of arbitrary sway, and the wild uncurbed wanderings of democratic fanaticism. His loss will be long lamented, his memory long cherished with affectionate respect, by all who knew him. They will not forget the lessons his life not less than his conversation taught them; and this slight memorial will not be the last tribute paid to his talents and his virtues.—*Mors. Chron. Sept.* 13.

INTELLIGENCE.

FOREIGN.

NAPLES.—It may not be generally known that during the latter part of Joachim's (Murat's) reign at Naples, he had countenanced the assembling of a few strangers, chiefly Swiss, French and English, who thus established the first Protestant congregation in Italy. Of course, this heretical innovation will be done away at the restoration of the Sicilian Ferdinand; so that, through the instrumentality of the British navy and the Austrian army subsidized by us, the Protestant Religion will be happily extirpated from Naples, and not appear elsewhere in Italy. *(June* 12.*)*

MEXICO.—The newspapers from Spanish America describe the spread of the Revolution. Large bodies of insurgents had approached the capital of Mexico and alarmed and distressed the viceroy.

It would be impossible to enumerate the numberless actions detailed in the file of Gazettes, not only in consequence of their frequency and embracing a long period of time, but our readers would not know the geographical position of the places. The principal military action is that of the siege of Coporo (45 leagues from Mexico), where the largest body of Royalist troops was employed, andwhich had been raised after considerable loss on the part of the besiegers. As far as we can collect, the general aspect presented by the whole of New Spain, is exactly the same as that of Old Spain in the late war; the Royalists possess only the capitals of provinces, in which they are obliged to keep many troops to maintain internal order, and keep their communications open as well as they can. They can hardly venture into the field, and even in this situation their advanced posts are frequently attacked, as was lately the case with the outworks the Viceroy had established two miles from Mexico. The Insurgents are completely organized into strong guerillas and parties, and nothing Royalist can traverse the roads without covering troops.

Whilst the Viceroy and the Inquisition are celebrating with Bull Feasts and Te Deums in the capital, the restoration of FERDINAND to his throne, his Generals are burning the defenceless towns and villages, murdering their inhabitants, and the Independents intercept the roads, take and fortify strong positions, establish points of support and communication, strengthen their armies by the defeat and desertion of their enemies, which latter increases from the Viceroy being without funds. It also appears that the Independents send agents to

New Orleans, to solicit arms from the United States; they have established maritime communications with New Orleans, through the means of the Carthagena privateers which frequent their ports, and what is still more important is, they have established a National Congress, out of the reach of Spanish bayonets.

The details fill the mind with horror and dismay. Massacres and devastation appear on the face of each page, and again remind us of the conquests of CORTEZ and PIZARRO. Their consequences, will however, have a contrary effect. The late peace with the United States, begins to afford the facilities of arms; and Europe, ponder, whilst it is yet time, for it is the Republic of North America, that is about to reap the greatest share of the honour, glory and fruits, of rescuing the oppressed discoveries of COLUMBUS from an iron and degrading yoke.

Persecution of the Protestants in the South of France.

Extract from the Bulletin of Nismes.

"On the 5th of July several domains belonging to Protestants were burned, and on the 6th a still greater number. The steward, *(Gerisseur)* of the estate of Guiraudin was stretched over a fire. After his death they took him down and exhibited the body to passengers. The 7th, 8th, and 9th were more calm days; there were only pillages. On the 5th they massacred almost all the prisoners who were Protestants. A pretended national guard, formed of all the malefactors, and of all the worthless wretches of the environs and the town, are accused of these crimes. One of the captains is a person of the name of TOISLAJON, a sweeper of the streets, who alone has killed fourteen Protestants. They broke open the grave of a young protestant girl to throw her into a common receptacle of filth. Those protestants whom they do not kill they exile, and throw into prison, and yet there were a great number of royalists among them.

"From the 10th to the 14th July no courier from Paris arrived On the 16th the KING was proclaimed by the Urban Guard (composed of men between 40 and 60 years of age) followed by all the most respectable persons in the town, and the white flag was hoisted.

"On the 17th armed bands of brigands, and the national guards of Beaucaire came to disarm the military, who sustained an assault in the barracks, and they were almost all massacred. Their numbers amounted to 200.

"On the 18th many peaceable citizens were massacred—many houses pillaged. On the afternoon of that cruel morning, the mad wretches ran about the town calling out that they wished a second Saint Barthelemy.

"On the 19th the Prefect published a proclamation, recalling the peac sons who had quitted the town; t this order and a great number w nated.

"From the 20th to the 29th t and assassinations did not d Those who sought their safety in assassinated on the roads. Som ducted into prisons, where the groaning.

"On the 29th the Prefect of arrived. The other Prefect had by ————, the Royal Cor

"On the 30th a *Te Deum* w On the 31st the new Prefect p very prudent proclamation, bu Nismes.

"On the 1st of August, M. de the person whom the Royal Co had named, resumed the functi fect, and 16 Protestants were They went about seizing the houses, and they cut their thr their own doors. Many were n the fields. The night between 2d was the most cruel. M. d caused an order to be posted seems to have somewhat calme tended Royalists. On the 4th s try seats were set on fire.

"The peaceable citizens, the the Urban Guard, have been a to flee to save themselves from The Prefect sent an order to the under the penalty of having the h ing emigration put in force ag Those who returned into the te enced either death or captivity certain whether M. de MONTCA CALVIERE is most guilty of allow ing the commission of all these suspicion falls principally on who is Royal Commissioner, a is said the King had a considera ordered to cease his functions.

"Nothing promises any sec friends of order; for all the auth the exception of two persons, a of the most timid and feeble me

"The Attornies *(Notaires)* cats have formed resolutions or to receive into their bodies an Catholics.

"Nismes has already lost its r the commercial towns. It is of complete annihilation.

"The Prefect named by the M. d'ARBOT; he has done no foreign troops have been impl the brigands to repose, and to s Royalists, for the brigands abu which they will render univers

"The number of deaths is we have not an exact enumera

"Horrors of the same kind s in the neighbouring towns."

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DOMESTIC.

RELIGIOUS.

Manchester College, York.

The twenty-ninth annual meeting of the Trustees of Manchester College, York, was held at the Cross Street Chapel Rooms, Manchester, on the 4th Day of August, 1815.

Ottiwell Wood of Liverpool, Esq. in the Chair.

The proceedings of the Committee were read over, and confirmed, and the Treasurer's accounts laid before the meeting and passed.

The following officers were chosen for the year ensuing:

Benjamin Gaskell, Esq. of Thorne's House, Yorkshire, M. P. President.

James Touchet, Esq.
Joseph Strutt, Esq.
Peter Martineau, Esq.
Daniel Gaskell, Esq. } Vice Presidents.

Rev. William Turner, Visitor.

Mr. George William Wood, } Treasurer.

Mr. Thomas Henry Robinson,
Rev. J. G. Robberds, } Secretaries.

Mr. Samuel Kay,
Mr. James Touchet, jun. } Auditors.

The Deputy Treasurers and the Committee of the preceding year were re-appointed, with a few alterations in the Committee.

The annual report which will be published shortly will contain the usual statement of the Receipts and Disbursements for the past year, and of the present funds of the College.

An opportunity having occurred for redeeming the chief rent of £58. 12*s.* per annum on the property in Manchester, it was thought advisable that it should be done, this has occasioned a large addition to the ordinary expenditure of the year, and there is in consequence a balance owing to the Treasurer of £336. 9*s.*

It is hoped that the generosity of the public will speedily enable the Committee to discharge this debt.

A large addition to the number of Lay Students was announced for the next Session.

The friends to the Institution dined together as usual after the meeting, at the Spread Eagle Tavern. Isaac Harrop, Esq. of Altringham, in the Chair. Nearly eighty gentlemen sat down to dinner, among whom were upwards of twenty ministers, and a considerable number of gentlemen who had been educated in the College; much interesting discussion took place during the evening on matters connected with the history and prosperity of the Institution.

W.

Manchester, September 1st, 1815.

Settlement of the Rev. John Beattie at Elland.

On Thursday September 7th, a Meeting of Dissenting Ministers, commonly called Presbyterians, of the West Riding of Yorkshire, with other friends from a distance, was held at *Elland* near Hallifax, for the purpose of recommending to the Divine blessing the connexion recently entered into between the Congregation (late under the pastoral care of the Rev. Josiah Townsend) and the Rev. John Beattie.

The service commenced with singing a hymn. The Rev. H. Turner, of Bradford, offered the introductory prayer, and read suitable portions of the Scriptures. Another hymn was then sung; after which John Thomson, M. D. (on the part of the Congregation and Trustees) gave a statement of their Religious Principles and of the motives that had induced them to invite Mr. Beattie to become their pastor. In introducing this part of the service, a just and very interesting tribute was paid to the memory of the late Joseph Dawson, Esq. of Royds-Hall, near Bradford. This highly venerated character had often been engaged in similar services, and especially (on occasion of the recent settlement of the Rev. H. Turner at Bradford,*) in that particular part of the service which Dr. Thomson was then undertaking; and had his life been spared, would in all probability (as being a Trustee of the Chapel) have represented the Congregation on *this* occasion. This tribute of respect, in which all who were present and had been acquainted with Mr. Dawson must sincerely have participated, was followed by a brief but comprehensive view of the religious faith generally avowed by Unitarian Christians, with a notice of the particular passages of Scripture from which their principles are derived. A concise account was given of the progress of these sentiments, accompanied by a chronological detail of the various encroachments that had been made upon the *unalienable right of private judgment*, and the more pleasing memoir of the several Acts of the British Parliament, and particularly *those* passed during the *present reign*, in favour of Liberty of Conscience and freedom of Worship. In these "*the sect every where spoken against*," has at length been recognized as *Christian*, and its members permitted, under the sanction and express provisions of the Law, to worship according to the convictions of their minds, without a liability to pains or penalties. The right and importance of *free inquiry* was explicitly stated; and whilst this right was claimed on the part of the Congregation, it was fully conceded to their Minister. This statement naturally adverted to the constitution of Christian churches and the means adopted for the propagation of their Religious Tenets. In this part, whilst it was

* See M. Rep. October, 1813.

distinctly denied that Councils, Assemblies, Synods, Conferences, Associations, Yearly or Quarterly or any other kind of Meeting of any particular or indiscriminate body of Christians, had any *Scriptural precedent or authority* for exercising any religious jurisdiction whatsoever, and that upon the ground of *expediency* alone these assemblies could be held; the hope was expressed, that upon the ground of expediency, and from a sense of the necessity that Unitarians should adopt such an expedient, some effective plan for a general union and co-operation might be determined upon by them, and that, with a view to this, a friendly and cordial discussion of the subject might ere long take place, and also a free and scriptural discussion of the subject of church discipline in separate societies. In the conclusion of this part of the service, the minister was assured, of the perfect unanimity with which the Congregation had acted in inviting him to become their pastor, and also of the satisfaction felt by the Trustees for the chapel and for the school (endowed by Messrs. Brooksbanks,) jointly, in being able to further the wish of the Congregation and add to the Minister's comfort, by appointing him to the vacant office of schoolmaster; and he was requested in his turn to state the reasons which had influenced his acceptance and his views with respect to the discharge of the pastoral office at Elland. Mr. Beattie then stated the motives which induced him (or as he modestly expressed himself which *ought* to have induced him) to accept this office and his views with respect to the discharge of it. The Rev. Thomas Jervis, of Leeds, gave the prayer for the minister and people. The Charge devolved upon the Rev. R. Astley, of Halifax, who undertook it on two days' notice. In this Charge he endeavoured to urge upon the minister, upon himself and the ministers present, the leading directions given by Christ and his apostles to those who were to preach the gospel. This series of scriptural charges Mr. Astley classed and urged under the following leading heads: First, the *personal* duties of ministers. Secondly, such as respect their conduct to those under their charge. Thirdly, such as respect their conduct to others. A hymn was then sung. The Rev. Thomas Johnstone, of Wakefield, delivered the sermon to the people from Acts xx. 36, 37, 38. In which, after illustrating with great feeling the interesting connexion subsisting between a minister and his people, as exemplified in the case of Paul and the church at Ephesus, the preacher dwelt more particularly on the duties of a Congregation to its minister. These duties were very strongly urged under the three following heads. First, the duty of habitual attendance on the services of the Lord's day, and of improving every other means and opportunity of religious instruction. Secondly, the duty of frequent and habitual attendance at the Lord's Supper of all such as believe that Jesus is the Christ, and who live in obedience to his commands. Thirdly, the necessity, under all circumstances, of a consistent Christian profession, and of a life and conversation consistent with that profession. A hymn was then sung, and the service concluded with a prayer and benediction from the Rev. Joseph Bowden, of Leeds, the father of the association. The Rev. J. Donoughue, of Lidyate, read the hymns.

After the service, the Rev. T. Jervis was called to the chair of the meeting, and the rules of the Tract Society (established at Leeds June 8th. See M. Rep. July, 1815) were read and ordered to be printed. After the business of the day, at 4 o'clock, seventy three friends sat down to a frugal and substantial dinner; Dr. Thomson was in the chair. The company consisted of friends from York, Leeds, Wakefield, Huddersfield, Sheffield, Halifax, Rochdale, Mixenden, Bradford, Thorne, &c. &c. The following, and other sentiments gave a spirit to the meeting and excited interesting discussion. The original toast of the association "Our absent friends." The King, and may every poor child in his dominions be able to read the bible, and have a bible to read. Religious liberty all over the world. The Rev. John Beattie and happiness and success to him in his ministry. The Congregation and Trustees. The Rev. C. Wellbeloved, and the Manchester College, York. The Rev. J. Bowden, the father of the association present, and success to the association. The Rev. T. Jervis and the Unitarian society. The Rev. Robert Aspland and the Unitarian Academy. The ministers engaged in this morning's service, and thanks to them. The memory of Mr. Dawson, of Royds-Hall. From the vice-chair, Dr. Thomson and thanks to him for his services. The Rev. R. Astley, secretary to the association, and thanks to him. The Elland Bible Association, and success to the British and Foreign Bible Society at home and abroad. The Rev. H. Turner and success to the Tract Society. The Rev. Messrs. Elliott, Wright, and Knowles, and our friends in the ministry here present. Daniel Gaskell, Esq. and our lay friends present. Mr. John Ashworth, and our friends in Rossendale. Mr. Francis Moat, and the Unitarian Society at Thorne. (This toast was followed by a recommendation from the chairman of the subscription towards building an Unitarian Chapel at Thorne, near Doncaster, and 16*l.* were collected at the table.) The Unitarian Fund and success to it. The Rev. James Yates and our brethren across the Tweed. Mr. Wright with thanks to him, and success to his mission in Ireland. Mr. George W. Wood, and our friends in Manchester and its neighbourhood. The Editor of the M. Repository and Christian Reformer and success to them. The memory of Sir George Savile. Our Christian Brethren of every

denomination and success to their Christian labours, &c. &c.

R. A. Secretary.

Unitarian Chapel at New-church in Rossendale, (see Monthly Repository, Vol. x. pp. 313, 392, 458, 461, 527.) Donations in aid of liquidating the debt (£350.) will be received by the Rev. Robert Aspland, Hackney Road; Rev. R. Astley, Halifax; Rev. W. Johns, Manchester; Mr. William Walker, Rochdale; Dr. Thomson, Halifax.

Amount reported in Monthly Repository, Vol. x. pp. 527	178	13	0
Rev. Henry Turner, Bradford	1	1	0
Mr. Hollins, ditto	1	1	0
Mrs. Stamford, Linley Wood, Staffordshire	2	2	0
James Fenton, Esq. Leeds, .	1	0	0
J. P. Heywood, Esq. Wakefield	1	0	0
A parcel of Tracts, from Rev. W. Johns, Manchester.			
By Mr. Aspland.			
Mrs. Hughes, Hanwood, Shrewsbury		0	0
Mrs. Mary Hughes, ditto . .	5	0	0
Mrs Healing, ditto	1	0	0
Misses E. and S. Prime, St. Albans	5	0	0
Senex Cornubiensis . . .	1	1	0
J. F. Barham, Esq. Exeter .	1	0	9
	£202	18	0

Further Subscriptions to the Unitarian Chapel, Neath, Glamorganshire.

By Mr. R. Aubrey at Manchester.

Rev. Mr. Johns - - - - -	1	0	0
A Lady by ditto - - - - -	5	0	0
Robert Philips, Esq. - - -	10	0	0
Mrs. John Philips - - - -	3	0	0
Mr Thomas Hilton - - - -	1	0	0
Mr. Hedley - - - - - -	1	0	0
Samuel Jones, Esq. - - -	1	0	0
M. Connel, Esq. - - - - -	1	0	0
George Murray, Esq. - - -	1	0	0
Mrs. Weston - - - - -	1	0	0
Mr. Heywood, Bolton - - -	0	10	0
By Rev. Richard Aubrey, of Swansea.			
Mr. & Mrs. Smith, Easton Gray	3	0	0
By Rev. D. Davis, of Neath.			
Mr. John New, Evesham - -	1	10	0
Miss Whitehouse, ditto - -	0	10	0
Friends at Plymouth by Rev. J. Worsley - - - - - - -	7	0	0
Senex Cornubiensis - - -	1	1	0
By the Rev. W. Blake, Crewkerne.			
M. Blake, M. D. Taunton -	1	0	0
Rev. William Blake, Crewkerne	1	0	0
A Friend to religion and morality	1	0	0
Samuel Sparks, Esq. Crewkerne - - - - - - -	2	0	0
	£5	0	0

Sunday, June 25th, 1815, the General Baptist Chapel at Broadstairs, Kent, was re-opened for public worship. It had been so much enlarged that it might be pronounced almost a new building. Convenience and neatness are its present characteristics. Such a place of worship must be an acquisition to Broadstairs and its vicinity. The worthy pastor, Mr. Christopher, has laboured in this part of the vineyard for near thirty years with increasing usefulness, and to him the augmentation of the hearers, which called for the improvement of the Chapel, must prove a source of no inconsiderable satisfaction. In the morning the Rev. Sampson Kingsford preached from Gen. xxviii. 17, *This is none other but the house of God and this is the gate of heaven.* In the afternoon the Rev. George Pound preached from Matt. xvi. 18, *Thou art Peter and upon this rock I will build my church, and the gates of hell shall not prevail against it.* In the evening the Rev. B. Marten preached from Psalm, lxxxvii. 2. *The Lord loveth the gates of Zion more than all the dwellings of Jacob.* These discourses were appropriate and acceptable. The devotional services of the day were conducted by Messrs. Flavius Kingsford, J. Evans and Sampson Kingsford. The friends were numerous from various parts of the country, and the day was passed in Christian love and harmony.

MISCELLANEOUS.

Mr. Burnet's Prize Dissertations.—These we alluded to in Vol. ii. p. 110. We find the following account of Mr. Burnet, correcting a former one, in *Maty's Review*, for 1785, Vol. viii. p. 446, 447, from a correspondent who dates "Montrose, 14th December, 1785."—"Mr. Burnet, of Aberdeen, was not a lawyer, but a merchant. His dealings were extensive and his character honourable. He was a man of piety, but attended no public worship, as he could not find any church, in the service of which he could conscientiously join. *He seems to have adopted the Socinian system.* Religious inquiry occupied much of his thoughts, and he left behind him a number of MSS. The fortune he got by succession he leaves to his brother and relations. What he had acquired himself, he divides into three parts; two thirds go to charitable purposes, the other third to be laid out on interest by his trustees for 40 years, at the end of which time it will amount to £1600. at least, of this sum, £1200. is to be given for the best dissertation, and £400. for the next "on the power, wisdom and goodness of God, as discoverable by the light of reason, and also as the same are manifested in the revelation by Jesus Christ; also on the comfort and efficacy of a future state on the lives and morals of mankind in this state." The ministers and professors of Aberdeen are to choose 3 judges, who are to determine concerning the merits of the treatises by a plu-

rality of voices. The second premium is to be burdened with the expense of 300 copies, to be distributed by the Trustees. If none of the pieces are thought of sufficient merit, the money is to be disposed of as the other two thirds, and the rents again accumulated for other 40 years and so on for ever. Advertisements tobe issued duringthe last seven of the 40 years."—By a paragraph in the *Morning Chronicle, August* 14, which we subjoin, it appears that the prizes are distributed.—"One of the greatest literary prizes ever given in this island, was decided at Aberdeen, in Scotland, on the 4th instant. Mr. Burnet, a merchant in that city, bequeathed by his will a sum to be allowed to accumulate until it should amount to £1600. sterling, and to be then given in two prizes, the first of £1200. and the second of £400. to two writers who should, in the opinion of three judges chosen by the members of the King's and Marischal Colleges, the Established Clergy of Aberdeen, and his own Trustees, produce the best Dissertations on the subject prescribed by his will. The *subject was—the Evidence that there is a Being all-powerful, wise, and good, by whom every thing exists, and particularly to obviate difficulties regarding the wisdom and goodness of the Deity, and this in the first place from considerations independent of written Revelation; and, in the second place, from the Revelation of the Lord Jesus, and from the whole to point out the inferences most necessary and useful to mankind.* It was required that all the Essays should be lodged with a gentleman at Aberdeen, by the first of January, 1814. Seven years were allowed to canditates to prepare the Dissertations, repeated notices were given in the newspapers of the amount of the prizes, the subject, and the conditions. The Judges appointed and sworn were, Gilbert Gerard, D. D. Professor of Divinity in King's College; the Rev. George Glennie, Professor of Moral Philosophy in Marischal College; and Robert Hamilton, LL. D. Professor of Mathematics in the same College, and Author of a work on the National Debt, and various other well-known publications. At a meeting of their electors, held on the 4th instant, in Marischal College, the three Judges reported that they had unanimously decreed the prizes to two Dissertations; and on opening the sealed letters accompanying the Dissertations which contained the name and address of the writers, it was discovered that the twelve hundred Pounds prize was due to W. L. Brown, D. D. Principal of Marischal College, &c. &c. and that of four hundred pounds to T. B. Sumner, Esq. of Eton College.—Dr. Brown has gained several literary prizes on the Continent."

Dreadful Accident.—As Mr. Coldham, Solicitor and Town Clerk of Nottingham, and his friend Mr. Butler, were on their return from Worthing Monday evening, September 18, in a gig, the horse while coming at a foot-pace down Church-hill, which leads into Brighton, suddenly started and ran the vehicle against the wall; both gentlemen were thrown out by the violence of the shock. Mr. Coldham pitched upon his head against a post, and was taken up in a speechless state; he was instantly conveyed to the Castle Tavern, where he had sojourned for the last fortnight, and received every surgical aid, but all proved ineffectual, as he did not survive the accident half an hour. The deceased was unmarried and about 50 years of age. Mr. Butler sustained several severe hurts, but none of a dangerous nature.

MONTHLY RETROSPECT OF PUBLIC AFFAIRS;

OR,

The Christian's Survey of the Political World.

THE affairs of France continue in the same disturbed state, nor can any reasonable conjecture be formed in what manner its eventful revolution will terminate. The Bourbon is the acknowledged sovereign of France, acknowledged by the allied powers and apparently by the majority of the inhabitants. Yet there are fortresses, which displaying the white flag are still besieged by the armies of the allied powers, and it is asked, why, if these powers are at peace with the king, they should attack the towns, which bear the banners of his authority? But the country is in a situation, such as was never before exhibited to the world; it lies at the mercy of foreign powers, and it is far from being certain that, if they were withdrawn, the present dynasty would exist.

In the mean time an assembly of the states has been called, and deputies have been sent from every department of the country. At the meeting for their election an officer appointed by the Crown presided, and the speeches of several of them with the addresses of the meetings to the sovereign have been printed. All of course avow the sentiments of adhesion to the Bourbon family, and several call out for punishment on the adherents to their late mighty master. What was the real state of the elections can be but little known; for the press does not give, as in England, an impartial account of the proceedings of all

parties. In such a state as France has been in for the last twenty-five years, it must be very difficult to find many partisans of the royal cause, and scarcely indeed any who can cordially desire the restoration of the old regime, with its feudalities, its noblesse and its priesthood.'

The two houses will have met before our next, and before their meeting a solemn mass has been appointed to the Holy Ghost, at which the king with his whole court and the two houses are to be present. To a Protestant ear the sound of a mass to the Holy Ghost will excite feelings very unfavourable to the cause for which it is intended to be performed. The proclamation of the king, by which it is announced, has in view a most laudable purpose; namely, a meeting of the king and his legislature to pray to God for the assistance of his Holy Spirit in their deliberations; and assuredly it must be the prayer of every Christian, that the heart of every individual in this meeting may be duly prepared to receive the benign influence of that Holy Spirit, by which our lives ought to be actuated. But when we consider the nature of the service to be offered up solemnly to that God, who is of purer eyes than to behold iniquity, when we compare it with the simplicity of worship required by the gospel of our Saviour, a worship in spirit and in truth, we cannot but lament that the opening of this meeting should be marked by the grossest superstition.

France is agitated by parties, and its ancient system of intrigue seems to have revived with the restoration of its ancient house. A very large body of the inhabitants tired with the changes of the last twenty-five years, and wearied with the abuse of power, which has marked each party in its turn that has obtained it, naturally sighs for repose, and would gladly bend to any authority, under which it may be obtained. They who have remained aliens from their country for so many years, smarting under the pain of their sufferings, and desirous of preventing a recurrence of similar evils, naturally wish for what is called a strengthening of the hands of government, and the placing of such a power in the sovereign, as shall give to them that influence in his affairs, which from ancient ideas they think to be their due. This party is small but active. In the house of peers its influence will be great, what it is in the house of commons time only can manifest. As to the republicans they are either lost, or must refer their sentiments to a more favourable opportunity. The miseries of their common country may operate upon them all, and as far as their internal government is concerned, there is an opportunity of placing it upon a solid foundation.

One of their first concerns is supposed to be the state of their country with respect to foreign powers, upon what conditions these immense armies are to leave it, what contributions are to be paid for their interference, and what security can be given for the future peace of Europe. These are great and important questions, and it is supposed that the allied powers have prepared a statement of their demands, which will be presented to the body as soon as it is duly organized for deliberation. But what can be the nature of that deliberation, where on one side are representatives without power, and on the other six hundred thousand bayonets! Here is room for the display of magnanimity on the part of the conquerors.

Among the misfortunes of this unhappy country, is now to be added the spirit of religious animosity. This had been smothered during the former constitutions, in which for the most part religious toleration was stipulated for, and during the reign of the last despot, was strictly adhered to. In the south of France, the Protestants are very numerous, and in that part also the Bourbon party is very powerful. This has given rise to many dreadful atrocities. The chapels of the Protestants have been burned down, and their persons treated with the greatest ignominy. The accounts that have arrived in England, are of the most distressing nature, and it is to be apprehended that without great care on the part of the new legislature, the horrible days of Lewis the Fourteenth may be revived. As the restoration of the Bourbons was owing in great measure to the valour of their Protestant allies, it may be hoped that the influence of the latter will be used upon this occasion in favour of their Protestant brethren.

The government of Paris and in fact of the greater part of France is in the hands of the allies. Their troops are so disposed throughout the departments, that a re-action on the part of the French is not to be dreaded; and magnificent reviews have taken place, which serve not only to retain their armies in proper discipline, but to display to the French the strength of their conquerors. Continual hints are thrown out of the approaching departure of these forces, but in the mean time they are fed and clothed at the expense of the vanquished. The trophies of former conquests are daily disappearing. Drafts are continually made from the repositories of works of art; the statues of Napoleon are thrown down; but his laws and his many works of public utility and magnificence will long continue to preserve the memory of his name.

The mighty conqueror is now quietly on his voyage to his destined retreat. His family are scattered in Europe. The heroes, that figured with him in the late subversion of thrones, are living in insignificance. Some are decorated with titles and their

families will inherit their renown. The two nobilities, the old and the new, will after a time coalesce together and both may recollect, that they owe celebrity to a common origin. The heroes of Charlemagne and those of Napoleon, are indebted for their greatness equally to the sword. In due time it is to be hoped, that their title will be amended by the virtues which belong more to civilized life.

Spain has given to the public a specimen of what may be expected from her, in the proclamation of her infamous Inquisition. It does not scruple to hold out the doctrines which were promulgated at the commencement of this cruel institution, whose boast it was, that in the space of a year twenty thousand persons had expiated the crime of their pretended heresy by fire, by torture, by imprisonment, or public confession of their supposed errors. The land is now to be purged from the stains it has received from the heretics, who contaminated her soil, and delivered it from the yoke of its bitterest enemies. The prisons are filled with the defenders of their country, but it is said, and we hope it is true, that remonstrances have been made by the allied powers on this subject. It will be a singular thing, that in the combination for the deliverance of Europe, in which co-operated the Protestant, the Greek, and the Roman churches; the latter should be permitted to retain their domineering influence, and popery should again revive with all the horrors in its train. The true Christian will not however be alarmed at these events. The times and the seasons are in the hands of Divine Providence; but we are assured, that Babylon the great is doomed to perdition, and every thing which opposes itself to the kingdom of the Lamb, will be finally annihilated.

An army of Spaniards had entered France, but by negociations with the Duke of Angouleme it was withdrawn. The general of the Spaniards on entering the kingdom declared, that he came only for the support of the sovereign on the throne, and hopes that the refusal of his assistance may not be injurious to the Bourbon cause. The Duke of Angouleme has gained great credit by the resistance to their interference, and in fact, the Spanish armies have a call in another quarter of the world, in which however happily for mankind, there is every reason to believe that their efforts will be ineffectual.

All accounts concur that the independence of Spanish America is on the point of being completely established. There seems every reason to believe that that of the vast district of Buenos Ayres is now placed entirely out of danger. It is prepared to resist all the force that can be brought against it by the mother country. The next great and important region is the government of Mexico, and we may soon expect to hear that the capital is in the hands of the independent party. The Viceroy is cooped up in this city, and obliged to call in from all quarters his troops to its defence. The Americans are very busy in supplying the contending parties with arms and ammunition, and in no short time the trade of all Spanish America will be laid open to Europe. The formation of the new governments will present some novel features. The inhabitants are overwhelmed with superstition, whose arms are used on both sides. The old party has got the priests on their side, who avail themselves of the Confessional to terrify weak minds into allegiance to the former powers; but this has produced a manifesto from the independents, to confine the priests to the business of their office, and to prevent their interference in political concerns. It may perhaps open the eyes of the deluded inhabitants to shake off entirely the chains of priestcraft.

Among these convulsions abroad we are sorry to notice symptoms of disorder at home; but the sister country, we lament to say, has been marked by many outrages on the public peace. To what fatality is it owing that Ireland and Scotland under the same government should so differ from each other? Is it the difference of education or difference of religions? As far as the former is concerned a change may easily be produced; with respect to the latter we may not expect speedy conversions from the popish faith, but it will be recollected that the church of Rome does not give its countenance to crime any more than that of Calvin.

We regret to say, that this improper spirit is not confined to the lower classes. The public has been insulted by a long detail of the preparations for settling a point of false honour, which are a disgrace to civilized life. A person was offended with language used by another. This led to the usual mode of calling to account. The parties were prevented by peace officers from the attempt at mutual assassination in Ireland, and they agreed to take a journey to the Continent to settle their differences. There were it seems to be two duels on this foolish occasion, but two of the parties were stopped in their career in England, and bound over to keep the peace, not only here but elsewhere. This had the effect, and the doughty champions sent over a message to their antagonists, who had already arrived on the Continent, that they were prevented from giving them the intended meeting. Thus the fear of losing a few thousand pounds had the effect, which neither the laws of God nor of their country had previously produced. How ridiculous as well as impious is this whole system of false honour! What slaves do not the men of this world make themselves! An idle speech will excite a commotion in the mind not to

be calmed, but by an attempt at murder! For a trifling word they will risque their lives, and dare the anger of heaven, that they may not incur the momentary contempt of mortals without true honour or true religion! It is said, that one of these misguided men holds an office of importance under government. This ought to have been an additional motive to him to be more circumspect in his conduct; but the world is a tyrant; it admits of no reserve. If we are ordered to give up father and mother, and brother and sister, and wife and children, nay, life itself, rather than forfeit our allegiance to Christ, we know in whom we place our confidence: for what do these wretched men sacrifice their lives, and how will they present themselves before the tribunal, where all must be judged? May all such misguided persons be brought to due consideration, before they embark in so dangerous an enterprise. May they be brought to embrace the precept, "Be not conformed to the wicked customs of a world, but be ye transformed into the life of Christ by a renewing of your minds."

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ERRATA.

P. 482. col. 2, *note*, for "*Robertson*" read *Robinson*.
505. col. 1. l. 19, for "*Sneatfield*" read *Streatfield*.

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HISTORY AND BIOGRAPHY.

Memoirs of John Rastrick, M. A.

[From *Richards's History of Lynn*, pp. 1050—1068.]

JOHN RASTRICK, M.A. was born in 1649, at Heckington, near Sleaford, in Lincolnshire. Of the situation, or circumstances of his parents we are uninformed. They probably ranked among the reputable yeomanry of that place. Their son, being designed for the ministry, may be supposed to be placed at a proper age at one of those seminaries in the country where youth are prepared for the university. Having acquired the rudiments of classical learning, he was sent to Trinity College in Cambridge, where he finished his academical education and obtained the degree of M. A. He then went into orders; but when that was, we have not learnt. He probably officiated afterwards as curate for some time; but that could not be long, for he became vicar of Kirkton, near Boston, in 1674, when he was about twenty-five years of age. No sooner had he settled at Kirkton than he felt the arduousness of the charge he had undertaken. His congregation was large, and the parish of great extent. How much his mind was impressed with these considerations, and how anxious he was lest he should fail in the due execution of his office, will appear from his own testimony on the subject, in a letter to a friend: "The number and distance of the inhabitants, (says he) gave me a very sensible concern, and I was very uneasy under the burden that lay upon me: I knew not what to do for so many souls, that were also most of them so remote from my dwelling, nor how to discharge my duty in a place, that (as a learned, pious and worthy clergyman, my friend, told me) was as large as some of the dioceses of the primitive church. Catechising, and preaching to such as would come under them, was not all I had to do. But I could not forbear being concerned with such as would bring their children to baptism, or offer themselves to the Lord's Table, how to carry it, and answer the Church's expectations, with satisfaction to my mind, and fidelity to my highest trust. In catechising and preaching, I could suit myself, my doctrine and discourse to the condition of the people; but (by the rules and orders of my public station) in administering sacraments and applying the seals, (especially baptism) I saw I must treat them all alike. Yet if catechising and preaching be to prepare men for sacraments for themselves or theirs, it undeniably supposeth, that the *latter* are not to be given to such in whom the *former* hath no effect, nor to their children. Qualifications for privileges I knew were necessary, but where *those* were wanting, it was impossible I should apply *these* without a reluctant mind: and therefore whatever I might have been in the capacity of a lecturer, or bare preacher, yet as a *pastor* it could not be, that I should be unconcerned in acts of discipline and government, and in judging of my own ministerial performances of that kind."—Such is his own account; and there is no reason to doubt of its correctness.—Having carefully formed an idea of his line of duty, he set himself in good earnest upon acting up to it; but here he met with insuperable difficulties, which troubled and plagued him exceedingly, and forced him at last, to resign his living and quit the church of which he had been many years a minister, and which he would probably have continued still to be, had he been permitted by his ecclesiastical superiors to act with honesty and a good conscience, which they however were no way disposed to allow him to do.

The loose livers, (or ——— and rogues of the parish, as some would call them) used to bring their *bastard* children to him to *christen*, or make them Christians, although they discovered no desire or inclination to

live soberly, righteously and godly, or become Christians themselves. This he thought very improper and objectionable, and no less than a direct profanation of a religious rite; and therefore refused to christen such children, unless their parents made a profession of repentance, and solemnly promised to forsake those irregular and vicious courses, and lead for the future virtuous and pious lives. Some willingly complied with his requirement, upon whose children therefore he performed the said rite. Others could not be prevailed upon to submit to this requirement, for which reason he left their children unchristened, which gave great umbrage, not only to their parents and such like folk, but even to his own ecclesiastical superiors, up to the very bishop—all blamed him for having any scruples about such frivolous, harmless and indifferent matters as these. Some also even of the most decent among his parishioners disapproved of his refusing to christen the said bastard children, it being, as they said, punishing the poor things for the sins of their parents. Forbidding those of loose or immoral lives to come to the Lord's Table was another circumstance that gave great offence, and caused him no small trouble. One of these was the greatest man in the parish, or head Squire of the place; and a very fierce and dashing fellow he certainly was. He, by way of retaliation and revenge, set himself about picking holes in Mr. R's. coat. They were not indeed of an immoral, but rather an uncanonical nature. Mr. R. had allowed a certain worthy person to partake of the Lord's Supper *sitting* instead of *kneeling*. He also had *not* made a point of wearing the *surplice* while performing the burial service and some other duties. He had likewise taken the liberty of using the word *honour* instead of *worship* in the marriage service, and moreover of curtailing occasionally the liturgic part of the public service. These deviations were magnified into serious misdoings, and looked upon by his superiors in a very unfavourable light. Wherefore his conduct was afterwards more closely scrutinized; and from the examination and confession of his church-wardens the following articles of accusation were extracted, upon which he was proceeded against in the ecclesiastical court—1. That he did not read the Litany on *Wednesdays and Fridays*: 2. That he did not constantly wear the surplice in all his administrations: 3. That he did not usually administer the communion on *Christmas-day*, unless it fell on a *Sunday*. Nor on *Whit-sunday*. 4. That he did not read over the *Canons* and *Articles* twice a year. 5. That there were two children unbaptized in the parish, which he refused to baptize. 6. That he was in the habit of conversing (or was on friendly terms) with one Mr. Richardson, an excommunicate person.—Now this person was a worthy, pious dissenting minister, who had been persecuted for conscience' sake, or for nonconformity, and excommunicated: and it was expected that no clergymen would converse or associate with him, unless he recanted: which was a sort of morality or religion which Rastrick did not approve, and therefore did not choose to practise.—The first time he appeared before the Spiritual Court at Lincoln to answer to the above articles or charges, he had nothing to do but only to retain a *Proctor* against the next court-day. When that time came, it fell out to be the very day when King James's declaration for liberty of conscience came first down into the country, which must have been in the spring of 1687. At this his second appearance, he found the court very much down in the mouth (as he expresses it) and far from the heat and violence in their proceedings that he expected. They did however proceed to business, and went over each of those charges, but came to no determination: not thinking perhaps the then aspect of things favourable enough to warrant a rigorous decision. However that was, Rastrick was now becoming more and more dissatisfied with the terms of conformity, and began soon to think of availing himself of the royal declaration of liberty of conscience to quit his public station in the church, as he actually did before the close of that same year. After which he seems to have continued disengaged till 1701, when he settled with the Presbyterian congregation in this town.

Thus was he forced to resign his vicarage of Kirkton, after he had held it fourteen years, while numbers of sporting, fox-hunting, and loose-living incumbents were suffered to retain

their situations with impunity and without the least check or remonstrance. But though he quitted the ministry, he did not immediately withdraw from the communion of the Established Church, for we find him communicating, some time after, at Frampton, where his friend Ishmael Burroughs was curate, who himself afterwards left the church and became pastor of a Presbyterian congregation at Wisbeach, where he continued the remainder of his days. We are not sure that either he or Rastrick engaged in the ministry among the Dissenters, or even actually joined them, till after the Revolution, when the Toleration Act made it perfectly safe for them so to do. It does not appear at what time Burroughs undertook his charge, or entered upon his ministry at Wisbeach; but it appears that Rastrick entered upon his ministry and took the charge of the Presbyterian congregation at Lynn, in 1701, for we find that he was minister here twenty-six years; and he died in 1727. The commencement of his ministry here was therefore fourteen years after he had resigned or quitted Kirkton, and perhaps thirty years or more after the commencement of his public ministry: so that at the time of his death he had been in the ministry between fifty and sixty years. How and where he spent his time during the interval between his quitting Kirkton and his settling at Lynn, we have not been able to discover. Wherever it was, he spent it no doubt, in a manner worthy of himself, or of that integrity and goodness of character which he so uniformly and so well sustained through life.

When Mr. Rastrick came to settle at Lynn, he had been fourteen years in a state of separation from the Church, and therefore a kind of Dissenter. The Presbyterian was the denomination he appeared most to approve, and it was that which he afterwards joined: but he had too much moderation, and too little of a sectarian spirit to be admired by any existing party. Dissatisfied with many things in the Church, he was far from approving of all things he saw among the dissenters. This made him often think and say (as he tells us) that, as things then stood in England, "he was neither fit for Church nor Meeting." That this unprejudiced or unbiassed disposition of his should not insure to him the admiration or esteem of his new friends or connexion, but would tend to lower rather than exalt him in their estimation, and so prove prejudicial to his interest among them, must not be deemed very strange or wonderful; especially as he was pretty free in expressing his disapprobation of what he thought amiss. That such was the case appears from his own testimony: "My conscience beareth me witness, (says he) that in my more private station in all the places where I have served, I have not been sparing both in preaching and practice, to express myself, and set myself against the corruptions and errors of Dissenters, though it has been so much to my hindrance and disadvantage in outward or worldly respects." In another place he says, "In the mean time, I hope (in the strength of Christ) to abide in the true Catholic and apostolic Christian faith and church, and in the true Protestant reformed religion: and (as to the Church of England so called) a *mere nonconformist*, not addicting myself to any faction, sect or party of Christians, as such, under what denomination soever." All this is very honourable to his memory; and it may help in some measure to account for a person of his learning and talents remaining all the residue of his days the minister of a comparatively obscure and poor congregation, (as this at Lynn, at best, certainly was,) while many respectable and opulent congregations were in want of such pastors, or were supplied by men of far inferior abilities and attainments. The same may also help to account for those difficulties and trials he afterwards experienced from his congregation, or from certain individuals that composed a part of it. Such troublers or disturbers a moderate, liberal-minded minister is pretty sure of finding in most dissenting congregations. A thorough-paced bigot, or sectary, has a far better chance of escaping them, or at least of obtaining their countenance and co-operation. Rastrick kept his mind open to conviction; as appears from the change which took place in his sentiments in the latter part of his life, when he embraced the opinions which distinguished Clarke and Jackson among the churchmen, and Pierce and Hallett and others

among the dissenters. It is somewhat remarkable that both Pyle and he were then proselyted to those opinions; so that the Church and the Meeting here became equally heterodox. This change in his sentiments appears to have extended further than what related to the Athanasian Trinity, and to have soon divided the congregation into two parties, one approving and the other disapproving of his ministry. It is probable that much, if not most of his discomfort here sprung from this source. This difference of opinion, however, did not, in his time, produce a separation; for they all continued, as far as we can learn, to attend on his ministry, while he lived, notwithstanding their diversity of sentiments. The malcontents not only were Athanasians, but appear to have been also strongly tinctured with Calvinism, and even with Antinomianism; which indeed has been thought to be little, or rather nothing more than "Calvinism run to seed." To them it is no great wonder that Mr. R's ministry proved unacceptable, or that they should cause him some disquietude and unhappiness. That such was really the case, may be inferred from his very epitaph; and it is further corroborated by oral tradition, as well as by the contents of the preface to a MS. volume of his, left by him ready for the press; though, for some reason, to us unknown, it never was published; and it has been now many years in the possession of the present writer. This volume was certainly far more worthy of publication than thousands that have been published since, and that are still daily publishing. It is entitled, "Plain and Easy Principles of Christian Religion and Obedience; or, The Necessity of keeping Christ's Commandments, in order to our preserving an Interest in his Favour, Demonstrated from John xv. 10. By John Rastrick, M.A. sometime vicar of Kirkton near Boston in Lincolnshire, and now minister of the gospel at King's Lynn in Norfolk."* It is a sensible and notable performance, and contains many strik-

* As a manuscript it is very curious for the neatness and smallness of the writing, especially as it appears to have been written when the author was above seventy years of age. The beginning of the Preface, where matter corroborative of what was above suggested occurs, reads thus: "Perceiving that Antinomianism is in a great part grown to be the complexion of the Dissenting interest in England, as far as my observation reaches, to the great reproach of the Reformation, and scandal of the opposers of its progress; and that many who pretend to be against it are yet fond of the doctrines and opinions on which it is founded; grounding all their divinity on the decrees of God alone, abstracted from his rule of government; falling in with the hypothesis of necessity and fate, on which Hobbes founded his Atheism; making all God's government to be merely physical, to the destruction of all religion and morality; not enduring to hear of a justification by works in any sense, though it be undeniably a scripture doctrine and expression, *James* ii. 24; asserting such an imputation of Christ's righteousness as is essentially and formally altogether unscriptural, and the like, by which means sinners are hardened in their sin, comforted against necessary fears conducive to their safety, charity, alms-deeds, and all good works at a fatal stop, people taught to presume without ground, calling a good conscience, or a consciousness of keeping Christ's commandments, the building on a rotten foundation, though Christ saith the contrary, *Matt.* vii. 24; learned, able, and faithful ministers rejected and discouraged, and illiterate persons that will indulge men in their soporiferous notions set up in their room—I say, perceiving and musing on these things, and *exercised* by a party of weak Christians under the aforesaid impressions; understanding the state of Christian doctrine amongst us, and the divided condition of the churches about it, and casting my eyes upon that text in John xv. 10, as one of the plainest and fullest decisive of these controversies, so many thoughts sprung up in my mind upon it, that to preserve them, I immediately set pen to paper and wrote down above twenty of the following propositions before I took it off, to which the rest were quickly added. By which time I purposed to preach from that text, and lay them all before *my own congregation who so much needed it*: which I did with different success; viz. *the usual distaste of the discontented party*, but so much to the satisfaction and acceptance of others, my worthy friends, that I was greatly and constantly importuned to present them to their eyes, as I had done before to their ears. And having been called to preach at a meeting of ministers at Nottingham, on the 26th of June 1718, I made no particular preparation for it, but took a text out of the 22d chap. of Matt. part of the parable of the marriage-feast, the whole of which I had preached over at home, but now only so much of it as would afford me matter suitable to the whole congregation, both ministers and people. And being by my

ing and curious thoughts,† especially in the Appendix, where the Trinitarian controversy and that relating to the person of Christ are more particularly adverted to and discussed. We are assured that he intended to publish this work himself; but being by some means prevented, he left instructions at his death for his son to do it afterwards; which yet he did not do, despairing perhaps of its convincing, or having any good effect on the malcontents, and fearing it might irritate them further, and so preclude the possibility of re-union, or a restoration of harmony in the congregation. But whatever consideration it was that prevented the publication of this volume, it is certain that harmony was never restored, or a re-union effected between these two parties: the discontented or antinomian party went off afterwards, in the son's time, and formed a kind of Independent Society, which, after assuming various shapes, and undergoing divers changes, produced the Baptist congregation here, which now meets at the new chapel in Broad-street. Mr. Rastrick died in 1727, at the advanced age of 78. He was buried in St. Nicholas' Chapel, towards the west end, where his grave-stone is still to be seen with a long Latin inscription or epitaph, of which the following translation has been given many years ago by the late Dr. Thomas Gibbons, exclusive of two expressions here added.

"Here lie the remains
of the Revd. JOHN RASTRICK, M.A.
Born at Heckington near Sleaford
in the county of Lincoln;
and educated at Trinity-college in Cambridge.
He was formerly vicar of Kirkton
in the same county, fourteen years:
And afterwards, as he could not comply
with some requisitions of the *Church of England*
with a safe conscience,
Was an undefatigable preacher of the gospel
in this town twenty-six years
To a Christian church in separation from the establishment.
He was a man of eminent piety,
charity, and modesty;
of approved integrity,
of remarkable study and pains;
And an adept in almost every part of learning,
But especially the mathematics.
He was a pleasant companion,
A truly Christian divine,
An eloquent and powerful preacher,
A faithful and vigilant pastor,
An intrepid reprover of vice
And as warm an encourager of virtue.
Having finished his course,
Imbittered, alas! with many trials,
He joyfully yielded up his soul to God,
August 8, 1727. Aged 78."

He lived, as did also his son afterwards, in that house in Spinner-lane, now

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brethren desired to publish my Sermon, I was forced to deny them their request at that time, because what I had delivered was picked out of a great many discourses, and what I thought was most proper for the auditory at that time only, but would have been a maiming to the whole. Yet I did not despise their motion, nor lay aside all consideration of it. The importunity of some of them ran so much in my mind, that ..... I thought, if I must write, I might digest the matter of that sermon into the following Treatise, without deviating from the design of it, but rather conveniently adding to the principles of it, which I have done, hoping that they will accept it here, with the rest, by which the doctrines of that sermon are better stated, cleared and confirmed, than they would have appeared to have been if that sermon had gone alone. So in this way I shall answer the desires of my friends at home and my reverend brethren abroad at once; and do what service I can to the church of God before I die."—The whole Preface is very long, this being but a small part of it. But this is enough to shew that there was in this congregation a party that disapproved of his ministry, as well as another that highly approved of it, and that he experienced a great deal of discomfort from the former, who appear to have been very Calvinistically or Antinomianly inclined, and withal very contentious, as their descendants or successors have been almost ever since.

* Some of those thoughts relate to the *Theory of Comets*, which he supposed to be worlds in a state of conflagration and dissolution; and he thought it probable our earth will hereafter become a comet and be seen as such in remote regions of the universe. This comet state of a heavenly body he considered as a state of judgment, and indicating the previous apostacy and irreclaimable impenitence or rebellion of its rational inhabitants, which caused the very world they inhabited to be so devoted to destruction. Each of those devoted worlds, he thought had its *saviour* and offers of mercy sent to it long previous to that awful and fatal catastrophe. Christ he believed to be the Saviour only of this world, from which he draws some curious inferences favourable to his own system.—According to his notion the same comet could not be expected to appear twice in our system: nor would that, perhaps, even in this day, be very easily refuted.

occupied by Mr. Dennis, behind which stood the chapel, both of which, if we are not mistaken, were his own property. He left behind him several things in MS., some of which, besides the volume above noticed, are now in the possession of the present writer. The whole is written in a very small hand and with singular neatness, for he, as well as his son, was an admirable penman. He was doubtless an eminent scholar, and reckoned a very good mathematician, which is not unlikely, as he was contemporary and of the same college with Barrow: nor is it very probable that that generation of Dissenters had among them many, if any, names of superior learning and respectability.

Of his writings not much went through the press, which we may presume had not been the case had he lived in later times, or under more auspicious circumstances. Of his printed works the present writer has not heard of any except the following: 1. "An Account of the Nonconformity of John Rastrick, A.M., sometime vicar of Kirkton, near Boston, in Lincolnshire; containing the occasion and circumstances of his secession from that place. In a letter to a friend." [It was printed in London, in 1795; and the friend to whom it was addressed was Dr. Edmund Calamy.] 2. "A Sermon at the ordination of Mr. Samuel Savage, at St. Edmund's Bury, April 22, 1714. With an exhortation to him at the close."—3. "Two letters to Mr. Ralph Thoresby, of Leeds, giving an account of a great number of Roman coins found at Flete in Lincolnshire, and other antiquities found at Spalding, &c. and printed in the Philos. Trans. No. 279, p. 1156," &c. 4. "A Supplement to the latter, printed in the same work, No. 377. p. 340."—His unprinted, or unpublished works appear to have been much more numerous and considerable; but they got into different hands after the son's death, and most of them perhaps have been since lost. Some of them were in the possession of the son's successors, Messrs. Mayhew and Warner, and some in that of the late Dr. Lloyd. What became of them we know not. The two following articles, with some other loose papers, came into the possession of the present writer:—1. The MS. volume before mentioned, entitled "Plain and easy Principles of Christian Religion and Obedience; or the necessity o keeping Christ's Commandments, in order to our preserving an interest in his favour, demonstrated." [It would make a duodecimo volume of 250 or 300 pages, and may be called an ingenious and elaborate piece, written out with great care and singular neatness.] 2. "A short Catechism; containing the chief heads of the Christian religion, and faith of Christ." It is carefully and neatly written like the other MS. volume, yet it does not appear to have been intended for the press, but rather as a present, or new-year's gift to his children, the name of one of whom, Hannah Rastrick, is prefixed to it in her father's hand-writing. The smaller MSS. are some of them in prose and some in verse, for Mr. R., like one of our present mathematicians, would sometimes leave those profound or severer studies, and amuse himself with writing little poems; but with this difference, that these productions of the former were only meant for the amusement or gratification of his own children and family, or the small circle of intimate and particular friends, and not for the inspection and admiration of the public at large, like those of the latter. Without attempting to draw any further parallel or comparison between our present or former race of mathematicians, we shall here close our memoir of the venerable John Rastrick.

His only son, or at least his only surviving son, was WILLIAM RASTRICK, and he was every way a son worthy of such a father. In point of genius and learning, virtue and piety, or real respectability or exemplariness of character, he has always been understood as nothing inferior to him, or to any one of his contemporaries either in this town or in all this part of the kingdom. The very servants, and all those who were most intimate in the family, and who had therefore the best opportunity of knowing and judging of his private and real character, always deemed and spoke of him as one of the best of men and most exemplary of Christians. Knowing how much his father had been teased and tried by one part of the congregation, he never would undertake the pastoral charge: but used to exchange with the Presbyterian minister at Wisbeach, at those times when the Lord's Supper was to be administered here; which must have been very inconvenient to

a man of his retired and recluse habits. Like his father, he exceeded any of our townsmen of his time in many branches of knowledge, especially the mathematics. His superior skill and judgment would accordingly be resorted to on such difficult occasions as required extraordinary scientific expertness or accuracy. In how many instances his townsmen were indebted to his superior attainments, it is impossible now to say; but the best *plan of the town* that has yet appeared, with different views of it and some of its principal buildings, drawn by him, may be reckoned among those instances. Except such productions, we know not of any thing else of his that has been published: nor do we know of any thing from his exquisite pen that is now extant besides *his Account of the Ejected Ministers*, in Latin. Of this notable production there are now in existence at least *three copies;* two in his own hand-writing, one of them deposited in Dr. Williams's Library, in London, and the other in St. Margaret's Library, in Lynn: the latter written with almost inimitable neatness. The third copy is a fair transcript of the latter, in two different hands, and in the possession of the present writer. It is entitled "INDEX *Eorum Theologorum Aliorumque* No. 2257. *Qui propter Legem* UNIFORMITATIS, *Aug: 24. An.* 1662, *ab Ecclesiâ Anglicanâ secesserunt, Alphabetico ordine ac secundum gradus suos dispositus. Curâ ac operâ* GULIELMI RASTRICK." Then follow, by way of motto, Zech. i. 5, in Hebrew; Heb. xi. 38, in Greek; a passage from Erasmus, in Latin; and one from Locke, in English. At the bottom of the page stands 1734, denoting, as it would seem, the year in which the MS. was written. Mr. W. R. lived after that about 18 years, and died in the first week of August 1752, just 25 years after his father; near to whose grave, if not within the same, his remains are supposed to have been deposited. He was buried on the 9th of that month, as appears by the parish register.

EXTRACTS FROM NEW PUBLICATIONS.

Charles James Fox.

(Continued from p. 537.)

19. *Persecution of Opinions.*

(May 8, 1789.)

FOR his own part he should not scruple most unequivocally to declare that he conceived that religion should always be distinct from civil government; and that it was no otherwise connected with it, than as it tended to promote morality amongst the people, and thus conduced to good order in the state. No human government had a right to inquire into private opinions, to presume that it knew them, or to act on that presumption. Men were the best judges of the consequences of their own opinions, and how far they were likely to influence their actions; and it was most unnatural and tyrannical to say, "As you think so you must act. I will collect the evidence of your future conduct from what I know to be your opinions." The very reverse of this was the rule of conduct which ought to be pursued. Men ought to be judged by their actions, and not by their thoughts. The one could be fixed and ascertained, the other could be only matter of speculation. So far was he of this opinion, that if any man should publish his political sentiments and say in writing, that he disliked the constitution of this country, and give it as his judgment that principles in direct contradiction to the constitution and government were the principles which ought to be asserted and maintained, such an author ought not, in his judgment, on that account, to be disabled from filling any office civil or military; but if he carried his detestable opinions into practice the law would then find a remedy, and punish him for his conduct, grounded on his opinions, as an example to deter others from acting in the same dangerous and absurd manner. No proposition could, he contended, prove more consonant to common sense, to reason and to justice, than that men should be tried by their actions and not by their opinions: their actions ought to be waited for and not guessed at, as the probable consequence of the sentiments which they were known to entertain and to profess. If the reverse of this doctrine were ever adopted, as a maxim of government, if the actions of men were to be prejudged from their opinions, it would sow the seeds of jealousy and distrust, it would give scope to private malice, it would sharpen

the minds of men against one another, incite each man to divine the private opinions of his neighbour, to deduce mischievous consequences from them and thence to prove that he ought to incur disabilities and be fettered with restrictions. This, if true with respect to political, was more peculiarly so with regard to religious opinions; and from the mischievous principle which he had described flowed every species of party zeal, every system of political intolerance, every extravagance of religious hate.

20. *Character of the Church of England.* (May 8, 1789.)

The noble Lord had praised the moderation of the church. To this, however, there were some exceptions. In the reign of Charles the Second, her fortitude had been greater than her moderation; in that of James the Second, her servility had been greater than either; under King William, and still more under Queen Mary,* so little had the clergy been distinguished for moderation, that they frequently disturbed the nation by their affected alarms for the safety of the church; and he never apprehended persecution to be so near, as when those who were actually possessed of power cried out, that they were in danger: thus justifying the truth of the well-known remark, "Omnia formidant, formidanturque tyranni." Since the accession of the House of Brunswick, that auspicious æra in the history of the constitution, the church had merited every praise, because it had not been indulged in either its whims or its imaginary apprehensions. Since that time, it had flourished and improved; but how? By toleration and moderate behaviour. And how had these been produced? By the members of the Established Church being forced to hear the arguments of the Dissenters: by their being obliged to oppose argument to argument, instead of imposing silence by the strong hand of power; by that modest confidence in the truth of their own tenets, and charity for those of others, which the collision of opinions in open and liberal discussion among men living under the same government, and equally protected by it, never failed to produce. Moderation, therefore, and indulgence to other sects were equally conducive to the happiness of mankind, and the safety of the church; and for that moderation and liberality of sentiment by which the Church had flourished during the two last reigns and the present, was she indebted to those very Dissenters from whom she thought herself in danger.

21. *Test Act.* (May 8, 1789.)

With regard to the Test Act, he thought that the best argument which could be used in its favour was, that if it had but little good effect, it had also little bad. In his opinion, it was altogether inadequate to the end which it had in view. The purport of it was to protect the Established Church by excluding from office every man who did not declare himself well-affected to that Church. But a professed enemy to the hierarchy might go to the communion table and afterwards say, that in complying with a form enjoined by law, he had not changed his opinion, nor, as he conceived, incurred any religious obligation whatever. There were many men not of the Established Church, to whose services their country had a claim. Ought any such man to be examined before he came into office, touching his private opinions? Was it not sufficient that he did his duty as a good citizen? Might he not say, without incurring any disability, "I am not a friend to the Church of England, but I am a friend to the constitution, and on religious subjects must be permitted to think and act as I please?"

Ought their country to be deprived of the benefit which she might derive from the talents of such men, and his Majesty prevented from dispensing the favours of the crown, except to one description of his subjects? But whom did the test exclude? The irreligious man, the man of profligate principles, or the man of no principle at all? Quite the contrary; to such men the road to power was open; the test excluded only the man of tender conscience; the man who thought religion so distinct from all temporal affairs, that he held it improper to profess any religious opinion whatever for the sake of a civil office. Was a tender conscience inconsistent with the character of an honest man? Or

* Qu. Queen *Anne*?

did a high sense of religion shew that he was unfit to be trusted?

22. ***An Established Religion.*** (May 8, 1789.)

Mr. Fox declared that, for his own part, he was a friend to an established religion in every country, and wished that it might always be that which coincided most with the ideas of the bulk of the state, and the general sentiments of the people. In the Southern parts of Great Britain, hierarchy * was the established church, and in the Northern, the Kirk†; and for the best possible reason, because they were each most agreeable to the majority of the people in their respective situations. It would, perhaps, be contended, that the repeal of the Corporation and Test Acts might enable the Dissenters to obtain a majority. This he scarcely thought probable; but it appeared fully sufficient to answer, that if the majority of the people of England should ever be for the abolition of the Established Church, in such a case, the abolition ought immediately to follow.

23. ***Slave Trade.*** (June 8, 1789.)

Mr. Fox took occasion to observe, that with regard to the abolition of the Slave Trade, he felt no difficulty in saying, that, without having seen one tittle of evidence, he should have been for the abolition. With respect to a regulation of the trade, a detestation of its existence must naturally lead him to remark, that he knew of no such thing as a regulation of robbery or a restriction of murder. There was no medium; the legislature must either abolish the Slave Trade, or avow their own criminality.

24. ***Mr. Burke.*** (Feb. 9, 1790.)

His right honourable friend, in alluding to him, had mixed his remarks with so much personal kindness towards him, that he felt himself under a difficulty in making any return, lest the House should doubt his sincerity, and consider what he might say as a mere discharge of a debt of compliments. He must, however, declare, that such was his sense of the judgment of his right honourable friend, such his knowledge of his principles, such the value which he set upon them, and such the estimation in which he held his friendship, that if he were to put all the political information which he had learned from books, all which he had gained from science, and all which any knowledge of the world and its affairs had taught him, into one scale, and the improvement which he had derived from his right honourable friend's instruction and conversation were placed in the other, he should be at a loss to decide to which to give the preference. He had learnt more from his right honourable friend, than from all the men with whom he had ever conversed.

25. ***Toleration.*** (March 2, 1790.)

[N.B. This and the three following extracts are made from Debrett's Report of Two Speeches on the Corporation and Test Acts, which is far better than that given in these volumes.]

To the recency of the origin of religious toleration he had already just alluded; and, to this part of the subject, it might not be improper to add that, although it came forward in our own country, during the reign of King William, yet its existence and its effect were so concealed and partial, that those only who subscribed to thirty-four out of the Thirty-Nine Articles, felt the contracted blessings of its influence. The Toleration Act, on which the highest encomiums had been profusely lavished, was, at the best, a sufferance more agreeable to the individuals who granted it, than to the persons by whom it was received. All this fell infinitely short of toleration, in the unsullied sense of the expression. The corner-stone of toleration rested upon philosophy and reason; and upon a just diffidence and doubt of the exclusive rectitude of our own opinions. Were the sincere friend of toleration actually to perceive evil consequences attached to the religious sentiments of another, still he would, liberally, regard it as sufficient to avoid the adoption of such sentiments, without imputing their baneful effects to those by whom they were entertained; and who, perhaps, might not foresee or even think of their pernicious tendency. Toleration did not inflame

* Episcopacy?
† Presbyterian Kirk?

men with arrogance and pride; but, far from inculcating a jealous and unwarrantable distrust of others, encouraged its professors in a charitable adherence to the rule that, where they could not discern vice, it became them to give credit for the existence of virtue. Toleration judged mankind more by their actions than by their doctrines. Adhering to the sage and candid maxim in the scripture, the advocates for toleration formed their idea of the tree, in consequence of an attention to the nature of the fruit, persuaded that all other methods of decision were liable to continual error.

26. *Merits of Dissenters.* (March 2, 1790.)

Thus much for supposed demerits; and, as to merits, he did not want to avail himself of their enumeration in a cause the reasoning for the deserved success of which arose upon a stronger principle: yet, as reflexions, injurious to the characters of the Dissenters, had been industriously circulated, it seemed at least fair, if not necessary, to repel them with such decisive refutations as might easily be collected from an inquiry respecting their highly laudable behaviour and procedures, amidst some of the most critical and trying situations of this country. Plots had been meditated, combinations formed, and insurrections raised against the state, for the purpose of undermining the ecclesiastical and civil foundations of the Constitution; yet of the violence of these attempts, the Dissenters manifested their full abhorrence. In the year 1715, when the flames of rebellion broke out in the North, and one of the exiled branches of the Stuart family aspired to the throne; when the members of the Established Church, terrified at the approaches of his army, sought a protection in the united power and resistance of men of all persuasions; and when it was apprehended that numbers of their countrymen were secretly preparing to range themselves under the banners of the invader, the Dissenters gallantly assembled, declared their willingness to risk their lives and fortunes in the defence of government, and drew their swords for the protection of a State in danger; of that State the laws of which enacted that the very moment of their coming forward in any military array, was to operate as an extinction of their civil life. Their exertions, at this alarming juncture, and during the similar insurrections and invasions in 1745, contributed to the maintenance of the Constitution, and to the firmest settlement of the Brunswick family upon the throne of Great Britain. At these periods, as at present, they were incapacitated from holding commissions, either civil or military, in the service of their country. Far from pleading the incapacitation, they, at an emergency of such importance, and in the striking moment of national alarm, with equal bravery and patriotism, committed what they justly deemed a requisite transgression against those laws to the hard penalties of which they were obnoxious. To what excessive limits did the government of their country, in the defence of which the Dissenters had so actively united, and the religious and civil liberties of which they had contributed to save, carry the generous extension of their remuneration! They took care to secure them from punishment! From punishment, for the enormous guilt of having fought, victoriously, the battles of their invaded nation. But at this vast gratuity, they thought it not illiberal to stop; and thenceforward all the laws framed upon the monstrous spirit of persecution, resumed their shortly-interrupted force. An act of indemnity just sheltered the offenders in the first moments of their return from having gloriously triumphed over the enemies of their country; and then they fell under their former subjection, in certain cases, to disabilities, to incapacities, to fines, imprisonments and outlawries. Who could seriously contend that in this case an act of indemnity was a reward? To describe it in the true light, it was little better than degrading them into the shameful and absurd necessity of being obliged to receive mercy for the heinous crime which they committed by having done the State good service! How different was the conduct of the Irish! The House of Commons in that kingdom when appealed to upon this occasion, voted with an animation as virtuous as it was truly politic, that *whosoever should bring a prosecution upon the Test Act, against any Pro-*

testant Dissenter, for having taken up arms in the defence of the State, should be considered as an enemy to his country, and as a Jacobite.

27. *Alliance between Church and State.* (March 2, 1790.)

The admirers of the Test Act had contended, as feebly as in their use of other arguments, that the Church and State were so inseparably interwoven, that any changes in the one must immediately be followed by innovations in the other. A most eccentric, yet certainly a learned, and in some respects, an able and conclusive writer (Doctor Warburton) drew forth the whole power of his reasoning in the defence of this incongruous principle. According to this new-fangled and absurd opinion, the Church was not to rely solely upon her own merits, neither was religion to be established simply upon the truth of her own evidence; but both were to receive their props and bolsterings from the assistance of the Civil Power. Was this the principle which introduced the first establishments of Christianity? Did it, during a state of infancy, when under the necessity not alone of working its way against the narrow and infatuated prejudices of mankind, but of subduing their violence by the innate purity of its spirit, and the winning aspect of its doctrines, receive assistance either from the Roman Emperors or from the Roman Senate? Shameful was it that any Christian Prelate should have inculcated such an idea. What! appeal from the truth of the sacred writings to the authority of the Civil Power! Religion should remain inseparable from the political constitution of a state. Intermingled with it, what purpose could it serve, except the baneful purpose of communicating and of receiving contamination? Under such an alliance, corruption must alight upon the one and slavery overwhelm the other. The Christian religion was neither dictated by politicians, nor addressed to politicians, nor cherished by politicians. The noblest object to which religion could be directed in a state, and the object for which it was primarily intended, was to influence and correct the morals of the people. Thus far religion must prove eminently beneficial to a state: but the Corporation and the Test Acts might be said to militate against religion, because they were likely to render the professors of it hypocrites.

28. *Mobs.* (March 2, 1790.)

To stimulate the House to caution, under the present circumstances, they had been most pathetically called upon to remember the Riots in the year 1780, and the public calamities which were then likely to have ensued under the blind and infatuated idea, entertained by the mob, that they were acting for the defence of the Established Religion, when they attempted to enforce the most intolerant persecution; when they had nearly leveled the Constitution in Church and State; when they had selected the Judges and the Bishops for the peculiar objects of their vengeance; when they had surrounded that House, and when they excited the most violent alarm, lest, by the demolition of the Bank, the national credit should have been annihilated for ever. In this affecting imagery of language, had his right honourable friend, (Burke) in some degree, endeavoured to assimilate the past occurrences with the present; and thus did he exclaim, Beware! He recollected the laudable and the spirited behaviour of his right honourable friend, during the tumults and the devastations of that disgraceful period: he had not forgotten that, with the noblest ardour of a virtuous intrepidity, his right honourable friend, bidding defiance to the ungovernable frenzy of a misguided rabble, persevered in the purpose which then occupied the attention of the House, and pleaded for the blessings of Toleration in favour of the Roman Catholics; but let his right honourable friend remember also, in his turn, and he would not find himself at a loss to discover by looking back upon those unfortunate days to which he had alluded, that according to the arguments in the present case, the clergy of the Established Church stood in the shoes of the mob, and the Dissenters in those of the poor persecuted Roman Catholics. *As to himself, he should always remain prepared, upon the principle of tolerance, to support Protestants, Dissenters, or Roman Catholics. The mob, in* 1780, *shamefully insisted upon the repeal of a salutary law: and the mob of the High Church now insisted against*

the repeal of a prejudicial law. If there were any members in that House who beheld unprincipled mobs with horror, so did he; his indignation was equal to theirs; and to him the cry of a mob was constantly the same; and whether it issued from a mob of gentlemen, or a mob of bishops, or a mob from Newgate, it proved equally odious to him; for it was always the cry of fanaticism, or prejudice, or ignorance.

MISCELLANEOUS COMMUNICATIONS.

Liverpool, Sept. 19, 1815.

SIR,

AS I observe that the character of the late Dr. Enfield's preaching has lately been a subject of discussion in the Monthly Repository, I am induced to send you a letter of his in which his ideas on this subject are briefly stated. This letter was written soon after the volume of sermons which is alluded to by your correspondent Bereus, (vol. x. p. 233) was published, and a short time before he removed from this place to Warrington, in answer, as appears by the letter itself, to one which he had received from a member of the congregation there, who had not united in the invitation to Dr. Enfield. The original letter was put into my hands a few weeks ago, by a relation of the person to whom it was addressed, whose name I have thought proper to suppress: but to vouch for the authenticity of the letter I give my own. Dr. Enfield has found zealous and able defenders in your pages, and needs no defence from me. I shall only remark that every man should be judged by the principles which he himself professes. If he act up to his own convictions he does well. And to the censor who is not satisfied with this, the rebuke of the apostle may justly be applied: "Who art thou that judgest another man's servant? To his own Master he standeth or falleth."

I am, Sir,

Your most obedient Servant,

THOMAS FLETCHER.

Liverpool, 23rd May, 1770.

"*To Mr.* ———

SIR,

I am greatly desirous of promoting the peace of your society, of which I now consider myself as minister: and shall therefore endeavour to give you all the satisfaction in my power, concerning the principal subject of your letter. It is indeed my opinion, that morality, as it includes all the duties we owe to our Maker, our fellow-creatures and ourselves, should be the principal subject of preaching. And I think this opinion is supported by many weighty reasons, and by the example of our Saviour, whose discourses were, almost universally, of a moral and practical nature. But you greatly mistake me, if you imagine that this will prevent me from paying a proper regard to the doctrines of Christianity. Though I do not think it is the business of the pulpit to consider these doctrines, as subjects of speculation and controversy, yet I am of opinion that they ought frequently to be insisted upon as motives and encouragements to the practice of our duty; and I shall always be desirous of employing them as a means to interest the passions, and affect the hearts of my hearers; which appears to me at least as important as to inform their judgments

That a minister's sentiments should exactly agree with those of every one of his audience cannot be expected; but where there is a mutual exercise of moderation and candour, this is of little importance.

As I have accepted the invitation, I cannot think it of any importance that you should have a copy of it. It is extremely desirable that the differences which have arisen should be from this time forgotten; and that we should all heartily unite, as becomes brethren, to promote each other's edification and happiness. In hopes that you will concur with me in this good work, I am, Sir,

Your real Friend,
and Humble Servant,
WILLIAM ENFIELD."

The Duke of Orleans.

[Extract, translated from the French, of a Letter from the late John Tweddell, Hamburgh, Jan. 3, 1796.— *Tweddell's Remains*, just published in one vol. 4to. pp. 41—44.]

I HAVE received the following details of what has happened to the

young Duke of Orleans.* They may interest you. They were given me by a person too closely connected with him to be herself deceived, and too good and sincere to wish to deceive others, so that you may depend on the truth of the recital. When upon the decree for his arrest the young Duke of Orleans determined to leave France, it was never his intention to bear arms against his country; and even when the Archduke Charles offered him, in the service of the Emperor, honours suitable to his rank, he refused the appointment of Lieutenant-General, remained at Mons no longer than was necessary to obtain his passport (about twenty-four hours) and departed for Switzerland with little more than 100 louis, which was all that he possessed. He no sooner arrived in Switzerland than the Aristocrats began to persecute him, and knowing that Robespierre would make his family answerable for his emigration, he determined so effectually to conceal himself, that to those in France he might appear to be out of existence. To this end he retired into the highest mountains of Switzerland, and not daring to go into those parts frequented by the curious, his travels were of necessity rendered the more interesting by being directed to places the most unknown. As he left with his sister the little money that remained, he passed there four months, in the midst of the greatest privations. Even on festival days he spent only 30 sols for his own food and lodging as well as that of an old servant who would not leave him. At length, being reduced to the last louis, he was forced to deprive himself of this last comfort, and to separate himself from his faithful valet; and having heard that the professorship of Geometry was vacant in a College of the Grisons, he presented himself, and having obtained the situation, remained in it six months before any one knew who he was; and so much was he beloved by the scholars and respected by the masters, that one of the Messrs. *De Salis*,† who had persecuted him as the Duke of Orleans, struck with the wisdom and virtues of the young professor, proposed to him to become preceptor to his children. This offer he declined, but remained in his College teaching Geometry in German till after the death of Robespierre, when, no longer apprehensive for the safety of his mother and brothers, he left this retreat, reclaimed the attachment of his friends, and has till now resided in a little town of Switzerland in the utmost simplicity and retirement. He has at this moment resolved to go to North America, there to enjoy that liberty for which he has suffered so much. 'Tis there in the midst of those forests that he will finish the education which his misfortunes so well began, and will no doubt continue to display that magnanimity which has hitherto rendered him superior to good or evil fortune. It was with the same purity of manners and greatness of mind that he was seen a Prince at sixteen without pride; a General of the army at seventeen rallying three times his troops at Gemappe; Professor of Geometry at twenty, as if he had spent his life in the study of the sciences; and, in short, acting in every circumstance as if born to the situation which he filled. Nor can the strength and moderation of his character be more fully depicted than by giving you the copy of a letter written the other day by him to an American who had offered him some uncultivated land to clear. "I am disposed," said he, "to work to acquire independence. Misfortune has fallen upon, but thanks be to God! it has not crushed me; being so far happy in my reverses, that my youth had prevented my forming habits, which are difficult to overcome, and that I was deprived of fortune before I could either use or abuse it."

* Louis Philip, Duke of Orleans, born 1773; married Maria Amelia, daughter of Ferdinand IV. King of the Two Sicilies, 1809. A highly accomplished Prince.

† De Salis, a well-known family of great distinction in Switzerland. These gentlemen founded an Academy at their own expense in the Grisons: the place of its establishment was the ancient Castle of *Haldestein*. This seminary flourished for a short time, but owing to dissensions among the professors, and the discountenance of literature in the country where it was situated, it declined, and has now been many years dissolved. Count de Salis, a member of this family, was formerly British Envoy to the Grisons.

See *Coxe's Switzerland*, iii. 196.

SIR,

AMONG the advantages of Christianity may be justly considered the number of benevolent institutions to which it has given rise, and the promotion and improvement of them are objects, I am sure, near to your heart. On this account give me leave to suggest to you the propriety of devoting occasionally, a page or two of your excellent Repository to this subject, that your readers, by seeing what is done in other places, may adopt similar plans for the good of the circle in which they reside. I happened to have one brought within my notice the other day, that for the simplicity of its plan, its economy and its advantage to both giver and receiver may perhaps be thought by you worthy of being recorded. A society of ladies are united together on the plan of affording to poor families various articles of dress suited to their situation in life. To this society men as well as women may be contributors, and according to their subscription they receive one or more tickets, valued at three shillings. These tickets are distributed among the poor, at the discretion of the subscriber, who, of course, is expected to take some pains in the selection of suitable objects. The receiver of a ticket adds to it three shillings, and presents the sum to the ladies at an appointed place, on a certain day, where she may choose amongst a variety of articles what amounts according to the marks on each article to six shillings. The ladies have previously taken care that the new material shall be good according to its price, and it is cut out and worked by them and their assistants. In this way many a piece of work is performed at a tea-party, which many of the visitors supposed destined to a different purpose. In this society no regard is paid to difference of sects, all may contribute to the good purpose, whatever are their religious opinions, and I may add, that the unison of benevolent persons in a common cause for the good of their neighbour, cannot fail to soften down that bitterness and animosity which are apt to prevail in places where, though a common Saviour is acknowledged, the people are divided from each other into detached parties, each having its peculiar shibboleth. I remain, &c.

W. F.

Exeter, Aug. 24, 1815.

SIR,

I DO not recollect that the objects and exertions of the BRITISH AND FOREIGN SCHOOL SOCIETY have been noticed in the Repository;* and I am desirous of calling the attention of your readers to its present wants, by submitting to them part of an *Address to the Friends of Education and the Dissemination of the Holy Scriptures*, which is now circulating in this part of the kingdom.

"It has ceased to be a question among the liberal and judicious, whether it is expedient to communicate elementary instruction and religious knowledge to the children of the poor. This is now very generally acknowledged to be one of the most important objects of benevolent exertion, considered both as a means of national prosperity and reformation, and as a source of moral and religious improvement to individuals. This is not a matter of theory. It is fully established by numerous facts, alike striking and indisputable. Wherever the blessings of a well-regulated education have been diffused among the poor, there we find them most useful, respectable and happy.

"To this great object, the exertions of Mr. Lancaster have eminently contributed. He went on for several years in his useful work with little public aid and encouragement, except from his Majesty, who was his steady and liberal patron: but at last a Society was formed, to relieve him from his difficulties, and to prevent the loss of his system. The objects of the Society rapidly extended: schoolmasters were properly trained, and lessons prepared; and numerous schools have, by these means, been established in various parts of the United Kingdom. The Society next began to look to foreign nations and the prospect presented itself of diffusing the advantages of education in distant countries. To express the nature and objects of the Association,

* We are very glad of an opportunity of promoting the excellent object here brought into notice by our respectable correspondent, and we cannot help asserting the *proved* attachment of the *Monthly Repository* to the *New System of Education on the liberal principle*, as may be seen by consulting our viith, viiith and viiith volumes. ED.

and to divest it of any thing like a party designation, they took the title of the BRITISH AND FOREIGN SCHOOL SOCIETY. The Prince Regent is an annual subscriber of 100*l.*: their royal highnesses the Dukes of Kent and Sussex are Vice Patrons: the Duke of Bedford is the President: and among the Vice Presidents are, the Marquisses of Lansdowne and Tavistock, Lords Darnley, Moira, Rosslynn, Fingall, and Clifford, Sir John Swinburne, Sir Samuel Romilly, and Messrs. Grattan, Horner, W. Smith, Wilberforce, &c.

"The British System embraces instruction in Reading, Writing, and the elements of Arithmetic, and in the knowledge of the Holy Scriptures as derived from the scriptures themselves. *It enters into no religious distinctions;* but is open *to all of every religious persuasion.* Its grand object is, by the general diffusion of education, to raise the moral character of the great mass of the people; to train them to habits of order and subordination, of industry, decency, cleanliness, and a regard to character; and to impress early and strongly, upon the minds of the young, the divine commands as contained in the sacred volume.

"The simplicity, economy, and surprising operation of the system, have excited the liveliest admiration of many distinguished foreigners: and, under the blessing of Divine Providence, this Institution will, in all probability, be the means of causing the extensive establishment of Schools on similar principles in Russia, and in France. There is every reason to believe that the Emperor of Russia will introduce the system throughout his dominions; and the agency of the society in extending it to France is still more direct, and alike important. In that country a very large proportion of the lower classes are in the most degrading ignorance; and at least two million French children are unable even to read. The effect of the British System would be to restore the knowledge of Christian duty, and to check the disorder and licentiousness which prevail in that unhappy country.

"The System is not confined to Europe. Through the exertions of the Committee, it has been extended to the remaining quarters of the globe: and at this time there are schools established in different remote countries, for several thousand children. The native Indians of British America, the Half-cast of Hindostan, the captured Slaves and Black Settlers of Sierra Leone, and even the Hottentots are enjoying the advantages afforded by the Society: and there is no limit but the want of the pecuniary means of extending them more widely.

"Among civilized nations, the only object is to give the first impulse,—to furnish a qualified teacher, and lessons in the respective languages; and by this means schools might be speedily established in Poland, Germany, Flanders, &c. which would serve as a preparation for many others. In the uncivilized regions, the aid must more completely come from Britain; and at home also, in numerous cases, teachers and lessons must be provided at the commencement of schools. All this involves considerable expense: and though the plans of the Committee have been aided by extraordinary liberality from individuals of their own body as well as from others, they have never been able to relieve the Institution from the difficulties under which they first undertook the management of it, together with the great additional expenses which have since been incurred. Having themselves long laboured under these difficulties, they feel themselves entitled to call upon the friends of the system for their encouragement. Their present earnest desire is, *to consolidate the Society, and to give energy and efficacy to its exertions in future.*

"The object is one in which ALL PARTIES may unite. By teaching from the Holy Scriptures in the authorized version, and promoting the attendance of children at the respective places of worship of their parents, it offers a point of union for all of all denominations; and as it admits no catechism, or other instruction in peculiar religious tenets, it excludes none from the blessings of education. *Its schools are* SCHOOLS FOR ALL.

"As a most important auxiliary to the BIBLE SOCIETY, it claims the support of that powerful and important Institution. *To give the Bible, without the means of reading it, is useless.* The one society offers the casket in which is the pearl of great price: the

other presents the key which is to unlock it.

"The grand fundamental principle of the Society has recently received the sanction of the legislature. During the debate in the House of Commons on the Irish Budget, June 16, 1815, the Right Hon. Robert Peele declared, that 'he was convinced, and he avowed it without hesitation or reserve, that the *only rational plan* of education in Ireland, was one which should be extended IMPARTIALLY *to children of all religious persuasions* —one which did not profess to make converts—one which, while it imparted *general religious instruction*, left those who were its objects *to obtain their particular religious discipline elsewhere.*' This declaration from a member of the Irish administration, is peculiarly gratifying and encouraging to the friends of the British System. The Society has, in various ways, (and particularly by affording a very able and intelligent teacher, well qualified to superintend the establishment of schools,) contributed to the introduction of it in Ireland: their efforts will now probably receive the co-operation of the government."

Subscriptions are received by Hoare, Barnet, and Co. Bankers, Lombard Street; by William Allen, Treasurer, Plough Court, Lombard Street; and by Joseph Fox, Secretary, Argyle Street, Oxford Street.

Though the School Society has no more to do with Unitarianism than the Bible Society has, yet we cannot but view it with peculiar satisfaction, as affording the means of diffusing religious knowledge, from scriptural sources alone. And I earnestly wish that our Unitarian friends in different parts of the kingdom, (and especially that class who do not seem willing to contribute to the dissemination of Unitarian principles,) would come forwards at this present time and assist to place this Society on a permanent foundation, and to give the Committee the power of promoting its object abroad, in an effectual and more extensive manner.—Hitherto the Society has had its chief encouragement from the Friends; I shall rejoice indeed if this statement should assist in obtaining for it more attention and support among the Unitarians.*

L. C.

* Among other subscriptions from *our* friends, one is particularly observable:—"By the Rev. Dr. Lindsay, for himself and friends of Monkwell-Street Society, 150*l.*"

Rational Christianity a greater protection against Scepticism, than reputed Orthodoxy or Fanatical Zeal.

SIR, *London, Sept.* 10, 1815.

NO class of people are more abused by the generality of Dissenting ministers than Unitarian Christians. Every possible means is taken to blacken their characters, and to inculcate an idea that no good Christian can safely hear their preachers or associate with them. To make them more terrific they are constantly ranked with Atheists, Deists and blasphemers. They are not only denied the appellation of Christians, but are declared by many to be as certain of condemnation as if already in hell.

And why this virulence?—Do the Unitarians lead worse lives than other Christians? No!—Their greatest enemies never assert it. It is merely because they claim the liberty of *private judgment*, and because they use it, in the real and strict sense of the phrase, by interpreting the scriptures in a manner consistent with reason and truth; thereby rendering them intelligible and acceptable to the philosopher as well as Christian:—whereas most other sects resolutely proscribe human reason and compel you to take every passage of scripture as *they* understand it, from the common literal translation, by which means the sacred writings appear ridiculous and inconsistent to the intelligent and rational man.

I was brought up in the vulgar notions of Christianity, and came to London a few years back with a strong bias in favour of what is called "Evangelical religion," but at the same time with an inquiring disposition. Among the various societies into which I was led by a thirst for information, was one chiefly composed of persons who rejected divine revelation. Volney and Paine were immediately put into my hands. The fascinating reveries of the former seem plausible to the unexperienced reader, and the dry ridicule of the latter fastens on the imagination of the superficial thinker, but the general conversation of the company hurried me in-

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to the labyrinths of infidelity quicker than the books.'

To hear those who are looked up to for their wit, learning or eloquence, perpetually directing their sarcasms at religion through the medium of its abuses, and burlesquing many things, which we have been accustomed to hold sacred, but which are in fact real absurdities, injuriously amalgamated with Christianity, has a strong tendency to shake the faith of a person who has only received his notions of religion through the distorted medium of Calvinistic or fanatical preaching.

This, Sir, was my peculiar situation, and under the idea of thinking for myself and searching after truth, I continued bewildered in the aberrations of scepticism for a considerable time, till having pursued my speculations to the boldest extremes, I began to be alarmed at the consequences such principles might produce if they became prevalent in society. I could not help reflecting that opinions which would destroy the belief of a future consciousness, and with it, that of an ultimate accountability, must from their dangerous effects be unfounded in truth. These circumstances induced me to peruse some works on the genuineness and authenticity of the scriptures, among which I was forcibly struck with "Priestley's Institutes," a manuscript copy of Aspland's Lectures, and a "Summary View of the Evidences and Practical Importance of the Christian Revelation," by Thos. Belsham: a class of writers I had totally neglected during my progress through the French and English authors of an opposite description. I found the last mentioned works to be the productions of men who were not only sincere Christians but accomplished scholars and enlightened philosophers, whose laudable ambition it had been to divest the religion of Jesus of the various appendages with which craft, ignorance and superstition had obscured its beauties and sullied its pristine purity. In fact, I became convinced that the "objections and cavils of modern infidelity are generally leveled more at the prevailing corruptions than at the essential doctrines or substantial evidences of revealed religion." I felt conscious that if I had been educated in liberal and rational views of Christianity I should have been much better protected against the errors of scepticism, than by reputed orthodoxy or blind fanaticism, and am confident that nothing is better calculated to stop the career of infidelity on the one hand and to tame the fierceness of sectarian rancour, and infuriated bigotry on the other, than a more extensive diffusion of Unitarian principles. I shall not content myself with being a speculative or professed Chistian, but shall earnestly strive to become a real and practical one, and as I am indebted to the Unitarians for the new and agreeable views I have of religion, shall endeavour to atone for my past errors, by devoting the remainder of my life to assist them in enlightening and liberalizing their fellow-christians. Yours, &c.

PHILARIO.

Sir, *Aug.* 30, 1815.

UNITARIANS respect the sincerity, though they regret the inconsistency, of their Trinitarian brethren who worship a *God the Son*, and a *God the Holy Ghost*, while they profess to receive the apostolic doctrine *of one God the Father* and *one Lord Jesus Christ*, who, himself, has declared, on a very interesting occasion, that *the true worshipers shall worship the Father in spirit and in truth.*

It is remarkable how the use of unscriptural phraseology has prepared Trinitarian Christians, especially, if they have been *scholars*, easily to adopt the expressions of a Pagan polytheism. Thus Johannes Sapidus, a scholar of the fifteenth century, in an epitaph on Sixtus IVth., whom he intends to describe as an Atheist, under a Christian profession, has these expressions,

Riserat ut vivens *Cœlestia Numina* Sixtus
Sic moriens nullos credidit esse *Deos*,

which may be fairly translated,

Sixtus, who scorn'd through life *the heavenly pow'rs*,
No *Gods* acknowledg'd in his life's last hours.

The author of "The History of Popery, 1736," from whom I have quoted this couplet, (ii. 293) as if aware of its Pagan complexion, thus qualifies the original:

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As Sixtus, when he liv'd, mock'd *God*, so he
Ev'n at his death, believ'd no *God* to be;

a version as inaccurate, as to a modern ear its sound is prossic.

OTIOSUS.

SIR, *Newbury, Sept.* 20, 1815.

I BEG leave to avail myself, if the subject be not inconsistent with your plan, of a page of your useful Repository, to suggest some remarks and make one or two inquiries, on the existing state of endowed libraries in England which have been at any time founded for the express *use of the public*, in contradistinction to such as are restricted to the use of particular establishments; such as those of collegiate, cathedral or other ecclesiastical corporations. Few of your readers, I should apprehend, can be ignorant that there is one very valuable one of the description to which I allude, at Manchester, founded during the Usurpation by the munificence of a Mr. Cheetham, for the public benefit of the inhabitants at large of that populous town. Its excellent founder left an ample estate to provide for the support of a regular librarian, for the annual augmentation as well as constant care of the Library itself, and for the comfortable accommodation, besides all, of the inhabitants of his native town in their use of his beneficent bequest to them.

There is likewise a library in some degree similar in its object to this institution attached to St. Nicholas' Church, at Newcastle, founded by Sir Walter Blackitt (a gentleman whose memory is gratefully preserved in many valuable benefits done to that place by his liberal munificence). But whether it be from an inadequacy of its existing revenue to admit of the *sufficient* attendance of a librarian, and a due attention to its preservation and improvement, or whether it may be owing to the superior extent and more unrestricted access to the valuable and yearly improving library of the Literary and Philosophical Society in the same town, it is much to be regretted that his institution is (as at present conducted) but little calculated to ensure the original intention of its founder, notwithstanding it comprises a very large collection of scarce and many very valuable works in various departments of general literature, history and science.

Besides the above there are dispersed over the kingdom some other libraries founded for public use, though none perhaps (those of the universities and other national establishments excepted) so completely endowed with revenues for their maintenance as these two. Should it fall within the reach of any of your intelligent correspondents to afford the intelligence, I shall feel particular obligation for the supply of a list of such institutions, the origin of their endowment, and if possible, the extent of the resources for their maintenance and improvement.

SCRUTATOR.

P. S. Of the state of those endowed libraries that are attached to the various national and collegiate establishments, it is almost unnecessary I should conceive to remark, that Mr. Dyer has been long assiduously occupied in the preparation from actual survey, of a laborious and extensive history.

SIR,

SOME years have now elapsed since several Clergymen of the Established Church petitioned parliament to be relieved from signing Articles of Religion. I have for some time been desirous to meet with the petition and the names of the petitioners, but have not been successful. I should be obliged therefore if any of your correspondents could, through the medium of your publication, give it to the world; for I think that the names of the petitioners ought to be remembered. If some biographical notices could be prefixed to the names the communication would be more interesting, and as I have been informed that they were for the most part men of considerable learning, it might recall their remembrance, and stimulate others to attempt something of a similar nature at present.

On Natural Religion.

SIR, *August* 29, 1815.

IT must have afforded great pleasure and satisfaction to many of your readers of the *Old School*, to find that you have lately admitted some valuable Essays on *Natural Theology: one* in particular, on the natural ar-

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guments for a future state, worthy the pen of a Steele, an Addison, a Watts, or a Young. This is not only a proof of your impartiality, and that you are free from the trammels of a sect; but also, in their idea, eminently conducive to the interests of true religion: especially, as there is an evident tendency, at present, in the writings and sermons of some able, learned and strenuous advocates of Christianity, (no doubt, from the best intentions,) to depreciate natural religion, and the evidences upon which it is founded. Wherefore, it is incumbent upon those who think otherwise, "*to strengthen*," in this view, "*the things that remain*," and which, in the opinion of some, may be "ready to die," by studying these principles more and more, both to improve, exalt and consolidate their own faith, and promote the knowledge of them among others. Nor, as it should seem, is this a very difficult task. We may entertain different sentiments on this subject, as well as others; but it must be an Herculean labour indeed, to endeavour to prove, that all which the ancient and modern advocates of natural religion, both Heathen and Christian, have urged in its behalf—men, who in the opinion of most, have "written for immortality"—is of little use or importance: and whatever we may think of the reasonings of the "masters in Israel" on the opposite side of this question, we must be sensible that their humble followers often commit grievous errors and mistakes, both in the parlour and in the pulpit. Mankind are too apt to pay an undue deference to great names, in religion and in the sciences; and it is truly lamentable, in a general view, to witness the extremes into which the partisans of discordant sects are apt to run, upon particular occasions. We do not expect perfection, even from a minister of long established reputation, any more than from his people; still less from one, just emerged from the walls of an academy, whether as commonly deemed orthodox or heretical: but we do expect, in those who are set apart for public instruction, a freedom from manifest and glaring absurdities, contrary to the analogy of the faith, to the general opinions of thinking men, and even to matter of fact and experience. "*Woe unto them, when their teachers cause them to err!*" Even Calvin himself, were he to arise from the dead, would shake his hoary locks, at the sentiments uttered by some of his zealous adherents. When we hear a popular divine of this class, after stating his own notions of the death of Christ, tell the congregation, that "if *these* notions are not the true ones, *the death of Christ is an event of no importance in the scheme of Christianity;*" we scarcely know whether more to admire the modesty and judgment of the preacher, or the sagacity of his auditors, who eagerly imbibe this luminous and salutary doctrine, and call it, "*Gospel!*" Why—good people, if you are now to be informed, that the death of Christ, as to its real nature and efficacy in the scheme of redemption, *remains just as it is in itself*, notwithstanding all your disputes concerning it, and the authoritative decisions of your spiritual leader—you are as yet, but "babes in religion, needing milk and not strong meat, and to be taught the first principles of the oracles of God." Again, when a sober rationalist would persuade us, that "the wretched savage commits his departed relatives and friends to the silent mansions of the tomb, *without any hope of restitution and recovery*"—instead of reasoning with him upon the subject, we are inclined to refer him to any common book of travels, or elementary treatise of geography, to prove the rashness of his assertions. Another candidate for pulpit fame, under an idea of exalting the gospel morality, gravely informs us, that "the polished Romans had no word to express the virtue of *humility;* or, if they had, it signified something very different from what Christians mean by that term." Perhaps, this sapient divine had just before turned over his Latin Dictionary, where we find, that in Ciceronian language, "*Humilitas*" signifies "lowness, poorness, meanness, baseness." —A goodly and decisive argument, truly! Cicero, gentle reader, hath determined the matter for the whole Roman commonwealth, and you are to inquire no farther. *They* had no *humility*. We may help on this sort of logic, by observing, that neither did the word *Papyrus*, with the Romans, signify *paper*, nor *penna*, a handy instrument, now-a-days made from the wing of a goose; *ergo*, they

knew nothing of the art of *writing*. But what then? If they had not the word, does it follow that they had not the *thing*? But they *had* terms of equal force and precision, both for humility and its contraries, viz. Arrogantia, Contumacia, Superbia, Supercilium, Fastus, &c. Patientia, Æquanimitas, Submissio, Modestia, è quâ, *Moderatio*,—a virtue by all zealots of all sorts, scouted and fleered at;* and *Verecundia* — diffidence, lowliness of mind, self-annihilation; expressed upon particular occasions, by a *graceful blush*; as, in the presence of seniors or superiors, or of a mixed assembly, or at the idea or apprehension of evil—qualities, as near to the virtue of *humility* as can well be imagined, and to higher degrees of which, many among us, both Cleric and Laic, rational and irrational, would do well to aspire. In truth, these verbal criticisms are perfectly ridiculous; for, all the virtues and vices, that is, a capacity for them, are coeval with human nature: wherever there is *man*, there are piety and prophaneness; pride and humility; benevolence and selfishness; malice and forgiveness; envy and complacency; moderation and excess: for though the gospel hath distinct and independent evidences; though it furnishes us with new revelations, arguments and motives to obedience; yet it hath given us, properly speaking, "no new moral precepts." "It is not imaginable," says the profound Bishop Taylor, "that the body of any law should make a new morality, new rules and general proportions, either of justice, or religion, or temperance, or felicity; the essential parts of all these consisting in natural proportions and means towards the consummation of man's last end, which was first intended, and is always the same. For though the instances may vary, there can be no new justice, no new temperance, no new relations, proper and natural relations and intercourses between God and us, but what always were in prayers and praises, in adoration and honour, and in the symbolical expressions of God's glory and our needs."†

If you think the following attempt, which the writer drew up some years ago, chiefly to methodize his own thoughts, and assist his recollection upon this important subject, worthy of a place in your valuable miscellany, it is at your service.

An Occasional Reader.

On Natural Religion.

To say that there is no *natural religion*, is to say that there is no religion, where there is no express revelation of the Divine will. It is to represent a great part of mankind, as sent into a fatherless world; and all who have not been favoured with the dispensations of Noah or of Abraham, of Moses or of Christ, as atheists or reprobates, or both. It is to banish as it were the Deity from his own moral creation; and to deny him the power or the will, of communicating himself to the minds of his rational offspring, by any other means than those of *delegation*—by subordinate and visible messengers, by letters and syllables. It is to say, that though He hath given to all men all things necessary for *life*; He hath given to many of them none for *godliness*. To allow that nature doth indeed lead us to the knowledge of God, of our duty to Him, and to one another, but can furnish no valid or sufficient arguments for a future state; is to say, that religion may subsist in such a creature as man, without a regard to a future state. Against these positions we have not only the writings of the wiser heathens, and the "consensus bonorum omnium"—the suffrage of good men in all ages; but also the express testimony of the Jewish and Christian scriptures; particularly the 19th Psalm, many passages of the Book of Job, and the beginning of the Epistle to the Romans.

* Even the ashes of the dead must be raked into, and men of the sublimest characters held up to public obloquy, as having been too tame and "tardy" in their profession of religious truth! What! must we all turn not only polemics, but *party heralds* in religion? Perhaps, our lungs will not admit of it; or perhaps, on all points, we have not "made up our last understandings:" or perhaps, we may be ambitious, with St. Paul, that "our moderation should be known unto all men." To confound *moderation* in religion with *trimming*, is just as candid and as wise as to call "reformation, innovation." But truly they are a goodly company! "Sit anima mea, cum illis!"

† Pref. to Life of Christ.

It is obvious, that in considering *the disciple of nature*, we are not to regard him as *a solitary individual*, placed either in a paradise or a desert; for we do not now come into the world in this manner: and yet *Milton*, whose great work is justly extolled by Mr. Addison, as furnishing an admirable clue to unravel many knotty points in divinity, has described the head of our race, in the *first* of these views, and duly represented him, previous to any direct converse with his Maker, as a subject of religion. B. viii. v. 250, &c. But man, in general is to be regarded in *his relative capacity*, as born in a state of society, more or less civilized, and with greater or lesser advantages. In this view it has been generally allowed that his original powers and faculties, gradually unfolded and duly exercised, will lead him to the knowledge of a Supreme Power; of his duty to him, and to his fellow-creatures, and to the hopes and fears of futurity. He may be "born," indeed, "like a wild ass's colt," and without culture, may remain so; but this is as true under the gospel as under the law, either of Moses, or of nature. But we need not go far to derive the obligations of religion and morality. That which is fit and necessary for all, the Deity hath been pleased to render obvious to all. When *one* rational being was created, the obligation of *piety* commenced; when *two* were created, the obligations of *justice* and *benevolence* commenced. This is "the law of first inscription, the principles of which are natural to man, and obvious to his reason, and which are, especially as to their first and more immediate emanations, the same in all men in the world, and in all times and places; not deriving their authority from any arbitrary constitutions, but from the moral and intrinsic nature of the things themselves,"* unchangeable as the attributes of Deity, and stable as his everlasting throne.

Hence, in all ages, we may conceive the pious and inquiring disciple of nature, as reasoning with himself, in some such language as this——

What am I? whence this wondrous frame of nature, of things and beings around me? That golden sun, this azure sky, this rich bespangled firmanent! The species to which *I* belong is evidently superior to *all these*, animate or inanimate: the latter appear to be governed by fixed laws; the former, though more diversified in their forms and operations, yet seldom deviate from their usual track; they live and sport awhile, fully occupied by the present moment, but incapable of anticipating the future, and then they die, and return not again.† *I* have many necessities and enjoyments in common with these, but I have *more*. I have higher pleasures, and I have also greater cares! I am obliged to provide for futurity, by the very condition of my being; else I should quickly be destroyed by the ravages of the elements, and, as far as relates to the body, sink into my original nothing: nay, without the instrumentality of *man*, even nature herself would partially fail; the great machine indeed would go on, but the subordinate parts would coalesce or be destroyed. Without a fostering hand to place it in the ground, the seed of the field would be lost, and both men and animals perish with hunger. But I have still *higher* powers and capacities: I can *reason*, compare, discriminate and judge. I have a *conscience*, a sense of right and of wrong, of good and of evil; and experience tells me, that in proportion as I attend to these distinctions, I am generally happy or unhappy. I am naturally inclined to associate with those of my own species, and to do them all the good in my power; and I perceive that "the world would be *poor*, notwithstanding the bounties of nature, without mutual communication, and the kind offices of social life;"‡ and I feel sentiments of reverence and gratitude to some unknown and invisible power; who must have created me, and every thing that I behold, and whose favour is essential to my happiness. "*O that I knew where I might find him*, that I might approach even to his seat!" But this is impossible, at least for the present, except by humble prayer and devout adoration—a dark valley is before me;

* Cave's Apparatus to Taylor's Life of Christ.

† Some animals and insects by natural instinct, *provide* for, but cannot properly be said, to *anticipate* the future.

‡ Hunter's "Good-man."

both men and animals alike "*lie down in the grave and the worms cover them:*" and as if this were not enough, the former accelerate their mutual destruction by intemperance and oppression, by war and bloodshed. But —is this *all?*—Is death the final extinction of man? Do the countless myriads of his race fade away from before our eyes as leaves in autumn, to return no more for ever? In this life all things frequently "*come alike to all;*" there is indeed a *natural tendency* of virtue to happiness, and of vice to misery, which bespeaks a wise and gracious administration; yet in many instances these are awfully *counteracted*, which denotes an unfinished and imperfect system. *Here*, notwithstanding all the bounties of Providence, I find no absolute rest, no satisfying felicity! I feel an immense void in my mind, a desire and a hope of something greater and better! And are this desire and this hope impressed upon me in vain? Is the mind of man no better than a *quality;* a jumble of atoms, or an organized machine, which perishes with its mortal companion? Shall those images of bliss, which are perpetually floating in our imaginations, prove at the last but ideal phantoms, and never be realized in substantial forms? Is there no reward for the righteous, no punishment for the wicked beyond the grave?—This cannot be, whether I consider the nature of God, or the nature of man: the Deity I must regard as a moral governor; man, as an accountable being: there is, *therefore, a future state*, in which the present inequalities of the Divine plan shall be fully adjusted. But,—what is this future state? I anticipate it with delight, but it eludes my researches! I aspire to rise above this sublunary sphere; beyond that flaming orb; this azure sky; these glittering stars! But do not I aspire too high? Is it not enough to have been *once* introduced to this goodly scene, to have beheld the fair face of nature, and enjoyed so large a share of the Divine beneficence? Or, can the Almighty be *indebted* to his frail, erring and sinful creatures?—By no means. But may I not consider Him with reverence, as being just to his own perfections? Is there not a *harmony of the divine attributes*, necessary to complete the moral character of the Deity, and to "justify the ways of God to man?"—But again—what is this future state? Is it to continue only for a few years or ages, and then to terminate in dissolution? Surely this can never be! The Creator of the Universe must needs be *immortal* in his very nature and essence; why may not *I* become immortal by favour and by gift? If He shall indeed raise me from the clods of the valley, it cannot be thought that it will be only to tantalize me; or that He will cause me once more to see the light, only to plunge me into an abyss of eternal darkness! I will therefore *believe* in a future state, and *hope* for its eternal duration: that when the angel of death shall cover me with the veil of mortality, and loose the mysterious cord, which unites my unseen spirit with this earthly tabernacle, I may have my part and portion, through the rich bounty of my Creator and Judge, in the possession of ineffable and never-ending felicities.

(To be concluded in our next.)

SIR, *Glasgow, Oct. 6, 1815.*

AS a friend to Unitarian Christianity, I feel grateful for every exertion which professes to have its support in view; and nothing could give me more pleasure than to see *all* the members of our faith strenuously engaged in "every honourable method," to encourage a dissent from established error. But in our zeal for the good cause, we may occasionally act without due thought and reflection; we may even betray some degree of ignorance while we are influenced by the best motives. The truth of this sentiment was strongly impressed on my mind, by the perusal of a letter in the number of your Monthly Repository for May last, (page 286) entitled the "Necessity of a Dissenting Education for Lay Dissenters." The author of that letter is highly praise-worthy for the lively interest he feels in the cause of the civil liberties of his country and of true religion; but I am unwilling to believe that he has recommended the *only* or the *best* method for preserving and increasing these blessings. I admit "that a parent infringes no right of conscience in his child when he endeavours to subject his mind to those impressions which will naturally dispose him to continue a Dis-

senter:" but in order to keep Unitarian youths in the principles which they have received from their parents and dissenting schools, is it necessary that their education should be completed at some Dissenting Academy? I heartily agree with your correspondent in saying, "that a young man who has been led through such a course," as that pursued at York Dissenting Academy, "with proper attention on his own part, will have acquired an extent and variety of knowledge, and a general enlargement of mind, of which he will continue to reap the fruits as long as he lives:" but I cannot say the same of the account he has given of the advantages of an education at the University of Glasgow. In fact he has *overlooked* all the *advantages*, and only *wandered* to the *defects* of this justly celebrated seminary. He has attempted to recommend the Dissenting Academy at the expense of an institution, which it seems he has yet to learn, stands pre-eminent for its spirit of independence, and respect to the principles of dissent. These are errors which I was little prepared to discover in the conduct of "A Friend to the permanence of Unitarian Dissent;" and which I expected would long before this have been noticed by some of your correspondents. I was not aware that all sense of obligation to our venerable Alma Mater would cease with the revolution of one or two years. I have eagerly perused every number of your Repository since May, with the expectation of finding "A tribute of Gratitude in Defence of Glasgow College," from some of those gentlemen whom we are proud to class amongst the brightest ornaments of our cause. I can wait no longer; and with your permission shall lay before your readers some account of the Advantages of an Education at the University of Glasgow, in reply to a letter entitled the "Necessity of a Dissenting Education for Lay Dissenters."

At Glasgow, a Student has an opportunity of acquiring a most extensive knowledge on all subjects; for there are Professors of every important branch of science.

JOHN WALKER,	Humanity.
JOHN YOUNG,	Greek.
GEORGE JARDINE,	Logic and Rhetoric.
JAMES MILLAR,	Mathematics and Geography.
ROBERT CLEGHORN,*	Chemistry.
JAMES MYLNE,	Moral Philosophy and Political
WILLIAM MEIKLEHAM,	Natural Philosophy. [Economy
JAMES COUPER,	Practical Astronomy.
STEVENSON M'GILL,	Divinity.
PATRICK CUMIN,†	Oriental Languages.
WILLIAM MA'TURK,	Ecclesiastical History.
LOCKHART MUIRHEAD,	Natural History.
JAMES JEFFRAY,	Anatomy and Botany.
JOHN BURNS,	Surgery.
JAMES TOWERS,	Midwifery.
RICHARD MILLER,*	Materia Medica.
ROBERT FREER,	Medicine.
ROBERT DAVIDSON,	Civil Law.

It is unnecessary to add, that through the care and abilities of the professors, no young man, except he be singularly idle, can attend any of these classes,—the gowned classes‡ in particular, without acquiring a degree of knowledge "of which he will continue to reap the fruits as long as he lives."

The Professors of Humanity and Greek, divide their pupils into two classes; viz. *Seniores* and *Juniores*. The Greek classes, and the junior Latin meet twice a day: the senior Latin three times. The junior Latin students are engaged in reading Vir-

* Lecturer.

† Professor Cumin has long been prevented by indisposition from discharging the duties of a teacher. Dr. Gavin Gibb, *(Dean of Faculty,)* who has been appointed his successor, now officiates in his stead.

‡ The Students of Latin and Greek, and of the three Philosophy classes, wear Gowns.

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gil, Cæsar's Commentaries, Livy, &c.—in translating English into Latin prose, and in writing *nonsense* verses. The junior Greek commence the session with the Grammar and conclude with Anacreon and the Greek Testament. The two first meetings of the senior Latin Students are spent in reading the higher Roman Classics, such as Cicero, Livy, Tacitus, Virgil, Horace, Terence, Plautus, &c.—in examinations on Roman Antiquities, and in perusing and correcting such Latin exercises in verse or in prose, as have formerly been prescribed by the professor, and executed by the students at home.—At the commencement of the session, the first meeting of the senior Greek Students is spent in reading easy Greek authors, and in revising Moor's Grammar: but the greater part of this course is taken up in reading some part of Xenophon, Homer, Pindar, and a Greek play.

The professors of these classes "dedicate one hour a day to the instruction of the students in the advanced classes," as well as the senior students of their own classes. "At this hour (the private hour) all the pupils are mere auditors, while the professor either reads and explains one of the higher classics of his respective language, or lectures upon Grammar, Antiquities, and the principles of Taste.

"In the Humanity Class, the hour is nearly equally divided between reading and lecturing; and even in the choice of an author to be read, regard is paid not so much to the comparative difficulty of translating his works, as to the scope which he affords for dissertation on the various properties of language, for remarks on ancient manners and usages, and for the elucidation of historical references and poetical allusions. The lectures in the former half of the session turn on Roman Antiquities; in the course of which the customs and ceremonies of that people are illustrated with full and apposite quotations from the poets and ritualists. The latter half is usually devoted to lectures on the Belles Lettres, and the rules of composition and criticism; the whole being conducted with a constant reference to the practice of the best writers in ancient and modern times.

"In the Greek class, there is a regular and formal lecture every Monday, on Grammar properly so called, Moor's Elements being the text-book; and the rest of the week is employed in reading and explaining the works of the higher poets and orators. Homer and the dramatists engage particular attention, and the Essay of Longinus on the *Sublime* makes a very interesting part of the general course of reading and dissertation; which course, to suit the period of attendance in the gowned classes, extends to four or five years. In the arrangement of the hours of study, care has been taken that these private classes shall not interfere with one another or with the philosophical lectures, so that the young gentlemen attending logic, ethics and natural philosophy, have it in their power to keep up and improve their acquaintance with the ancient languages without any additional expense or the sacrifice of any other study."

Next in order stands the Logic class; but I shall not enter into a particular account of this or any other class, lest I should occupy too great a portion of your valuable Repository; and because the chief objection to the University of Glasgow appears to be founded on some supposed defects in the language classes.

The Logic Students meet two hours a-day. They have nothing to do the first hour but to attend to the lecture of their professor. The other hour is set apart for the reading of exercises, and examination upon the subjects stated in the lectures. All the students of this class compose three or four exercises a-week, at least, at the beginning of the session; they are often called upon to give an account *vivâ voce*, or in writing, of the lectures delivered to them, and seldom fail to be examined less than once or twice a-week; and are occasionally required to give an account of the books they are reading at home, and to state the subject and sentiments of their authors. Very few fines are taken for bad attendance; the professor is never satisfied unless he be acquainted with the cause of the absence of his pupils, and frequently requires to be informed in the hearing of the whole class.

The plan of teaching in the Moral Philosophy class, is very like that pursued in the Logic. The professor delivers a lecture at an early hour in the morning, and the students meet

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again in the forenoon for the purpose of reading the philosophical works of Cicero, Lucretius, and the Novum Organum of Lord Bacon; or their own compositions on subjects prescribed to them once a-week. The professor is often engaged this hour in examining his pupils, or in reading their *voluntary exercises* on topics selected by themselves from the lectures.

It would be pleasing to dwell upon the advantages of the students of this class, but I proceed to the last gowned class; viz. the Natural Philosophy.

The Professor of Natural Philosophy delivers a lecture every day, and devotes an hour to the examination of his pupils; and a third hour, three times a week, for a course of experiments. Exercises are also written by the students of this class, and given up to the professor, who takes them to his own house, and after having examined and corrected, reads the majority of them before his class, and then returns them to their respective authors. Besides these weekly essays, Latin Orations are composed by the natural philosophy students, and delivered once a fortnight, in the Common Hall, in the presence of all the professors and students. But as there are generally more than seventy or eighty young men in the class, it is impossible for all to pronounce an oration in the Common Hall: this exercise therefore falls upon a certain number who rank at the beginning or end of the catalogue; and the rest of the class are exempted from the task, unless they wish to compete for the prize which is given to the best oration.

The students of Mathematics, Oriental Languages, and Divinity, are like the gowned classes, examined by their respective professors, and accustomed to compose on subjects connected with their lectures: but the rest of the *non togati*, (those who do not wear gowns) are in general mere auditors of the lectures of their professors. They are neither examined nor engaged in composition, if it be at all contrary to their inclinations.

Besides these daily examinations, there is a public and formal examination of all the gowned students soon after the commencement of every session. This annual examination has been so well described by Mr. Russel, whom I have before quoted, that I shall take the liberty of presenting it to your readers in his words.

"Early in the month of December, the public, or *Blackstone*, examination, is begun in the literary and philosophical college, and continues about three weeks; during which time every pupil is particularly and strictly examined on the studies of the preceding year. It commences with the students of the physic class; who are examined on ethics and jurisprudence by the professor of moral philosophy, in the presence of the principal, the professor of natural philosophy, and of several hundred of the junior students.* The young men attending the ethical class are examined by the professor of logic; those attending the logic by the professor of Greek, and those of the Greek class by the professor of humanity, on their respective departments of study.—That part of the examination on logic which respects the ancient dialectics, is still conducted in Latin.

"In philology the student is allowed to name the authors on which he is prepared to be examined, and before he takes his seat on the blackstone, (which is an ancient oak chair decorated with laurel, a gift, I believe, of James VI. to the university,) he presents his card to the examiner, containing the amount of his profession. On this he is strictly and minutely examined; and as there is a public prize bestowed upon that pupil, both in the department of Greek and Latin, who at once professes the greatest quantity, and answers best the various questions which are put on the construction, the etymology, and the prosody of the language in which he is examined, there is a good deal of competition on the part of the students, and of course a good deal of labour and discrimination necessary on the part of the professors.

"This examination, so well known and so formidable to every Glasgow student, was originally instituted to ascertain whether the pupils who had attended one course, were qualified to proceed to that immediately following; and the power of remanding to their studies such as are found

* The number present at the *Blackstone* examination now seldom exceeds two hundred.

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unqualified, is accordingly lodged in the *jurisdictio ordinaria*, and perhaps, too, in the professors, who, with the principal, (supposed to be present) conduct the business of the *blackstone*. This power is indeed rarely exercised;—so rarely, that I have heard of no instance;*—yet the assurance that it is possessed, and that it may be exerted, together with the natural desire to excel at an examination so public, renders the blackstone at once somewhat alarming as an ordeal of industry, and a very powerful incitement to its exercise. In fact, the summer is spent in making preparation for this inevitable scrutiny; and it is only those who can bear unmoved the frown of anger on the countenance of their teacher, and the smile of contempt and derision on the faces of their class-fellows, who will think of it with indifference."

In addition to the regular class exercises, there is a Public Theme prescribed about the twenty-third of December, and executed by all the gowned students. The students of Latin and Greek have a certain portion of English composition given them, which is to be rendered into Latin; the logic students translate the same piece of composition into Greek. The ethic and natural philosophy students compose a Latin Theme, on some subject prescribed by the Faculty.

Belonging to the College, there is a large library, which every student may reap the benefit of, by giving a small subscription. There are also libraries belonging to all the classes, which contain such books as are most intimately connected with the business of their respective courses.

Now even from this rude sketch of the system of education pursued at Glasgow, it will be perceived that it must necessarily be attended with incalculable advantages. Like every other similar institution, however, it is liable to some objections. These have been hunted after;—for what?—Not to prove that it is less friendly to the principles of dissent than any other University in the United Kingdoms.—Where then is the "Necessity of a Dissenting Education?"—Perhaps it was supposed that a young man might make greater advances in knowledge at a Dissenting Academy.—Well, then, let it be openly declared at once, that the system of education pursued at *the Dissenting Academy*, is more likely to make good classics, and proficients in literature, than that which is pursued at Glasgow University; and let the advantages of the latter be proved to be as trifling as they are imagined: for it is too soon to attempt to outvote an institution which has been celebrated for more than four hundred years, and which still continues to send out tutors and professors, to academies and colleges, by ridiculing its deficiencies, and sneering at objections which do not exist.

It is alleged by your correspondent that some "care is taken to secure the regular attendance of the students at the hours of lecture, though they are"—"masters of the rest of their time;" nor can sufficient attention be paid by the professors to all their pupils, while they have so many under their care. "The classes of Greek and Latin," says he, "shew the evil of excessive numbers most strikingly, both because the overflowing is the greatest in them, (a Scotch College being not only a College, but a grammar school) and because it is far more difficult to teach a language accurately to such a multitude, than to lecture with effect on chemistry or moral philosophy." There are the evils too of "promiscuous society." The Glasgow students are not always "under the immediate observation of their teachers:" they are therefore in great danger of becoming idle and extravagant. Therefore ye "parents among us, who are *tempted by the name* of a university to send" your "children to finish their education" at Glasgow College, "consider with" yourselves, "whether they have that decided turn for study, which can dispense with all superintendance of the employment of their time, and such a strength of good principle as will be in no danger from the removal of old restraints, and the occurrence of untried temptations."

If after these solemn warnings, you should still be charmed by the terms, Glasgow University; you should still think it possible for your sons to become good classics and literary men, though placed in a situation where

* The history of later years refuses an assent to this pleasing statement.

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you are told it is probable that the seeds of instruction sown by their teachers will be "lost or choaked, or at best get *no depth of earth*;" and to retain good moral characters, though allowed to choose their society out of fourteen or fifteen hundred students; let me state a few circumstances which you may urge as an excuse for your conduct; let me lay before you a few facts which will enable you to oppose with a consistent effrontery the reproaches of those whose friendly advice you have disregarded.

1. There is a catalogue of the students of every class, which is called over at every meeting, and an account is taken of those who come too late or who are absent. If a student neglect to attend punctually, he incurs a fine; if he be very irregular, the frown and censure of the Professor are added to the penalty: but should he be often absent, the Professor has power to cross his name out of the catalogue, and thereby prevent his entering any higher class either in Glasgow College or any other University in Scotland.

2. The students are not only required to attend their classes regularly but obliged to be diligent at home; they are not quite so much masters of their time as is imagined, though they are not always watched by the suspicious eye of a teacher. The students of the language classes have a certain portion of Latin or Greek to prepare, and exercises to write every evening: and though the majority are not examined, perhaps, more than once or twice a-week, they must always be prepared lest they should be taken by surprise. I am also happy to inform you, that henceforth Glasgow College will not be such a grammar school as it has been. When there were only four classes in the grammar school, the scholars had no sooner begun the Greek Grammar than they were sent to the College; but as the grammar-school course is now extended to five years, the pupils of the fifth class will have acquired a very considerable knowledge of the Latin, and a tolerable acquaintance with the Greek language, before they enter the College. It is also probable that the number of students in the Greek and Latin classes will be in some degree reduced, owing to the establishment of a University in Belfast. Crowded, however, as these classes now are, it is not impossible for the Professors to secure the diligence and improvement of their pupils. Should a student appear unprepared he incurs a fine; to which are always added a rebuke from the Professor, and a smile of contempt from the whole class. Now if there be a young man who can *anticipate* such a chastisement without being stimulated to *increasing exertion*, or *feel its force* without being roused to *future diligence*, he may justly be deemed incurable: not even the discipline of an academy, or the argument of force would move him. Such characters may perhaps be found; there may be some individuals void of feeling and the noble ambition of youth; there may be some who can bear to be rebuked by a Professor, laughed at by their class-fellows, and pointed at by the whole college, and yet remain negligent of their duty. If you imagine your sons to be of this description, their company will not be acceptable on this side the Tweed. If nothing but perpetual threats can stimulate them to exertion, I hope you will not be "*tempted by the name* of a University," to send them to Glasgow. But if they have the least desire of knowledge, if they are influenced by a sense of duty, if they feel one spark of ambition, they will not be lost in the ignorance of indolence, though they be occasionally removed from "the immediate observation of their teachers."

I might also observe, that very few Lay Students from England enter the language classes: they generally commence with the first philosophy class. Now it is actually impossible for a student of this class to be wilfully idle, unless he assume the detestable character of a deceiver and a liar. No excuse is received for non-attendance or the neglect of duty, but sickness or some such unavoidable circumstance. The discipline in the more advanced classes is less strict; because it is expected that when young men are old enough to attend to the sublime doctrines of ethics, or the more abstruse science of natural philosophy, they are also old enough to perceive and perform their duty,

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without being watched like schoolboys. But even in the advanced classes, the greatest care is taken to secure the regular attendance of the students and to inculcate habits of diligence and perseverance. The fact is, that at the University of Glasgow, every ambitious young man may succeed: there are rewards held out to the industrious; but fines and disgrace are the necessary consequences of idleness. The prizes which are given to the students of each class, for *general eminence*, ought to operate as most powerful inducements to diligence and exertion: nor should any compulsion be applied to young men who are sent to *finish* their education at a University, but such as respects moral feeling; "the stimulants which alone will be of use" to them, "must prick the sense of honour and emulation, of disapprobation and disgrace."

9. But are not the morals of a Glasgow student exposed to a great hazard? Is he not in danger of being led into improper company, or habits of extravagance?—In these questions are involved the comparative advantages of a public and private education: but without occupying your time by any discussion upon this subject, it may be observed that, there is not the least danger of a young man from England, who has been initiated in the principles of Unitarianism, injuring his character by the choice of his companions. It is very natural that he will first unite himself to those of his countrymen who have spent some time at the College. Their company will be found more agreeable than the society of strangers; and if he be at all desirous of sharing in the respect which is attached to the character of an English student, and of acquiring the approbation of the distinguished preacher and defender of our faith, he will conduct himself in a proper manner; and will therefore be in as little danger of becoming a dissipated character, as of acquiring habits of indolence. The testimony of facts bears me out in these suppositions. I believe there is not an instance of a Unitarian student from England injuring his moral character through the influence of the society he had formed, while at Glasgow College. A far more pleasing effect is almost necessarily produced. Where can a knowledge of the habits and dispositions of men be more easily acquired than amidst several hundred students? —If our Unitarian youths are gifted with dispositions more prone to do evil, than imitate that which is good; if their morals are so delicate as to be unable to resist the least temptation; let them be kept at home or sent to some insulated monastery; but if they be capable of exhibiting the dignity of human nature, let them breathe the air of freedom; let them see the world; let them be enabled to retain a character free from vice, not because it has always been placed beyond their reach, but because they have thrust it from them: if they are to acquire a spirit of independence and to avoid the evils of established error; let them be placed amongst those who differ from them, but where not the least restraint is laid upon any particular sentiments; let them be placed where the most important religious and political subjects are discussed with the greatest freedom and ability; where a spirit of inquiry is indulged and encouraged to the greatest degree; where every one can take an active part in the good cause; and where the friends of truth are every day enlivened by the renewed success of persevering industry. Should they in such circumstances refuse to exhibit Methodistic zeal and Unitarian independence, it is because they never received the seeds of such dispositions either from their parents or Dissenting schools; nay, more, it is because their minds are incapable of these Christian graces. Should they become immoral characters, it is because their previous education must have been superficial, or they must be endued with the unnatural desire of avoiding those who unite with them in sentiment, and who have been nourished with the fruits of the same soil. Should they become extravagant, most of the blame falls upon their parents. They cannot be too profuse in their expenditure unless they be furnished with the means. As they are not lodged with the Professors or within the walls of the College they can easily accommodate themselves to their circumstances. Lodgings may be procured in the city for five, twenty, or thirty shillings a-week. The expenses of board may be equally varied; they may be reduced to eight, or ten, or extended

to fifteen, twenty, or thirty shillings a-week.* But in the management of household affairs, as well as college business, a Glasgow student is directed by the influence of utility, and approbation or disapprobation. He knows that vice and extravagance are incompatible with industry and honourable distinction; he therefore learns to avoid evil, lest he should forfeit the approbation of his parents, friends, instructors and fellow-students; lest he should frustrate the design for which he was sent to College. These convictions ought to be, and generally are, an ample compensation for strict academical discipline. Few parents have had to complain of the extravagant habits acquired by their sons at Glasgow: on the contrary, it has often been remarked, that those young men who have acquired a knowledge of the value of money, by actual experience, claim a decided superiority over those who have never known what it is to provide for themselves.

But I must conclude; for I find I have already far exceeded the bounds of a common letter. I am aware that much more might have been said in less compass. If however I can contribute in any degree towards the information of your readers, I shall care little about the profuseness of my style. If your correspondent had been able to discover any thing worthy of admiration in a Scotch College; if he had told *all the truth*, we might have dispensed with his philippics against grammar-school colleges, crowded class-rooms, "promiscuous society," &c., &c.: but a whole catalogue of evils without any mixture of good was not likely to accord with the feelings of those who are proud to acknowledge the many and great advantages they have received from the University of Glasgow. "*A little more candour and a little less partiality would do us no harm.*" I subscribe myself

A Friend to Pure Representation.

Sir, *Sept.* 28, 1815.

LATELY spending a Sunday in the country, and not being a Unitarian of the *cast* doomed to worship only in genteel company, such as those *incognitos*, with an assurance of whose existence in high life Mr. Belsham has alarmed the Bishop of London; being under no such obligation to become a *Trinitarian in the country*, I passed by the parish church and sought out in a neighbouring village a small congregation of Unitarians, which had nothing to attract regard, but the simplicity of scriptural worship.

They used the Collection of Psalms and Hymns first published in 1795, by the late excellent Dr. Kippis, and his coadjutors, three Unitarian ministers still living. One of the Psalms read for singing was the 229th,

Blest are the souls that hear and know, &c.

The second stanza ran thus:

Their joy shall bear their spirits up,
Through God's eternal name:
His promises exalt their hope,
And who shall dare condemn?

I was surprised to find this stanza attributed to Watts, by adding his name to the title of the psalm. The religious occupations of early life had served me to recollect that he had written,

Their joy shall bear their spirits up
Through their Redeemer's name,
His righteousness exalts their hope,
Nor Satan dares condemn.

The 2nd line of this stanza he evidently designed for the praise of Christ in his supposed character of *God-man*, while the third recognised the favourite dogma of the imputed righteousness of Christ, by which the elect being covered, Satan is foiled when, according to the 4th line, he comes forward to accuse them; a fond conceit, probably borrowed from the poetical introduction to the Book of Job. These three lines appear in my judgment, to contain notions as unscriptural as any fables in the Coran or the Shaster, yet they were important parts of the author's theological system.

Finding the name of Watts thus freely treated, I had the curiosity to look further into the volume. At H. 399,

Sing to the Lord ye distant lands,

the poet's representation of Christ's reign as "God's own *Almighty* Son," and his coming to "bless the nations *as* their God," are expunged and replaced by more scriptural sentiments. I could easily give other examples, in

* The Professors' fees are two guineas each, with one or two exceptions, which amount to three guineas and a half.

which the name of Watts appears to sanction an abandonment of his system, or at least of its most important doctrines.

I have always thought that a collector might justly accommodate to his own ideas of Christian worship, whatever he met with, putting, as it were, every *Hymnist* on the bed of *Procrustes*, provided he accompanied his selection with a full declaration of the liberty he had assumed. For such a declaration, I searched the Preface to this Collection, in the editions of 1795 and 1812, but was suprised to find a licence taken out only for *some slight alterations*. I beg leave to ask the surviving editors of the collection, who, I dare say, are among your readers, and who, I am persuaded, would rather *Christianize* than designedly neglect the Pagan precept on your blue cover; I would ask those respectable gentlemen a question with which *orthodox* Christians have more than once puzzled me; what are alterations of moment, if those to which I have referred are "slight alterations?"

VERBUM SAT.

St. Ardleon, Oct. 4, 1815.

SIR,

I AM gratified to observe by an article in your Review, p. 588, that the doctrine of Original Sin has come under the public animadversion of Mr. Wright who, with scriptural arguments, in a popular form, has already successfully opposed several popular and long-established perversions, as I cannot help regarding them, of the faith once delivered to the Saints.

The doctrine of Original or Birth Sin though it runs, as it were, *on all fours*, through the Articles, Confessions and Catechisms of Established and Separated Churches, has been a doctrine of difficult digestion with some learned and pious individuals among them, who appear to have perplexed themselves, like the super-human metaphysicians of the poet

And found no end, in wandering mazes lost.

I will give two examples among many which might be adduced.

There was published in 1654, a 4to volume of "Letters to several Persons of Honour, written by John Donne, sometime Dean of St. Paul's London." These Letters, though much of their interest is gone with the age in which they first appeared, are still valuable for some fine thoughts which they contain, and especially for the ease and perspicuity of the style, when compared with the phraseology of Dr. Donne's Poems, which had become so obsolete, a century ago, that Pope, as is well known, *translated* the Satires into intelligible English verse.

In a letter to his "honoured friend Sir T. Lucey," (p. 11) written probably about 1624, the author has a passage introductory to that for which I refer to him well worth transcribing. He remarks, "that as litigious men, tired with suits, admit any arbitrament, and Princes travailled with long and wasteful war, descend to such conditions of peace, as they are soon after ashamed to have embraced: so philosophers, and so all sects of Christians, after long disputations and controversies, have allowed many things for positive and dogmatical truths, which are not worthy of that dignity. And so, many doctrines have grown to be the ordinary diet and food of our spirits and have place in the *pap* of Catechisms, which were admitted but as physic in that present distemper, or accepted in a lazy weariness, when men, so they might have something to rely upon, and to excuse themselves from more painful inquisition, never examined what that was."

Dr. Donne goes on to remark, "in the matter of the soul—that whole Christian churches arest themselves upon propagation from parents; and other whole Christian churches allow only infusion from God." He controverts the first, because you "can never evict necessarily and certainly a natural immortality in the soul, if the soul result out of matter." He adds, as to the second notion, "they which follow the opinion of infusion from God, and of a new creation, which is now the common opinion, can very hardly defend the doctrine of original sin. The soul is forced to take this infection, and comes not into the body of her own disposition." It is clear, I think, that Dr. Donne could discover no foundation for the doctrine of Original Sin, but church-authority, which his contemporary, John Hales,

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had declared to be *nought*. I cannot help adding how secondary must have been the importance attached to the Christian doctrine of a resurrection, when Christians were so tenacious "of a natural immortality in the soul!"

A learned Divine of that *Assembly*, the *grand Caterer and Dry Nurse* of the Presbyterian Church and still famous for its *Pap of Catechisms*, will furnish the other example. Henry Hickman, Fellow of Magdalen College, Oxford, in "a Justification of the Fathers and Schoolmen, against Mr. Thomas Pierce," a *Laudean* Clergyman, published in 1659, maintains, "that the soul is not by propagation, or *ex traduce*, as they speak, but immediately created by God." He, however, thus proceeds to surmount the difficulties which appear to have puzzled Dr. Donne. "Who can imagine how the soul, which is spiritual and immaterial, should be defiled, by being joined to a body, which though full of natural imperfections is not sinful, and if it were sinful could not communicate its sinfulness to the soul that informs it. But now holding original sin to be a *privation*, in an active subject, we do avoid all these inconveniences by saying, that Adam, by his first transgression, did sin away the image of God from himself and his posterity, who were in him, not only as a *natural*, but as a *federal* head also, and so God createth the souls of men void of this image, and yet justly looks upon them as sinners, for wanting this image, because they ought to have it, and by their own folly deprived themselves of it." Or to describe this scheme, which I believe has been lately called *rational* Calvinism, in language horribly correct, God provides for every human body a soul as good as he can now make it, since the sin of Adam, and then subjects that soul to eternal damnation for not having been made better. So is the Father of Mercies misrepresented in the vagaries of his erring children. The notion of sin as a *privation* has I think been warily discussed among learned Calvinists in our times. I add the following passage on another subject, from Mr. Hickman's Preface as a curious morsel of royal Church history, and serving to shew how Cheynel (p. 497) might readily charge the Arminians with holding Socinian tenets.

"Mr. Edward Sympson, a fine critic, preached a sermon before King James, at Royston, taking for his text, John iii. 6, 'That which is born of the flesh is flesh.' Hence he endeavoured to prove that the commission of any great sin doth extinguish grace and God's spirit, for the time, in man. He added also, that St. Paul, in the 7th chapter to the Romans, spake not of himself as an Apostle and regenerate, but *sub statu legis*. Hereat his Majesty took, and publicly expressed, great distaste; because *Arminius* had lately been blamed for extracting the like exposition out of the works of *Faustus Socinus*. Whereof he sent to the two Professors in Cambridge, for their judgment herein, who proved and subscribed the place, *ad Rom.* vii. to be understood of a regenerate man, according to *St. Augustine*, his latter opinion in his Retractations; and the preacher was enjoined a public recantation before the King; which was performed accordingly."

It excites indignation to read of such a man as King James, whose moral character was worse than equivocal, affecting to have his mind interested upon theological niceties. There's such divinity doth hedge a *King*, otherwise the learned and, I dare say, generally conscientious translators of the Common Version could never have disgraced themselves by their fulsome dedication to that "most high and mighty Prince," whose "appearance" in England they compare to "the sun in its strength."

R. B.

Sir, *Portsea, Sept.* 1815.

THE Rev. Rowland Hill has been here several weeks preaching, to the amusement of many, and the satisfaction of some. He had a number of stories and anecdotes to entertain the public with: but it seemed as if they were a set, for when he was here before he retailed many of the same. There was one now introduced, amongst others, to sport with what he termed Rational Christians. "That Dr. Priestley never made but one convert, and that was a person given to drunkenness; and being asked, how long he continued a better man, he said, O, not long, he believed."—Now, Sir, as many of your

readers were friends of the Doctor, they may perhaps know whether there be any truth in this tale, or whether it be hawked about to serve a purpose. It is known that he made many converts from Calvinism, and in that view it cannot be true.

AMICUS.

Bromley, Oct. 10, 1815.

SIR,

THE following extract from a work entitled, "Travels in some parts of North America in the years 1804, 1805 and 1806, by Robert Sutcliff," seems to me to contain a curious and genuine specimen of the dangerous manner in which those who imagine they have the gift of "*discerning spirits*," are apt to deceive themselves and to impose upon their brethren, to the manifest encouragement of fanaticism and pharisaic uncharitableness. The first edition was printed in 1811, for William Alexander, of York, *the editor*, and *an elder* in the Society of Friends, that is, one of those appointed to have the oversight of their ministers. A second edition has been lately published for the same person, and it is said in the preface, "with improvements;" I presume by the editor, as the author had been some time deceased. Whether these improvements consist entirely of *omissions* I have not examined, but I find the whole of the following extract from p. 122 of the 1st edition omitted in the 2nd. Had some suitable apology for its insertion in the 1st been made, and the reasons which induced the editor to omit it in the last edition been candidly stated, I should not have troubled you with this communication. The editor's testimonial in favour of the "*strict veracity*" and "*judicious*" *character* of the narrative in the preface to both editions is peculiarly strong, and his obligation to correct any injurious impression, it may be calculated to make, proportionably powerful. He will, I trust, feel the obligation of doing this, through the medium of your pages, in justice to Hannah Barnard, to the author of the "little history" of her, and the other elders of Hudson Meeting. I beg leave to annex a few explanatory notes to the text, and remain very respectfully yours,

THOMAS FOSTER.

"1805, 10 Mo. 31. This day I came to Hudson Meeting, in company with as many of H. M—'s family as could ride in their coachee, a handsome carriage drawn by two horses. After Meeting I dined at the house of *a worthy elder*.[a] In conversation he gave me a *little history* of H. B. [Hannah Barnard] whose near neighbour and friend he had been for many years; even for some time before she appeared as a minister. Her first appearances, he observed, were *very acceptable*, and in a good degree of humility.[b] About that time he accompanied I. T. on a visit to her, who expressed his belief that she was rightly called, and encouraged her in the exercise of her gift. This circumstance tended to open her way more fully in the minds of friends, and her communications became more frequent and were enlarged.[c] Notwithstanding this the

[a] The person here described as "a worthy elder" was *John Alsop*, whose conduct towards Hannah Barnard, as a Disciplinarian of Hudson Monthly Meeting, which disowned her, is recorded in a Narrative of the Proceedings in America of the Society called Quakers, in her case, at pp. 26—29, 33, 34, 39, 41—46, 62—64, 68, 69, 73—75, and in the preface p. vii. He sent a detailed account in MS. of those proceedings to the late Joseph Gurney Bevan, which I happened to see, and soon after, in 1804, invited him to publish, which it is no wonder he declined, for it confirms *the accuracy* of the abovementioned narrative "in all the most material circumstances," and gave such a representation of that Meeting's proceedings, as J. G. Bevan confessed "he could not venture to defend."

[b] John Alsop was not, as here stated, a "*near neighbour*" of Hannah Barnard's "for some time before she [first] appeared as a minister," which was, she informs me, "before the settlement of Hudson," when she resided fifty miles south of that spot, and he "at Maroneck, sixty miles south of that;" and if he knew any thing about her "first appearances" as a minister, it must have been "by hear-say," as she only knew him "personally at that time." He was, however, rightly informed that her ministry was then "*very acceptable*." For his own testimony concerning it, in concert with that of his brethren, after having ample opportunities of estimating its value, see Note [c]

[c] The person who thus expressed his approval of Hannah Barnard as a minister, and "encouraged her in the exercise of her gift," and to whose judgment by this

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friend [John Alsop] observed to me, that he very often had his fears on her account, and sometimes imparted them to her.[d] About the time she applied for her certificate to visit England, he felt more forcibly her danger, and that it would be increased by her introduction to the cities of Europe; and it was some time before he could determine to sign her certificate; but the fear of appearing singular, outweighed his *better feelings*, and he accordingly signed it.[e] Notwithstanding the very fallacious sentiments she had propagated, I felt charity and good-will towards her, and called to see her husband; she being from home."[f]

account so much deference was paid, was, she informs me, the late *John Townsend*, of London, who was then traveling in America as a minister, with the concurrence and approbation of the Society in Great Britain. He was my wife's maternal grandfather, by whose MS. Journal it appears that he "lodged at John Alsop's," at Hudson—"11 Mo. [Nov.] 30, 1786," after attending "a large evening meeting" at that place. This visit was paid very near that time, and "long after she [*first*] *appeared as a minister*," which was *even before the settlement of Hudson.*

[d] Hannah Barnard cannot pretend to say how often John Alsop "had his fears on her account," but she informs me he never "imparted them to her."

[e] However "forcibly" John Alsop "*felt her danger*, about the time she applied for her certificate to visit England [in 1797] and that it would be increased by her introduction to the cities of Europe," Hannah Barnard assures me, that he expressed in the Committee some months before it was granted, "*his unity with her concern in the fullest manner!*" And yet after a lapse of eight years, from the date of this certificate, "10 Mo. 26, 1797," which testifies the "*near sympathy* and *concurrence*" of above sixty members of Hudson Monthly Meeting with her said concern, "and that her ministry is *sound* and *edifying*, attended with a *comfortable evidence* of her call thereunto," John Alsop is represented as declaring, in the character of "a worthy elder," that "it was some time before he could determine to sign her certificate." But that "the fear of appearing singular *outweighed his better feelings*, and he accordingly *signed it.*" What a striking picture of insincerity is this, combined as it is with a ridiculous pretension to *superior spiritual discernment!* In common justice to the other Elders of Hudson Meeting the numerous readers of these travels should know by whom it was set up.

[f] A curious way truly to manifest his charity and good-will towards Hannah Barnard! I would *now publicly* submit it to the Editor of Sutcliff's Travels, whether it be not palpably unjust to exhibit her therein under initials that cannot well be mistaken, as the propagator of "*very fallacious sentiments*," without saying *what they are*, and thereby enabling the reader to judge for himself of their moral tendency? After perusing such a representation, how must any intelligent and candid reader be surprised to find that it principally relates to her avowing an unshaken persuasion, that in every age of the world, it was the invariable will of God, that all his rational offspring, should act justly towards each other, love mercy, and walk humbly with their God, in strict obedience to his positive precepts! For this was in substance the offence which incurred the censure and disownment of her brethren.

Monumental Inscriptions.

No. III.

OVER the grave of Cowper, in St. Edmund's Chapel, in the Church of East Dereham, Norfolk.

In Memory
Of WILLIAM COWPER, Esq.
Born in Hertfordshire, 1731.
Buried in that Church, 1800.

Ye, who with warmth the public triumph feel
Of talents, dignified by sacred zeal,
Here, to devotion's bard devoutly just,
Pay your fond tribute due to Cowper's dust!
England, exulting in his spotless fame,
Ranks with her dearest sons his fav'rite name.
Sense, fancy, wit suffice not all to raise
So clear a title to affection's praise:
His highest honours to the heart belong;
His virtues formed the magic of his song.

No. IV.

On John Tweddell, born 1st June, 1769, died 25th July, 1799, who lies buried in the Temple of Theseus, at Athens, a translation from the Greek.

Sleep'st thou among the dead? then hast thou call'd
In vain fair learning's flowers, the muse in vain
Smil'd on thy youth——Yet but thy mortal mould
Hides this dark tomb; thy soul the heav'ns contain.——

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To us who now our friendship to record
O'er thee pale friend! the tears of mem'ry shed,
Sweet solace 'tis, that here thy bones are stor'd,
That dust Athenian strews a Briton's head.

Natural Theology. No. X.
Of the Posture of the Human Body: the Muscles.

BEFORE we describe the muscles, a description which naturally follows the skeleton or prop-work of the machine, we may take a general but transient view of the posture of the human body, which is unquestionably the most commodious possible for a rational creature, for one who was to have dominion over the other parts of the animal creation, and for one who was to investigate the works of nature, and practise the arts. Without this erect posture he could not have readily turned himself to every business, and on every occasion. His hand could not have been in so great a readiness to execute the commands of the will and active powers: by means of this structure his eyes are admirably situated to observe things above, below, and all round him; he has a hemisphere of the heavens and an ample horizon on the earth.

As this erect state is the most complete posture for him, so if we survey the provision made for it, we find all done with manifest design, the utmost art and skill being employed in it. The ligaments and fastenings to the internal parts are completely adapted to the upright posture of the animal, by which they are kept in a proper position, and prevented falling too low. Moreover, let us observe the curious fabric of the bones, those pillars of the body. How artificially are they made, how curiously placed from the crown of the head to the sole of the foot. The vertebræ of the neck and back are made short, and level exactly to join, and firmly braced with muscles and tendons for the easy incurvations of the body; but also for greater strength to support the body's own weight, together with other additional weights and burdens which it may have occasion to bear. The thigh-bones and legs, as we have seen, are long and strong, and every way admirably adapted for the motions of the body. The feet are accommodated with a great number of bones, curiously and firmly united, which with the muscles, answer to all the motions of the legs and thighs, and at the same time are intended to keep the body upright, by readily assisting against every vacillation, and keeping the line of direction and the centre of gravity in their proper place. With respect to the foot it may be observed, that it was necessary it should be concave at bottom, to enable us to stand firm, and that the nerves and blood-vessels might be free from compression when we stand or walk: hence the long flexors of the toes cross one another at the bottom of the foot, in the form of a cross, to incline the lesser toes towards the great one, and the greater one towards the lesser. The short flexors are chiefly concerned in drawing the toes towards the heel. There are other tendons which draw the outsides of the foot towards each other: there is also one which runs round the outer ankle, and obliquely forwards crosses the bottom of the foot, and at once helps to extend the tarsus, to confine the foot, and to direct the power of the other extensors towards the ball of the great toe.

As the bones are amirably adapted to prop, so all the parts of the body are incomparably placed to poise it. Not one side too heavy for the other, but all in nice equipoise.

"To all this," says Mr. Derham, "we may add the wonderful concurrence and ministry, of the prodigious number and variety of muscles, placed throughout the body for this service, that they should so readily answer to every posture, and comply with every motion without any previous thought, so that it is worthy of admiration that in so great a variety of motions, as running, leaping, and dancing, the laws of nature with respect to equilibration, should always be observed; and when neglected, or wilfully transgressed, that the body must necessarily fall."

Of the Muscles. We now come to speak of those organs which move the bones, and put the whole frame in motion. These are called muscles, and constitute all that part of the human body known by the name of flesh.

Each large muscle consists of two distinct portions, called the belly,

which is the only active part, and its thin, cordy, fibrous and shining extremities or *tendons*: the only purposes of the last are to fix the muscles to the moveable part in a concentrated form, in consequence of which a greater power is permitted to act, as manual labour is assisted by ropes, especially in moving very heavy bodies, hence they are principally employed in implanting muscles upon bones, and are not discoverable in the heart, stomach and intestines.

Muscles, no doubt, are the organs of motion in all animals, although we cannot always detect their peculiar structure in some of the minuter organs, and still less in the smaller animals. The whole fleshy portion of the human body consists of muscles, that is of distinct fleshy bundles, whose parts, though apparently in contact, are still separate, sliding over each other, in their alternate contractions and elongations, and having both ends fixed into the parts which they are intended to move.

Muscles are of different shapes and sizes, according to the degree of force required of them, and the form of the part on which they are situated: those on the body are usually flat and broad, while the muscles of the extremities are of a long, round figure with tendinous ends. Each muscle performs its action by contracting both ends towards the centre, when one of these ends is a fixed point, the other to which the bone is united is in every movement necessarily drawn towards it, and thus by the co-operation of many muscles, the motion of the limb, and even of the whole body is effected: the instant any motion is accomplished, the muscles, which performed it, relax, and allow their ends to elongate to their former position.

It may be noticed here, that the end of the muscle, which forms its more fixed point, is called its origin; while the other end which is fastened to the bone to be moved is termed its insertion:—moreover, that the shape and turn of the part depend chiefly upon the size and proportions of the muscles which are situated thereon. Thus the shape of the human body in different persons being extremely different depends altogether upon the magnitude of the muscular parts. Hence also many of them taper into long slender tendons, where a decrease of size is necessary and beautiful, as at the small of the leg, while others swell out in symmetrical proportion.

In describing the muscles of different parts of the body we shall be very brief, yet the description cannot consistently be wholly omitted. Dr. Keil has reckoned in the human body 446 muscles which may be dissected and described by anatomists, and he himself hath assigned an use to every one of the number. Galen, who wrote long before Keil, says, there are ten things to be attended to in each particular muscle, viz. its figure—magnitude—fulcrum—point of action—collocation with respect to its two ends—the upper and lower surface—the position of the whole muscle—and the introduction into it of nerves, arteries and veins. How are things, including so many adjustments as these several circumstances require, to be made; or when made, how could they have been combined without intelligence?

Muscles of the Head. The forehead is wrinkled and drawn *upwards*, and likewise the eye-brows, by a broad thin muscle which rises at the back-part of the skull, and covering the head, runs down the forehead to be inserted into the skin of the eye-brows. The eye-brows are drawn to each other and the skin of the forehead pulled down and made to wrinkle, as in frowning, by a pair of small muscles, which rise from the root of the nose, and are inserted into the inside of the eye-brows.

The ear is moved by eleven muscles, three move the whole: five give motion to particular parts, while the other three are internal to move the small bones situated within the ear.

The eyelids are closed by one muscle and opened by another. The eye-balls, that is the eyes themselves, are carried through all their motions by six small muscles to each. They arise from the bottom of the socket and are inserted into the outer coat of each eye-ball at different points. Four of these move the eye upwards and downwards, to the right and to the left, while the others give oblique directions to the eyes, at the same time protruding them: they all act in quick succession, and enable the

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ball of the eye to describe a complete circle.

In speaking of the muscles of the eyes, Dr. Paley exclaims, "how many things must go right for us to be an hour at ease! How many more to be vigorous and active! Yet vigour and activity are in a vast plurality of instances preserved in human bodies, notwithstanding that they depend upon so great a number of instruments of motion, and notwithstanding that the defect or disorder of a very small instrument, of a single pair, for instance, out of 446 muscles which are employed, may be attended with grievous inconvenience." "Hence," says the author of an old, but, in its day, excellent work, "with much compassion, as well as astonishment at the goodness of our Creator have I considered the sad state of a certain gentleman who, as to the rest, was in good health, but only wanted the use of the two little muscles, that serve to lift up the eye-lids, and so had almost lost the use of his sight, being obliged, so long as this defect lasted, to lift his eye-lids up with his hand. In general, how little do those who enjoy the perfect use of their organs, know the magnitude of the blessing, the variety of their obligation. They perceive a result without thinking of the multitude of concurrences which go to form it."

On this same subject Mr. Home, in the Philosophical Transactions for 1800, part i., has observed, that the most important and the most delicate actions are performed in the body by the smallest muscles; such, among others, are the muscles in the iris of the eye and the drum of the ear. These are but microscopic hairs, and must be magnified by glasses to be visible; yet they are real and effective muscles, and not only such, but among the grandest and most precious of our faculties: the sight and the hearing depend on their health and action.

The nose is affected by several of the muscles of the face, but one only on each side is proper to it. This muscle straightens the nostrils, and corrugates the skin of the nose.

The mouth and lips are moved by nine pair of muscles, which arise from the contiguous bones of the face, and are inserted into the lips and angles of the mouth. It is from the action of these muscles on the mouth, that emotions of the mind are expressed, and the predominance of particular feelings in characters is indelibly stamped. The distortion of the features produced by palsy, is owing to the inaction of the muscles on one side, while those on the other contracting with their usual force, the mouth and other parts are drawn on one side.

The lower jaw has four pair of muscles for pulling it upwards, as in manducation or eating. Of these two pair act powerfully in pulling the jaw upwards, and may be felt swelling out in the flat part of the temple, and upon the back part of the cheek. The other two pair enable the jaw to move from side to side, the more effectually to grind the food. The lower jaw is pulled downwards by muscles which extend between it and the bone of the tongue, and which serve also to raise the throat upwards in the act deglutition.

The muscular motion of the jaw is mentioned by Dr. Paley as very curious and complicated. The problem is to pull the lower jaw down. The obvious method should seem to be to place a straight muscle from the chin to the breast, the contraction of which would open the mouth, and produce the motion required at once. But the form of the neck forbids a muscle being laid in such a position, therefore some other method must be looked for, and the mechanism is as follows: A muscle rises on the side of the face above the insertion of the lower jaw and comes down, being in its progress changed into a round tendon. Now the tendon while it pursues a direction descending towards the jaw, must by its contraction pull the jaw *up* instead of *down*: to obviate this difficulty, the descending tendon, when it is low enough, is passed through a loop, or ring or pulley, and then made to ascend, and having thus changed its line of direction, it is inserted into the inner part of the chin; by this turn at the loop, the action of the muscle necessarily draws the jaw down. Thus the mouth is opened by means of this trochlea in a most wonderful manner.

Muscles of the Neck. The neck is covered with numerous and complicated muscles, the uses of which are to bend the head forwards, back-

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wards and sideways, to open the mouth by pulling the lower jaw downwards, and to move the parts concerned in deglutition and speaking. Hence we see a property of muscles which could only be the result of care; this is their being almost universally so disposed, as not to obstruct or interfere with one another's action. Now when we reflect upon the number of muscles, nearly 500, dispersed in the human body, how very contiguous they lie on each other, in layers sometimes over one another, crossing one another, sometimes embedded in one another, sometimes perforating one another, an arrangement which leaves to each its liberty, and full play, must necessarily have required meditation and counsel.

It has been asserted, but without reason, that wherever nature attempts to work two or more purposes by one instrument, she does both or all imperfectly. Surely this is not true of the tongue considered as an instrument of speech and of taste, or considered as an instrument of speech, of taste and of deglutition. Do not a vast majority of persons by the instrumentality of this one organ talk, and taste and swallow extremely well! The constant warmth and moisture of the tongue, the thinness of the skin, the papillæ upon its surface qualify this little organ for its office of tasting, as much as its inextricable multiplicity of fibres do for the rapid movements which are necessary to speech.

We may also consider the parts executing distinct offices within the cavity of the mouth: teeth for cutting and grinding—muscles for carrying on the compound motion of the lower jaw by which the mill is worked; fountains of saliva, springing up in different parts of the cavity for the moistening of the food, while the mastication is going on—glands to feed these fountains—muscular contractions to guide the aliment to the stomach, and for carrying it along the passage. The business of respiration and speech is also carried on within the same cavity, from which a passage is opened to the lungs for the admission of the air only—muscles for modulating that air in its passage, with a variety, a compass and precision, of which no musical instrument is capable: and lastly, we have a specific contrivance for dividing the pneumatic part from the mechanical, and for preventing one set of actions interfering with another. The mouth is a single machine, with its parts neither crowded nor confused, each at liberty for the end to be attained.

There is one case of this double office which the mouth could not perform alone, and that of the first necessity, viz., sucking and breathing: a route is therefore opened through the nose, which allows the breath to pass backward and forward, while the lips in the act of sucking are shut close upon the body from which the nutriment is drawn. The nose would, therefore, have been necessary, although it had not been the organ of smelling. The making it the seat of a sense was superadding a new use to a part already wanted; it was taking a wise advantage of an antecedent and a constitutional necessity. See Paley's Nat. Theol.

Sir, *London, Aug.* 15, 1815.

I AM happy to see that in the discussion in your valuable and highly useful Magazine upon the appropriation of the term *Unitarian*, the decision appears to be on the side of liberality; but it seems to me that if there be any meaning in words, the term cannot be made to relate in any way to a difference of opinion upon the pre-existence or person of Christ, any farther than as he is denied to be the Supreme God, which alone entitles a man to be called an Unitarian. If, Sir, some amongst us wish to be more particularly distinguished, I would propose they should call themselves by the name of *Humanitarians*—which would sufficiently express their peculiar opinions on the person of Christ, and if adopted and given in that spirit of love and meekness which should be our object, would not lessen that liberality and goodwill which now so happily prevail amongst the professors of rational Christianity, though not all agreeing upon some points of minor importance.

I was concerned to see in your last number, (p. 500) that a writer, who is capable of better things, should have condescended to use a word adopted by some from the Americans *(lengthy)* whilst he might have expressed himself with at least as much, or more, effect from the stores of our

own noble and rich tongue; and I trust every man of true taste will discourage the introduction of such barbarisms.

May I venture to express a hope that the Lectures which have been carried on for the two last winters at St. Thomas's Chapel, in the Borough, will be again renewed, as I have every reason to believe they have been of great service, as well in inducing many to become inquirers as to build up and establish others in the principles of rational Christianity.

Z.

SIR, *Sept.* 13, 1815.

I PERCEIVE, in your Obituary, p. 526, that you have been misled by an unaccountable error in the public prints. A Professor Zimmerman may have lately deceased, but the author of *Solitude* died at Hanover "the 7th of October, 1795, aged 67," as I learn from p. 147, of the interesting Life of Zimmerman, written by his friend Dr. Tissot.

The letter of your correspondent Mr. Yates (p. 270) appears upon the whole quite satisfactory. But are the inferences in the last paragraph but one correct? "We call our orthodox brethren *Calvinists*," without imputing to them the spirit of Calvin or a desire to imitate his conduct as a persecutor, while they receive his *system* arranged, as it appears in the Assembly's Catechism, with logical accuracy, horribly consistent, and wanting nothing but truth. But do "the terms *Arian* and *Socinian*," especially "as they have been in common use during the last two hundred years," as correctly describe those Unitarians who now believe or deny the pre-existence of Christ? The former, such as Dr. Price, profess not to enter into the views of Arius, respecting the rank or office of Christ in creation, while the latter oppose as inconsistent and unscriptural that worship of Christ which was so essential to the system of Socinus, that for the rejection of such worship he reviled, and as there is too much reason to fear, assisted to destroy, Davides. We certainly yet require some comprehensive terms to distinguish the *species* of the *genus* Unitarian.

CORRECTOR.

SIR,

THE discussion on the term Unitarian arose from an assertion in a defence of the Christians of this denomination, addressed by our good friend Mr. Belsham to the Lord Bishop of London. In this assertion he did not appear to me to do the Unitarians justice; and in consequence, I submitted through the medium of your valuable Repository my sentiments on this subject, for the use chiefly of our Unitarian brethren. Had our worthy friend Mr. Belsham set out with a definition of his term, including in it the articles of disbelief contained in his assertion respecting them, he would not have found in me any opposition to his right of defining just as he pleases. I should have been content with saying, such and such being a class of Unitarians according to Mr. Belsham's account of them, I desire not to be confounded with them, for I belong to a different class. Our good friend seems to have overlooked the distinction between assertion and definition. When he asserted, that Unitarians do not believe this, that and the other, he spoke of a class of men, equally known to the Bishop and himself, and who existed long before the birth of either. The term Unitarian was applied to them in reference to unity, not on account of certain opinions, in which they might agree or disagree with Christians in general. As to the grave authorities appealed to upon this occasion, I cannot but smile at our good friend's bringing forward such a prop to his opinion; as he knows full well that, if the gravity of human authority is to be the test of truth, we Unitarians must quit the field to our falsely-called orthodox brethren. But on this subject *sat superque.*

With respect to Arianism I must still differ with our excellent friend, though I am very glad to find that his "desire is to enlighten not to inflame." He has been unfortunate, however, for it has been communicated to me by more than one person, that several of our Arian brethren have been very much hurt at the injurious expressions used by our good friend, though they were much surprised, that a gentleman of his discriminating talents should confound persons together of very different principles. The language used to

wards the Arians is, to say the least of it, harsh and unwarranted, and I am sure that it is not countenanced by a great number of Unitarians, who not agreeing with them in the opinion of the pre-existence of Christ, are still far, very far, from confounding together all classes of the Arians, or supposing that any one of that denomination is to be confounded or associated nearly with the Trinitarian.

For my own part, I cannot consent to be thus separated from my Arian brethren, with many of whom I may probably be more united in religious sentiment than with our good friend Mr. Belsham. He agrees with me in the belief of the unity, and the disbelief of the pre-existence: but we differ in our opinions of the office and character of our Saviour. Many Arians agree with us both in the unity, and with me in this view of our Saviour's office and character. Consequently there are three points, in two of which I unite with Mr. Belsham, and in two with Arians. It is to me a greater satisfaction to find out points of union than of difference, and the Christian religion is intended to comprehend within its pale a large body, whom the didactic systems of too many Christians would exclude from it.

A correspondent, who signs himself *J.* terms my supposition, that in imitation of Mr. Belsham other Unitarians may wish still farther to contract the pale of Unitarianism, absurd—and the enumeration of particulars invidious and uncharitable. With respect to the absurdity, I leave that to others to judge—the charge of envy and uncharitableness is of a more serious nature, and I protest I do not see on what it is founded. The particulars I enumerated are opinions, held by several persons, for whom I entertain very great respect. They are readers of your Repository, and will see only, that I seized the opportunity of expressing that publicly, which they have frequently heard from me in private; namely, that too much stress is laid on certain opinions, on which there is great room for mutual difference and mutual concessions. Whatever Mr. J. may think, these points have not unfrequently been chatted over without the least breach of friendship, or the least idea of envy or uncharitableness being in the mind of any of the party then engaged in social intercourse. After the imputation of such qualities to me, surely he ought not to think himself entitled to question me: for of what consequence is the opinion of a person, who professes to be a Christian, and yet is invidious and uncharitable? I remain, &c.

W. FREND.

Mr. Aspland's Second Reply to Pastor on the Term Unitarian.

Hackney Road, Oct. 23, 1815.

PASTOR begins to breathe an angry spirit. The question between him and me might surely be discussed without any impeachment of understanding or insinuation of disingenuousness or invidious appeal to 'honour' on either side. I cannot help suspecting that *Pastor* would not have signed his proper name to some expressions of his last (pp. 556—558).

My quotation (p. 479—483) was 'long,' but Pastor's answer to the paper which contained it may possibly convince some readers that it was not 'irrelevant.' It appeared to me that it might be of some little use in the controversy now carrying on in the Monthly Repository concerning the term *Unitarian;* and although much of it relates to the term 'Socinian,' I could not consider that part as foreign from the present discussion, because I knew that such writers as Pastor who objected to the term *Unitarian* would continue that of 'Socinian.' This writer, indeed, at the outset disclaims the use of this term, but before he concludes declares himself pretty nearly reconciled to it; on what grounds, shall be presently seen.

What is it *Pastor* complains of? That a term is taken by those to whom it does not belong? No, but that "*Socinians*" use a term which belongs to them, but which belongs also to others. Strange complaint! it might be set up on both sides, and thus a term acknowledged to have an important meaning, be put under proscription.

But by taking to ourselves the term *Unitarian* we intimate that it is exclusively ours! Far from it; in the 'long' quotation which I gave from a publication which *Pastor* quoted from memory, I for one take pains to shew that the appellation has a Catholic and not a partial or exclusive

sense, that it comprehends Arians, Socinians, and the present race of persons denying the Trinity, who for the most part are neither Socinians nor Arians. Now, I cannot at the same time, maintain, the right of Arians, for instance, to the appellation, and explain it to signify my own opinions on the very points on which I differ from Arians. I use it as I do the terms *Christian* and *Protestant*, and am the better pleased with it because like those terms it expresses a principle on which I am in a state of 'agreement' with a respectable portion of my fellow-creatures. This, however, displeases *Pastor*—he represents me as spending my life in opposition, and will not allow me to take a name which, relatively to my Christian brethren, is significant of union. A professedly moderate man might have forgiven me this wrong.

Pastor unexpectedly, and I think unadvisedly, asserts, that the term *Unitarian* has not "the most distant allusion to our peculiar faith, or to that which distinguishes us from all other Christians:" to which I think it necessary to reply only by asserting that in my judgment the term refers entirely and solely to our peculiar faith, or that which distinguishes us from others; which peculiar, distinguishing faith I hold to be, that "there is but one God and one object of religious worship, and that this one God is the Father only, and not a trinity, consisting of Father, Son and Holy Ghost,"—the belief which, according to Dr. Price, whom I here quote, constitutes a Unitarian.

In this sense of the term Unitarian it does not, in my use of it, distinguish me from an Arian, nor am I careful concerning the distinction, as long as the Arian has, like Dr. Price, only one proper object of worship, namely the Father. If the Arian, conceiving our difference to be 'momentous,' wish to distinguish himself from me, he is welcome to set up what distinction he pleases, only let that distinction mark his opinions and not mine.

If it be objected that the appellation *Unitarian* is commonly understood to signify rather those that are called Socinians than those that are called Arians, I answer, that this acceptation of the term is accidental, and may be easily explained. During the last fifty years, the most zealous opposers of the doctrine of the Trinity have been also opposers of Arianism, and the Arians have made few or no efforts either to defend themselves or to aid the exertions of their brethren on behalf of the unity of God. Is it wonderful that the public seeing their indifference to the doctrine of the divine unity should have almost forgotten that they are Unitarians, and should have esteemed them alone Unitarians who, in the assertion and profession of the unity, have encountered reproach and exposed themselves to persecution? The best way to prevent the appellation from becoming synonimous with Socinian is for the Arians to avow and proclaim their belief of the Divine Unity and their anxiety for its practical observance in religious worship. But whatever may be their measures as a body or as individuals, I shall never deny them the honourable name by which I myself am called, nor use it in a sense which they disown. Beyond what the term Unitarian, etymologically signifies, as before explained in the words of Dr. Price, I attach no meaning to it: my adoption of it, however, as a distinction, shews my opinion of the *importance* of the religious doctrine to which it refers, as to which I trust that the Arians will not suffer any other sect of Unitarians to be peculiar.

Pastor has another startling assertion, viz. "that the difference between those that are called Socinians and Socinus, is far less than that which subsists between them and most other Unitarians." Now the difference bstween Socinus and the misnamed Socinians of the present day relates to the object of worship; he maintaining the duty of worshiping Jesus, a creature, a human being, and charging the deniers of the duty with being blasphemers, worthy of civil punishment—they contending that God, the Father of Christ, is the only proper object of worship, and that the worship of any creature, of any human being, however exalted, approaches at least to the sin of idolatry. This is a difference of some magnitude, but what is that difference *far greater* which subsists between "Socinians" and other *Unitarians*? Let Pastor explain whether it be in reality any thing more than a difference concerning the age of Jesus Christ and

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the era of the commencement of his ministry; the more heretical part, as he would esteem them, limiting his age to his earthly existence, and his ministry to his public discourses and actions in the land of Judea, the more orthodox part considering him as having become incarnate by descent from a higher state in which he was, in ways known or unknown, the agent of the Divine Power. If this be all the difference, as I believe it to be, for Dr. Price and the modern Arians expressly disavow the worship of Jesus Christ, what can be the meaning of Pastor's strong assertion?

Most cheerfully do I concur with Pastor in his praise of Mr. Yates's paper [pp. 475—479]: at the same time I must express my decided objection to the admission of my respected friend, that the term *Socinian* as commonly used, is just and appropriate. It is not parallel to the term *Calvinist*, not merely because this latter is given only to such as are willing to take it, but because this describes a system of faith by the name of its chief promoter amongst the Reformers, whilst that describes a system by the name of a Reformer who refused to hold Christian communion with its professors, and even considered them fit objects of persecution. What constitutes a proper *Unitarian*, but the worship of one God only? What constitutes a proper *Socinian*, but the worship of Jesus Christ, as man? They cannot worship together, at least the Unitarian cannot worship with the Socinian, and the Socinian (as far as we may judge of him from his leader) will not worship with the Unitarian.—Usage will not, I believe, be found on the side of Mr. Yates's admission. When the Unitarians of this country in the last century departed from Socinus's view of Unitarianism, they began to throw off his name. To the majority of them in the present day, as far as I can judge, it appears no better than a *nickname*; they would as soon be called Arians as Socinians, but they chose neither appellation, because neither befits them.—I would further submit it to Mr. Yates's judgment, whether it be desirable that we should acquiesce in an inappropriate denomination which is associated with so much that is reproachful and persecuting in the writings of our older opponents, and whether it be not an advantage on every side that we should appear before the world under a name that I must repeat is purely descriptive of our faith, and sets forth that faith, unencumbered by names and parties, as a subject of inquiry and discussion?

In return for Pastor's tale of a new chapel and an old minister, I could relate for his consideration the story of more than one minister who were, in Pastor's acceptation of the term and in mine, Unitarians, but who never preached Unitarianism in any sense, who by the use of popular language impressed their hearers with a persuasion that they were sound in the faith, who died with the reputation of orthodoxy, and who have been naturally enough succeeded by men who are decided Trinitarians,—but story-telling is not argument and might be thought invidious.

It should be no disservice to me in Pastor's estimation, that in the present controversy I take the *moderate* side, maintaining on the one hand that the term Unitarian belongs to those whom he calls Socinians, and may be rightfully used by them, and if they please without any addition, and on the other, that those who agree with me ought not to confine the term to themselves, but that it belongs and should therefore be conceded to Pastor and our Arian brethren.

Etymology and ecclesiastical history both warrant the use of the term in the larger sense. The restrictions that have been lately put upon it hardly allow of its being applied to the old Socinians, by and for whom it was invented, and whom alone it described for nearly two centuries. They worshiped a man, but Dr. Price and the modern Arians have declared themselves the worshipers of God the Father only.

I observe with little surprise that Dr. Priestley and Mr. Lindsey call the Arians Unitarians in several passages of their writings, penned with reference to the agreement and not the disagreement of Arians with themselves. I set down an example from each. Relating in his Church History the rise of the Unitarians, Dr. Priestley says, (Vol. vi. pp. 103 and 107)—

"*The Unitarians* who took refuge in Poland and Transilvania at first

joined other societies who, like themselves, had separated from the Church of Rome; but differing so widely from the Lutherans and all the others, disputes necessarily arose among them; and in a diet held at Petiskow in A.D. 1565, *the Unitarians* were desired to separate themselves and form societies of their own. They were at that time commonly called *Pinczovians*, from the town in which the most eminent of them resided; and *they were generally Arians, maintaining that Christ was created before the formation of the world.* But there were *some among them* who even denied the miraculous conception of Jesus, and that any kind of worship ought to be paid to him. These were called *Budneians*, from Simon Budneius, a minister of great acuteness and sagacity." "Notwithstanding a degree of union among *the Unitarians*, produced by the endeavours of Socinus, there remained considerable differences of opinion among them; some of them embracing the tenets of Budneius above mentioned, and *others those of Stanislaus Farnovius, who with Gonesius preferred the Arian system.*"

Mr. Lindsey says, *referring to Dr. Clarke*, and justifying himself in adopting the Doctor's Reformed Liturgy, notwithstanding their difference of opinion concerning *the person of Christ*, (Histor. View, p. 335)—

"Sincere Christians, *equally Unitarians*,* may see cause to dissent from each other about the date of Christ's existence; whether, for instance, he received his being from God before the world was made, or whether it commenced only 1783 years ago; and may nevertheless unite in the same forms of worship."

In agreement with this, which I consider the just as well as liberal construction of the term Unitarian, I find Mr. Fox thus defining and distinguishing, no doubt in consequence of instructions from these eminent writers, in his speech preceding his motion in 1792, for abolishing the Anti-trinitarian penal statutes (*Speeches*. Vol. iv. p. 423)—

"The persons for whom he now interceded were UNITARIANS, *some following the doctrines of Arius, others of Socinus.*"

These authorities lessen the reluctance which I feel in differing on such a point from my highly honoured friend, Mr. Belsham.

Whatever be the result of the present controversy, I have no doubt that all that are engaged in it have but one and the same object in view, that is, the promotion of truth and charity.

ROBERT ASPLAND.

* The *italics* are Mr. Lindsey's own.

GLEANINGS; OR, SELECTIONS AND REFLECTIONS MADE IN A COURSE OF GENERAL READING.

No. CCXXXIX.

Law of the State of New York.

An Act, in addition to an act, entitled "An Act concerning Judgments and Executions," passed April 8, 1815.

Be it enacted, &c. That all sheep to the number of ten, together with their fleeces, and cloth manufactured from the same, one cow, two swine, and the pork of the same, all necessary wearing appearel and bedding, necessary cooking utensils, one table, six chairs, six knives and forks, six plates, and six tea cups and saucers, owned by any person being a householder, shall be exempt from execution and distress for rent, any law to the contrary notwithstanding.

No. CCXL.

May 9, 1815.

The following extract from the *Columbiad* presents a picture of Modern Europe, which the present state of that portion of the globe proves to have been drawn by the hand of a master.

COLUMBIAD, Book VIII. L. 377.

"Mark modern Europe, with her feudal codes,
Serfs, Villains, Vassals, Nobles, King and Gods.
All *slaves of different grades*, corrupt and curst,
With *high* and *low*, for senseless rank athirst
Wage endless wars, not *fighting to be free*,
But *cujum pecus*, whose base herd they'll be."

Washington National Intelligencer.

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BIBLICAL CRITICISM.

On the 28th Chapter of the Book of Job.

June 22nd, 1815.

THERE is, perhaps, no Book extant which combines so many attractions, or recommends itself by such peculiar excellencies as the Book of Job. "Amidst all the records of the Sacred Volume it stands alone," possessing a distinct character, as well in respect of style and imagery, as of thought and sentiment. Though treating of a subject, which leads to a diligent and wide survey of whatever might explain the divine counsels, and remove the difficulties which hang over the dispensations of God, no reference or allusion is made to that revelation of his will which he gave to the children of Israel, nor is any indication given of a mind formed under the civil or religious institutions of Moses. It bears the stamp not of institution but of nature; it owns no distinction except that inspiration of the Almighty by which man is wiser than the fowls of heaven; it breathes the air of patriarchal freedom and simplicity; thus its very antiquity must render it highly interesting. The man of cultivated taste will see with surprise in so early a composition the measured verse and the dramatic regularity of plan, which were the boast of much later times. He will observe with what success the poet studies to raise and to adorn his subject, by figures drawn not from the inventions of a wild and ungoverned imagination, nor from an absurd and base mythology, but from that store of great and noble conceptions which is presented in the wonders of the animated globe, in the grandeur of nature's operations, in the majestic attributes of God. The theologian will be interested in observing the effects of these original principles of religion, in the decision of a question, which may be regarded as the most certain test of the comparative strength, and perhaps of the actual weakness and imperfection of every different system of belief,—the question of the intention and ultimate effect of the prevalence of evil. With so many circumstances recommending it to our attention, it is much to be regretted that the English reader possesses a very imperfect representation of this book in the common translation. Difficult in the original, in this translation it is frequently most obscure, and even unintelligible. No passage occurs to me capable of so easy and beneficial a restoration, and when restored, containing so just and beautiful a statement of the doctrine, which it is the object of the book to establish, as the twenty-eighth chapter, which as it is a short and well-connected passage, may perhaps be satisfactorily explained and illustrated in the compass of a few pages. The subject of the whole poem is the extraordinary combination of afflictions which befel Job, a man perfect and upright, that feared God, and turned away from evil. His friends, whom his sufferings have brought to his side, reply to his complaints, by insinuating that such heavy calamities must be the punishment of some secret and enormous guilt. These injurious suspicions rouse him to an animated defence of his innocency, to a sharp rebuke of the injustice of his friends, whilst he one while expresses his firm hope of a return to health and prosperity, at another his anxious wish that God would hear him plead his cause, and give ear to his supplication. His false friends make reply, but they are unable to fix the imputation of guilt upon him, and leave him at liberty to pursue that noble strain of eloquent speculation of which our chapter is a part. The general argument of this passage is the utter incompetency of man to comprehend the wisdom of God, or to discern the whole purpose of the divine counsels, and that disposition and behaviour which, under these circumstances, constitutes his truest wisdom. This is expressed with the greatest force, and breaks forth with that abruptness, which gives life and vigour to the whole. (1) "Surely there is a vein for silver and a bed for gold which they refine." (2) "Iron is taken out of the earth and the stone poureth forth copper." (3) "Man setteth an end to darkness and searcheth out to every extremity the rocks of darkness, and of the shadow of

death." (4) "Streams break forth from their sources unknown to the feet," (i. e. subterraneous streams with which the ordinary paths of men never bring them acquainted,) "they are drawn away and dispersed amongst men," (that is, by the skill of the miner, they are drawn out to the light, and flow on the surface.) (5) "This earth out of which groweth bread, is entirely undermined as by fire," (the plough turneth up its surface, and it yields corn, but more than this, men are always employed in tearing its entrails. (6) "For its rocks are the place of sapphires, and it hath the dust of gold." (7) "This is a path which the bird of prey knoweth not, and which the vulture's eye hath not seen." (8) "The wild beast have not tracked it, nor the fierce lion come upon it. Man penetrateth the hard rock, he overturneth mountains by the roots, he cutteth out channels amongst the rocks, and his eye seeth every precious gem. He restraineth waters from oozing. And the thing that was hid bringeth he forth to light.—But O, where is wisdom to be found, and where is the place of understanding? Man knoweth not the spring thereof, neither is it found in the land of the living, the deep saith it is not in me, and the sea saith it is not with me. Solid gold shall not be given in exchange for it. Neither shall silver be weighed out for the price thereof. It cannot be valued which the gold of Ophir, with the precious onyx, or the sapphire. The gold and the chrystal cannot equal it. Nor shall vessels of pure gold be its exchange. No mention shall be made of corals, or of pearls; for the attraction of wisdom is above rubies, the topaz of Æthiopia shall not equal it, neither shall it be valued with the wedge of pure gold."—— Whence then cometh wisdom, &c.

The train of thought to which we are indebted for this noble passage seems to be the following: Great are the powers of man, to attain an object which he knows to be valuable. He not only possesses himself of every desirable object, which is accessible by the ordinary use of his senses, but he enters the region of darkness, and is not afraid to penetrate into the vast and gloomy abodes of subterranean nature in search of its precious stores. In vain do streams break forth from their secret sources to impede his progress. In vain does the earth offer the rich fruits of her surface to satisfy his wishes, and place her massy bars of stone to protect her hidden treasures. By the power of his mind, by the strength of his desires, he pursues a course, he walketh in a path, not discerned by the piercing eye of eagles, not ventured into by the bold and ferocious beasts of prey. The vulture sees no path like this amidst the inaccessible rocks, where she has her abode. Nor does the fierce lion that prowls in deep and gloomy caves betake himself to the path man ventures. In his ordinary pursuits, he possesses great natural advantages; the sun enables him to proceed in any direction; but in those enterprises he seems almost to imitate the creative powers of the Almighty; he makes inroad upon the dominions of chaos and eternal night; he appoints the nature and describes the boundaries of a new kingdom of order, which he hangs by a golden chain to the rest of extensive empire.—But, great as his powers are, where can he discover the abode of Wisdom? Can he attain to the secrets of the Almighty? No, there is nothing in all this habitable globe which can yield to man the knowledge of this incomprehensible attribute of the Deity. Deeps far more profound than those into which his art or skill penetrates, the central abyss of waters, and the unfathomable bed of ocean, plainly and unequivocally declare that they do not contain it, and justly; for the caves of the ocean and the vast abyss far less exceed the trodden paths of the miner than the perfections and treasures of Divine Wisdom overcome in value all the precious gems and rich minerals of the earth. Every beautiful and valuable possession for which man toils, he might gladly give in exchange for that comprehension and wise understanding of all things, which would give him comfort and happiness under every circumstance, which would demonstrate to him the constant, never-failing goodness of Jehovah. What, then, is the source of Wisdom, and where is its dwelling-place? No one that lives can discover it. It is but a report of it which is heard in those dreary regions into which all living must shortly pass.—Of this be sure; God understandeth the way of wis-

dom, and all his counsels are guided by it; for nothing is hid from him. All those mighty arrangements of nature which we admire, pronounce that when he first ordered them, and calculated the great plan of creation, he saw Wisdom, and understood, yea, searched out all her ways. He then, it is, to whom we must apply for wisdom; and behold he has told us, from the beginning, what constitutes our true and real wisdom, what will supply to our limited capacities the place of that universal knowledge for which they are not intended, namely, godly reverence of Him who is the Fountain of Wisdom, producing humble submission to his will, and a resolute departure from every thing which he has pronounced to be evil; or, "the fear of the Lord," &c.

This conclusion is in the spirit of enlightened philosophy; it reflects a genuine though feeble ray of revealed religion; it is a lesson which we, who enjoy a fuller and more assured light, at once need to learn, and must endeavour to improve. That godly reverence and fear of Jehovah, that resolute departure from every evil way, is the truest wisdom and the summary of all understanding; it will be happy for us if we from the first confidently believe, without waiting to have this great truth forced upon us in the severe school of experience. It will be much for our peace and happiness, if we enter upon life with that humility which becomes our limited capacities and powers; if, taking a just estimate of our means of obtaining knowledge, we learn early the duty of submission to the inscrutable counsels of God. Let us dwell on such salutary reflections, on our own weakness and ignorance, and on the vast unknown designs of the Almighty, as may effectually restrain us from leaning to our own understanding, and powerfully move us to repose our trust, with the whole heart, upon the Lord. A.

SIR, *Preston, Aug.* 20, 1815.

I am a great admirer of Paley's Horæ Paulinæ, and think that he has displayed great skill and judgment in pointing out a very important internal evidence of the truth of Christianity, and in elucidating many difficult passages in the epistles of St. Paul. At the same time, there is one part of the book, which always appeared to me inferior to the rest. The ingenious author supposes that, after Paul's first imprisonment at Rome, he made another journey into the east, and visited the various churches which he had founded in Greece and Asia Minor; and to the time of this supposed journey Paley refers some of the epistles, and among others that to Titus. This prevents him from availing himself of these epistles in support of his main argument to shew that the constant agreement between the epistles and the acts is greater than could have arisen either from chance or contrivance; and it also burdens him with the difficulty of reconciling this supposed journey with the speech of St. Paul to the Ephesian elders, Acts xx. 25, "that they should see his face no more." Now I think there is nothing in the epistles which renders it necessary to suppose that Paul ever made this journey; and the Epistle to Titus, I hope to be able to prove, must be referred to an earlier period. This epistle, also, when compared with the passages which I shall mention in the latter part of this letter, will, I think, furnish a strong confirmation of Dr. Paley's main argument. The passage in Titus, to which I refer, is iii. 12, 13, "When I shall send Artemas to thee, or Tychicus, be diligent to come to me to *Nicopolis*, for I have determined there to winter; bring Zenas the expounder of the law, and *Apollos*, on their journey diligently, that they lack nothing." From this, and the i. 5, it appears that the epistle must have been written at some time when it was probable that Apollos might speedily pass through Crete, when Paul had lately been in Crete, and would soon be at Nicopolis. Now, from Acts xvi. 15, "and she constrained *us*," xvii 1, "now as *they* passed through Amphipolis," it appears that Paul left Luke at Philippi in his first journey through Greece. Paul then went by Athens to Corinth, where he stopped a year and a half, and sailed by Ephesus to Jerusalem. He then returned through Asia Minor to Ephesus, where he remained between two and three years, and hence he wrote his Epistles to the Corinthians. He then went through Macedonia, where there is a city called Nicopolis, to Corinth, and on his return to Asia passed through Philippi, where he was joined by Luke, as appears from Acts xx. 5, "These went before, and tarried for *us* at Troas." It is not probable that either at Corinth, or at Ephesus, Paul

spent the whole time that is mentioned entirely at those cities, but that he made small excursions to propagate the gospel in the neighbouring country; with which excursions Luke, not being with him, was not acquainted. From Corinth he probably went through Peloponnesus and Ætolia, and from Ephesus I think he made the journey to Crete, mentioned Titus i. 5, for this Epistle to Titus could not have been written during Paul's stay at Corinth, as Apollos, who is mentioned in it, was not converted to Christianity till after Paul had left Corinth, Acts xviii. 24. It is therefore probable that this epistle was written from Ephesus, a little before Paul left that city for Macedonia. Now from Acts xix. 1, it appears that when Paul came to Ephesus, Apollos was at Corinth; and from the first epistle to the Corinthians, xvi. 12, it appears that, at the time when that epistle was written, a little before Paul left Ephesus, Apollos was with him at Ephesus: Apollos must therefore have come from Corinth to Ephesus during this time, and about the time when it appears probable, from other circumstances, that the epistle to Titus was written. In this journey Apollos might very probably take Crete in his way. From first Corinthians xvi. 5, and many other passages in both the epistles to the Corinthians, it appears that Paul intended to pass through Macedonia on his way to Corinth, and to wait in that country till he heard what effect his letters had produced on the minds of the Corinthians. Having this in view, he writes to Titus to come to meet him at Nicopolis in Macedonia on his road, and says that it was very probable he might spend the winter there. The only suppositions which fixing the epistle to Titus to this date requires us to make, are, that during Paul's stay at Ephesus he went to Crete and left Titus there, and that Apollos on his way from Corinth to Ephesus called at Crete; and I think it will be readily allowed that these are much more probable suppositions than those which Dr. Paley makes, that Paul after his imprisonment at Rome returned to Asia Minor, and then visited Crete and wrote his letter to Titus. I think I have now offered sufficient reasons to render it highly probable that this epistle was written from Ephesus a short time before the first epistle to the Corinthians, and that the agreement of Paul's intention to pass through and stop some time in Macedonia, and of Apollos's journey from Corinth to Ephesus, as learnt from the Acts and the Epistles to the Corinthians, with Paul's intention to winter at Nicopolis, and Apollos passing through Crete, as learnt from this epistle, furnishes another instance, in addition to the very numerous instances, of minute agreement between the Epistles and the Acts, which Dr. Paley has collected, and which he has very fully proved could not arise either from chance or contrivance, but can only be accounted for on the supposition that the books are genuine.

I am, Sir, Your sincere well-wisher,
E. C. D.

Bloxham, Sept. 16, 1815.

MR. EDITOR,

MY present design is to give the readers of your valuable Miscellany a very concise view of the sacrifices that were offered to God by the Patriarchs; and to endeavour to prove that some of them were sin-offerings.

The patriarchal age continued for about 2500 years; and the history of it is contained in the Book of Genesis, the ten first chapters of Exodus, and the Book of Job.

I. It appears that animal sacrifices were offered to God soon after man was expelled from the garden of Eden.

It is said, Gen. iv. 3, 4, "Cain brought of the fruit of the ground an offering unto the Lord. And Abel, he also brought of the firstlings of his flocks, and of the fat thereof. And the Lord had respect unto Abel and his offering." Gen. viii. 20—22, xxxi. 5.

II. It is highly probable that these sacrifices were of divine appointment.

1st. They were offered at so early a period of the world, and at a time when but few, if any, beasts were put to death for human sustenance, that it would have seemed cruel and presumptuous, and consequently more likely to offend God than to please him if he had not commanded it.

It is also said in Heb. xi. 4, "That by faith Abel offered unto God," &c. Now to perform a religious act by faith seems here, to do it from a firm belief that God expressly required it to be done. See ver. 40. And as it pleased God often to converse with

man at that early period of time, nothing seems more probable than that he would give him directions how he would be worshiped. The silence of scripture on this subject is by no means a certain proof that he did not; as, I suppose, many of the learned believe that some things were revealed to the Patriarchs, which Moses has not informed us of.

2nd. We are not able to direct ourselves in matters of religion.

This both reason and many serious facts, ancient and modern, in the Heathen, Jewish and Christian world, evidently shew. "The world by wisdom knew not God." How then could it tell how he must be worshiped? The express command of God, and not the fancies of men, is the true ground of religious worship. Our blessed Lord, speaking in the person of his heavenly Father, says, "But in vain do they worship me, teaching for doctrines the commandments of men." Matt. xv. 9, Isa. xxix. 13. The light of nature (if light, in this case, it may be called) is much too faint to direct us in so difficult and intricate a path. Many of us having been favoured with the aid of revelation from our childhood, have been imperceptibly led to think much too highly of our rational powers; such thoughts have been productive of a deal of mischief in the Christian world, and especially among Deists. Therefore, as the offering of various kinds of sacrifices was pleasing to God, and made a capital part of the Mosaic dispensation, it was doubtless originally of divine appointment.

3. It is also a *fact* that God did command sacrifices to be offered to him in that very early period of the world; which makes it next to certain that he did so from the beginning of sacrifices. Gen. xv. 7—10. Also Gen. xxii. 1. "And it came to pass after these things that God did tempt (or try) Abraham, and said unto him, &c., take now thy son, &c, and get thee into the land of Moriah, and offer him there for a burnt-offering upon one of the mountains which I will tell thee of." Verse 7, "And Isaac spake unto Abraham his Father, and said," &c. but where is the lamb for a burnt-offering?" And we learn from verse 13th, that God provided a ram, and Abraham offered it to God for a burnt-offering. In like manner it appears that God commanded Jacob to go Bethel and build an altar there unto God. And it is said, in Gen xlvi. 1, "And Israel took his journey, &c. and came to Beersheba, and offered sacrifices unto the God of his father Isaac."

III. Though all these animal sacrifices were called burnt-offerings, it is probable that some of them were sin-offerings. For,

1st. Though some of these sacrifices are, I suppose, allowed to have been offered by way of adoration, and others as expressions of gratitude to God for particular favours, yet they are both called burnt-offerings, because the whole, or a part of them, was burnt to ashes on the altar of God. Therefore they might also call the sin-offering by the same name, for this also was burnt.

2. Mr. Richie observes, "in the age before the law of Moses, all piacular sacrifices were offered either by the offenders themselves, or by the heads of those families to which they belonged. This made it expedient and necessary that all the piacular oblations which were then offered, should be wholly reduced to ashes by fire." Richie on the Pecul. Doct. of Christianity. Vol. I. p. 296.

It was not permitted under the law of Moses that any person should eat of his own sin-offering, whether he was a priest or lay-person. And therefore it was sometimes necessary that such sacrifices should be entirely burnt to ashes. See Levit. xvi. 27, Therefore though all the sacrifices of the Patriarchs are called burnt-offerings, some of them might be sin-offerings, for sin-offerings were almost necessarily then, and sometimes under the law of Moses, expressly appointed to be burnt to ashes. For it would have been very incongruous for a person to have feasted on his own sin-offering; and not very seemly for his family to have done it.

3rd. Every thing was at that early period of the world in its infancy. Language was barren—mankind had but few ideas on any subject, and those very simple. They neither felt the necessity nor probably had the power to coin new terms to express every shade of difference that existed in their different religious rites and ceremonies.

4th. It is certain that sin-offerings were sometimes called burnt-offerings.

Whoever composed the Book of Job, it is, I suppose, allowed to contain facts that relate to the patriarchal age, and that the writer has expressed himself in the language of that age. Now, we read in Job, chapter the first, as follows: "And his sons went and feasted in their houses every one his day: and sent and called for their three sisters, to eat and to drink with them. And it was so, when the days of their feasting were gone about, that Job sent and sanctified them, and rose up early in the morning, and offered burnt-offerings (according) to the number of all; for Job said, 'it may be that my sons have cursed God in their hearts.' Thus did Job continually." Job i. 4, 5.

And again, chapter xlii. ver. 7—9. "And it was so, that after the Lord had spoken these words unto Job, the Lord said to Eliphaz the Temanite, 'my wrath is kindled against thee, and against thy two friends: for ye have not spoken of me the thing that is right, as my servant Job hath. Therefore take unto you now seven bullocks and seven rams, and go to my servant Job, and offer up for yourselves a burnt-offering; and my servant Job shall pray for you; for him will I accept, lest I deal with you after your folly, in that ye have not spoken of me the thing which is right, like my servant Job.' So Eliphaz the Temanite and Bildad the Shuhite and Zophar the Naamathite went, and did according as the Lord commanded them: the Lord also accepted Job." Here are offerings made in relation to sin, and to gain the favour of the Divine Being, that is, sin-offerings, and yet they are called burnt-offerings. Therefore some of the burnt-offerings of the patriarchal age were sin-offerings. See also Job. xxxiii. 22—24.

Mr. Turner observes, "I shall take the liberty to mention here the case of Job's three friends, which, though it comes not under the law, nor belongs to the dispensation of Moses, yet shows that the possibility of averting the expressions of divine wrath by sacrifices and prayers, offered up for offenders by a good man, was not unknown among the Arabian tribes, and probably was derived to them from the earliest ages. Job xlii. 7—9. This was making a proper atonement for them according to the mosaic sense of the word." See the Theological Repository, Vol. III. p. 411, 412.

5th. This further appears from the general prevalence of sin-offerings in the heathen world.

Noah and his sons offered sacrifices to God; and they and their descendants, being the founders of all the ancient nations of the earth, would of course communicate the knowledge and practice of worshiping God by sacrifices to them. And it is a certain fact that the gentile world, in general, did in ancient times first offer up sin-offerings to the true God, and afterwards to idols; and some of their descendants make the same offerings to their idols to this day. This appears from the sacred scriptures, and the works of heathen poets and historians. See Exod. xviii. 12, Numb. xxiii. 1—16, Levit. xviii. 21—27. Homer's Iliad, B. i. Menu's Laws, the Lawgiver of India, By Sir William Jones, p. 345; Ramaquan, an Indian Poem, Vol. i. p. 58. Rollin's Ancient Hist. Vol. ii. p. 219. 8vo. ed. Edinburgh Review for Feb. 1815, p. 419. Gibbon's Miscellaneous Works, Vol. v. p. 322. These references contain some striking instances of sin-offerings that were offered up in very ancient times, in very different parts of the world. Dr. Buchanan, who resided so long at Calcutta, and traveled so much in India, says, "to this day, in Hindostan, the people bring the goat or kid to the temple, and the priest sheds the blood of the innocent victim. Nor is this peculiar to Hindostan; through the whole East the doctrine of a sacrifice for sin seems to exist in one form or other." Dr. Buchanan's Star in the East, p. 13, or his Researches in Asia. p. 259. 8th ed. But how can this very early and general idea of sin-offerings be so naturally accounted for, as by supposing that all mankind received the knowledge of it from the Patriarchs? That is to say, sin-offerings were offered up to God in the patriarchal age.

And if, Sir, it is rational to offer sacrifices to God by way of adoration and thanksgiving, why not by way of penitence and prayer, to obtain the forgiveness of sin? Is not this as natural, rational, and instructive as either of the former, that is, as burnt-offerings or thank-offerings. And would not the institution of sacrifices have seemed imperfect without it?

I am, &c. J. JEVANS.

REVIEW.

"Still pleased to praise, yet not afraid to blame."—Pope.

ART. I.—*Armageddon: A Poem, in twelve Books.* By the Rev. George Townsend, B. A. of Trinity College, Cambridge. The first Eight Books. 4to. 1*l.* 11*s.* 6*d.*

THE poet has chosen to apply his powers of invention and expression to a design of which, though it were executed with the most transcendant ability it never could be said, *materiem superat opus.* The action of the poem commences with the last judgment, and terminates in the consummation of all things. Under such a subject, as the author says modestly and truly, the greatest mental powers must inevitably sink. Milton's Paradise Lost was a less adventurous song, for though he pursued

"Things unattempted yet in prose or rhyme,"

his fable was bounded compared with that of Armageddon, which is boundless as the universe. Of the literary merit of the work we shall say but little, less perhaps than it deserves. The author does not shrink from his own imaginations as if he feared they might be too vast for his art or too bold for his expression. On the contrary, his outline is always distinctly marked, and the colours are so far from being water-colours, that they are dipt not indeed in heaven, but in just such a hell as he has described. It might be remarked, that the descriptions are often too diffuse; that speech and dialogue instead of carrying on the action sometimes supply the place of it, and that the images are such as to overwhelm with terror instead of delighting by their beauty, or elevating by their sublimity. But it would be trifling to apply the ordinary rules of literary criticism to a work of imagination which is so perfectly supra-human and extra-mundane that time and nature are said to have

"Fulfilled their destin'd course"

before the action of the poem commences. Who would demand that the Tower of Babel, which was to reach the heavens, should be carried up in exact conformity to the rules and orders of an architecture which does not rise above the clouds? Regarding the poem, therefore, solely as a poetical fiction, it is not easy, and perhaps not just, to try it by the rules which critics have laid down for the construction of the Epos. Upon the whole, the execution is such as would not, we think, have disappointed the expectation of Mr. Cumberland, who gave the public some account of the projected work, had he lived to see it in its present state of forwardness. But it is necessary to take another view of this extraordinary poem, and such a view as dismisses all the toys of criticism from the mind, and leaves room only for deep and solemn feeling. Let the author describe the object of it in his own terms. "My great object has been to represent the God of nature as the God of Christianity, to unite his mysterious dispensations with regard to man with his government of the universe, to reconcile his justice and his love, to shew the reasonableness of Christianity and the necessity of obedience to the divine law." Such are the objects of the poem which, he says, "is not a system of divinity but the speculations of fancy within the regions of truth delighting itself with the elevating contemplations connected with our future existence." We shall now proceed to open before our readers a view into those regions which bound the author's flight, and to enable them to participate those contemplations with which the poet's fancy is so much delighted. The song of the Cherub Jediel after an invocation of God, the Author of all being, relates the fall of Lucifer and his angels; the remedy provided in heaven against the effects of disobedience, should sin again pollute the works of God; the decree to create worlds, this provision having been made; and amongst these worlds the earth,

"A shining atom in the wide expanse."
"Thro' eternity th' abyss
Would still between the heavens and hell have roll'd,
The radiant train of stars had never been,
Nor fallen man, nor sinless millions fill'd
Their shining spheres; but now th' all-perfect Son,

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In high communion with the Father, spake
His will, to undergo the full demands
Of justice, and redeem the guilty race.
Upon the Son
Smil'd the transcendant Deity well pleased
And gave the counsels of his Sov'reign mind,
That spirits be infus'd, that forms arise,
And yonder Universe of Stars exist."

After a splendid passage on the Creation, the song proceeds:

"Far from our state of bliss a star there shone
That claim'd the attention of our angel-guard
More frequent, for among its planets roll'd
The only spot throughout the works of God
Where evil enter'd, and deform'd its race.
Prince of the power of air, the dragon-fiend
Here reign'd, and captive led the human mind
A willing prisoner to sin's treacherous art,
That smiles to stab, and flatters to betray.
Let me not sing of evil; every tone
That pours its dying cadence from the lyre
Discordant sounds; * * * *
* * * * * * * *
Oh! let me raise the more majestic song
Of goodness; and unfold the wond'rous love
Of Him, th' incarnate God; Lord of the skies!
Lord! what was Man that thou shouldst visit him,
And calm Jehovah's wrath, and bow the heav'ns
And leave thy ministering angels, and thy God,
Thy Father, on th' ungrateful earth to rove
A friendless, slighted stranger, where no home
Thy blameless head should shelter; * *
* * * * * * *
Then was earth's ransom paid; the grave and hell
Thy power confess'd, when justice claim'd thy *form*.
Oh! mourn and weep with me, ye dear-bought sons;
Weep, tho' he sav'd you by his pard'ning blood,
And praise with tears the mercy of your God,
The only tears that angels share with man."
"Such are the things that have been, who can tell
The future?"

The poet has told the future, but what a sequel! The ransom of the earth has been paid; Justice has been satisfied, the incarnate God has made atonement to *the* God who is a spirit, the wrath of the Father is calmed; if

"Perfection only reconciles to God
The guilty race; the all-perfect Son has
Descended from high among inferior worlds
T' atone and bring th' unrighteous to himself."

This we are told was the divine decree;

—"Ev'ry race
O'er whose polluted souls the baleful wing
Of evil sheds its influence doom'd to woe
The Demons of th' embosom'd deep shall join,
Self-ruin'd, self-condemn'd! Unless the claim
Of justice, equal attribute of God
With mercy, satisfied, the tribes release;
Contented if some higher being embrace
The punishment deserved, and die the death,
And plunge unshaken in the depths of hell."

No less a being than the Almighty's equal received the punishment; and shall not justice, 'contented,' its claim thus satisfied, release the tribes?—Now mark the sequel, a sequel, as the author assures us, within the limits of truth; but at the same time, if there is meaning in words, a sequel of infinite injustice. The mandate for the last judgment is issued:

"Long in their shadowy legions stood the ranks
Of beings, gather'd to await their Judge:
The clam'rous outcry, and the whisper'd pray'r,
The piercing shriek, the sigh, the groan were hush'd
In mournful silence; one oppressive calm
Arous'd the sleepless horrors of mankind
To burning madness: Hope, sweet Hope alone
In ev'ry bosom linger'd, undismay'd,
Nor left the heart of man till God announce
His dread command:"
"Omnipotence
Himself is judge, and from the burning throne
The Son of God look'd forth, while mercy shone
With justice, summon'd to approve or curse
The race of man, and utter the decree
Of Him, th' Almighty!"

Justice is summoned, though declared to be contented, every claim having been satisfied at an infinite cost. We shall soon see the part which is assigned to justice, though satisfied, in this fearful drama.—The Judge, that is, the Son of God,

"With pitying eye
Survey'd, with outstretch'd hand the sceptre rais'd
Of love, and spake to the created tribes."

We can only give some of the concluding lines on account of room:

"Now, by myself! I swear, not in the death
Of him that dieth do I delight, or love
To execute my Father's wrath, or doom
His world to woe; but Justice cries aloud
For vengeance, and th' Almighty hears her voice."

(Whose claims, let it be remembered, are declared to have been satisfied.)

"Oh! from what agonizing world arose
That sound of anguish, as Messiah spake
The high decree! from earth, from earth it came."

"The last sad Prayer of ruined Man" concludes thus:

"Lord of Heav'n!
Our unrepented crimes weigh on our souls,
And cry to thee for pardon; oh! forgive!
Who can exist in everlasting flames
Far from thy presence! Mercy! Mercy! Lord!"
"No voice that pray'r shall answer! nought remains
But fearful judgment, and the burning fire
Relentless to devour the enemies
Of God for ever."

The final sentence upon the guilty is thus pronounced:

"Thrice upon Messiah's lips
The thunder of his vengeance died away
In mercy's wonted accents: thrice he reared
His arm in vain, till to his Father's word
Obedient, the dread sentence he pronounc'd;
From God, from angels, and the light of heav'n,
Condemn'd to endless woe, with fiends of hell,
Down, down, ye cursed! eternally depart."
"Why from yon cloud of glory rise those notes
Of anguish? Friends and sons and parents weep
Their sad farewell; and louder than the rest
The patriarch Father of mankind was heard."

We can give but a part of Adam's supplication, which is finely conceived. It begins,

"Before thine awful throne, Almighty King!
In agony of heart a suppliant bows,
That, safely harbour'd from the wreck of earth
Amid the ruin of his helpless sons,
Entreats thy grace."
"By me they fell, the father of their sin!
On me thy fury pour, but spare my sons!"
"Oh! hide me from myself! again, again,
Their shrieks of torment burst upon my ear!
Nor heav'n nor all its pleasures shall erase
The deep remembrance of that bitter cry:
Redeem them from destruction! Stay thine arm,
Avenging Justice! spare, oh! spare my sons."

Justice now, who, though satisfied, is yet insatiate, rises to enforce not her own claims.

"So pray'd our great forefather; but the word
Of God is fate! Messiah veil'd his face;
The angel-hosts, and ev'ry sinless world
Bent from their seats of bliss as from the throne
Eternal Justice rear'd her awful form,
In all the majesty of terror enlarg'd,
Girt with the shadow of death, gloomy as hell,
Fierce as the wrath of God; her stature fill'd
The vale of judgment, and the stormy realms
Of Armageddon shook beneath her tread,
As on the enemies of God she rush'd,
Scattering her burning round, with fire
And tempest on their heads." * * *
* * * * * * * *
"Sternly from remoter heav'n
Jehovah, the Most Highest, gave the voice
Of Omnipresence, and approv'd the wrath
Of Justice, and his Son: forth from the throne
Of God's Messiah shone the living beams
Of Glory on th' encircling clouds that veil'd
The joyous fiends, and edg'd the sombre shade
With light that threw a faint and parting ray
Upon the plain, and they were seen no more,
Save by th' All-present eye."
"They disappear
For ever, and for ever, down the gulph
Of Hell, and unimaginable night."

In the second Book, Adam is thus consoled by an angelic power;

"And thou, great Parent of Mankind! no more
Bewail thy race condemn'd, but turn with joy
To yonder sons of ev'ry rolling star,
And Death's last victim of thy earth; the pledge
That Justice' claims are satisfied, that none

Again shall perish from their Father's sight
Safe in the endless mercy of their Lord."

The annexed passage describes this perdition which is to be perpetuated for ever, but not repeated;

"Long did the light of glory, from the throne
Of God's Messiah, on the race condemn'd
To the dark world of woe its radiance spread;
Nor died away till deeper down th' abyss
They fell, thro' Armageddon's dreary plains.
Now were they wrapt in gloom impenetrable,
Save by the lurid rays that darkling gleam'd
From each malignant and demoniac form,
That taunted with severe reproach their prey;
And as the last faint light of heav'n expir'd,
Immortal hope fled on the golden beam
Up to her native home; then loudest cries
Of agony, 'mid the heart-racking pangs
Were heard, wide-echoing thro' the groaning waste;
And fierce despair look'd horror as they plunge
Thro' many a flood of mingling fire and sea."
"The first faint lightnings of the abyss of death
Smote horribly on the recoiling view;
And in the shadowy distance by its rays
Unnumber'd legions of the demon-lords,
Confus'dly roving on th' o'erhanging verge,
Are seen; surveying all the hopeless tribes
That still descend, till the wild waves appear
Of woe's eternal ocean! Hell itself,
Rous'd from its fiery gulph to meet the sons
Of earth, high rear'd its lasting flames to grasp
The spoils of sin; and as the eddying surge
Burst from its yielding confines, ev'ry fiend
That on his spreading pinions bore the race
Condemn'd, in fear the swelling fire avoid;
And raging in their hatred of mankind,
Down to the rising blaze the wretched tribes
They hurl. Man falls. Hell roars aloud with joy,
And ev'ry demon rais'd a dreadful note
Of gladness, as the madly-circling flame
Drown'd their faint cries, and bore them from the view
Whelm'd in the stormy gulphs of rolling fire."

But enough of these horrors, though more and greater remain behind for those whose pleasures of imagination resemble the author's—this we should say, did we not recollect that these horrors, dire as they are, are believed to frown over all the regions of truth; that the issue which he paints is the catastrophe of the scheme of redemption, which is expected by most Christians, and that none are so well prepared to pronounce it just as those who maintain that Justice has received an infinite satisfaction. The poet has said no more than what the priest subscribes and the people believe. We are glad, however, that by giving to the subjects of popular belief 'a local habitation and a name,' he has brought them before the imagination of those whose imagination is too slow for their faith. Men do not always know what they profess to believe, and least of all in religion. But the poet has looked his creed in the face, he has made it sit to his pencil; he has traced with a steady eye every lineament of horror there; and he has pourtrayed it and presented it to the shuddering contemplation of his reader in words that burn. But is this Christianity? Are these glad tidings of great joy to all people? Is it thus that where sin has abounded grace does much more abound? Then hushed be the angelic song, "Peace on earth, and good-will towards men." Silent be the voice of gratitude unless from those who cannot feel for others' woe. Better were it that this world had never been created. The darkness of eternal night were less gloomy than the light of life. What! Christians, the infidel tribes may say, did your God forsake the skies, did he pay the debt of guilt, though that guilt was infinite, and does so much yet remain unpaid as can perpetuate the thraldom of sin, and the torments of hell for ever to countless myriads of mankind? This work cannot be of God; it shews not the impression of the finger of God; it is thus that man purposes and is disappointed, projects and is defeated; but the arm of the Lord, as your scriptures declare, is not shortened that he cannot save, and his goodness is not bounded that he will not save. In the perusal of this Poem the consolatory recollection of the good Bishop (Burgess) that the act against blasphemy is still in existence, was often forced upon us;

and we could not help thinking, that if the act must be put in motion, its direction against those, who make God unrighteous in taking vengeance, would be quite as proper, as against him who maintains that God is one person. But we should prefer dispensing with its interference altogether, being persuaded that legislators are not always the best divines, and recollecting that law, and that among Christians, has sometimes stamped its sanction upon blasphemy, while it has delivered over truth and piety to ecclesiastics and the flames.

M.

ART. II.—*The Duty and Manner of Deciding the more Important Religious Controversies.* A Sermon, preached on Sunday, May 14, 1815, at the Unitarian Chapel, in Carruber's Close, Edinburgh; before the Third Annual Meeting of the General Association of the Unitarians of Scotland. By James Yates, M. A. 12mo. pp. 38. Glasgow printed; Sold by Eaton, London.

MR. YATES has furnished a sermon of great worth on Elijah's remonstrance, 1 Kings xviii. 21. He applies the words of the prophet to the present state of opinions in this country, then obviates the various excuses which men commonly urge for declining the examination of the most important religious controversies, and afterwards describes the dispositions with which such an examination ought to be conducted, and the proper employment of religious truth when discovered. Every part of this plan is well executed. The language and manner of the discourse are serious and affecting. We recommend the Sermon to such of our brethren as make a boast of their *theological moderation*—that is, such as do not go *great lengths in religious inquiry*.

The Sermon is dedicated, in a handsome letter, to the Honourable Douglas Gordon Hallyburton, of Pitcur.

ART. III.—*An Appeal to the Serious and Candid Professors of Christianity, in behalf of Unitarian Christians;* in Answer to "A Man of the Falkirk Charity School," and to the Editor of the Edinburgh Christian Instructor. By T. Southwood Smith, Minister of the Unitarian Chapel, Edinburgh. 12mo. pp. 124.

WHEN Mr. Wright visited Scotland last year, he agreed at the request of friends to preach a Sermon at Falkirk for the benefit of the Charity School in that place [M. Repos. x. 255]. The managers, however, gave public notice that they would receive no heretical money: this led to a newspaper and magazine discussion, in which the managers of the School and the Editor of the Edinburgh Christian Instructor displayed a vulgar and contemptible bigotry. A Letter of Mr. Smith's, for instance, was copied from a newspaper into the Instructor (a magazine) and animadverted on in the very spirit of rudeness:—to these animadversions Mr. Smith sent a reply: the Editor of the work, in his answer to correspondents, tells him that if he expects his reply to be inserted he must be very foolish or very impudent. Give circulation to heresy! No, no. The Christian Instructor was set up to put heresy down.—Thus treated, Mr. Smith *appeals* to the public, and we have no doubt that in Scotland paticularly, his "Appeal" will promote the cause of liberality, charity and truth.

ART. IV.—*The Picture of Nature, or A General Survey of the Principal Objects of the Creation, which present themselves to the Observation of Man:* calculated to convey Miscellaneous Instruction to Young Persons, and to direct their Attention to the Great First Cause. By Wm. Jillard Hort. 12mo. pp. 142. Longman and Co. 1814.

PARENTS and instructors are indebted to Mr. Hort for a very instructive and pleasing present to children. This little volume embraces only one part of the Picture, viz. "The Unorganized World: being a General Description of those Substances and Bodies which have not Parts or Organs of Vitality." It is so well executed that we hope the author will go on to complete the Picture. Many above the age of children will find here matter of instruction and gratification.

We would suggest to Mr. Hort that in a new edition of this First Part it would be desirable to substitute some other chapter for the present 21st, en-

titled, "History of Nicola Pesce, the famous Diver." The concluding solemn reflections ill suit this *marvellous* tale. If however amusement be chiefly consulted by the reader, he will wish the story to be retained.

ART. V.—*Jesus of Nazareth, a Man approved of God.* A Discourse delivered at Southampton, before a Society of Unitarian Christians established in the South of England, &c. By James Gilchrist. 12mo. pp. 40. 1814. Johnson and Co. and Eaton.

THIS is an exposition and defence of the proper humanity of Jesus Christ. It is acute, able, eloquent. We see not how the preacher's arguments can be resisted; at the same time there is, as he himself seems to be conscious, an oddness in certain passages, and a hardness of spirit in others, which will amuse or shock the reader according to the complexion of his mind and faith.

ART. VI.—*The Scriptural Distinction between God and Jesus Christ.* A Sermon, preached at Salisbury, on Wednesday, the 28th day of June, 1815, before the Southern Unitarian Society. By B. Treleaven, of Dorchester. 12mo. pp. 46. Eaton. 1s.

MR. Treleaven is a bold and ardent advocate of Unitarianism. He was once, we learn, a preacher amongst the Wesleyan Methodists, and he retains the temperament and the manner of that numerous and thriving body. His Sermon is well adapted for such members of that denomination, and of the others which are reputed orthodox, as dare to inquire into the reasons of opinions, and to read works from other pens than those of their favourite preachers.

POETRY.

Translation of a Sonnet of Salvini's.

GOD.

Creating—uncreated energy!
Who rul's't and govern'st all that thou hast made.
Whose firm and everlasting feet are staid
On changeless fate—time and eternity!
Thou givest light to morn—to evening shade!
Directest earth and heav'ns high majesty!
Unseen, unsway'd,—all seen,—all sway'd by thee!
Unmov'd, yet moving all,—by all obey'd!
Present in ev'ry place,—confin'd to none!
Vice trembles,—Virtue smiles beneath thy pow'r,
Thou mad'st the blazing beam, the white frost hoar.
Thou only in thyself art seen and known,
Being that I know not—yet unknown adore—
Thou only God!—THOU art thyself alone.

A Thought by the Sea Side.

'Tis sweet to sit upon the sea-worn beach
And mark the rolling surges,—to descry
The distant ruffles far as eye can reach,
And trace them swelling proud as they draw nigh.
Rising and falling with incessant roar,
They dash their glory on the sloping shore.
I love to see them mark with narrow line
The bound'ries of their wand'ring, zig-zag tide,—
They say in all the rivalry of pride
"Thus far I urg'd this milk-white steed of mine."
I look,—the record's gone,—a prouder spray
Has wash'd the history of its pomp away!

And then I think that man in all his glare
Is but a passing wave that sweeps the sea,
A restless, surge-like son of grief and care
That foams awhile, and ceases then to be.
And that the painter's, and the poet's hand
Are but vain gravers on a faithless sand.

A.

The Monarch Minstrel.—A Sonnet.

(By Lord Byron.)

The Harp the MONARCH MINSTREL swept,
The King of men—the lov'd of heav'n—
Which *Music* hallow'd while she wept
O'er tones her heart of hearts had giv'n—
Redoubled be her tears—its chords are riv'n!

It soften'd men of iron mould,
It gave them virtues not their own;
No ear so dull—no soul so cold

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That felt not—fir'd not to the tone,
Till DAVID'S Lyre grew mightier than
his throne!
It told the triumphs of our King—
It wafted glory to our GOD—
It made our gladden'd valleys ring—
The cedars bow—the mountains nod—
Its sounds aspir'd to heav'n, and there
abode.

Since then—tho' heard on earth no more—
Devotion and her daughter Love
Still bid the bursting spirit soar
To sounds that seem as from above,
In dreams that day's broad light can-
not remove.

An Argument for Constitutional Reform, suggested by Mr Yorke, in his Speech upon the Catholic Question, recently brought forward by Sir H. Parnell, in the House of Commons.

Some Doctors swear thro' thin and thick,
Our Constitution Catholic,
But Yorke maintains, 'gainst any lay-
man,
Our Constitution's only Pagan.
If this be true 'tis time to send it
To Christianity to mend it!

British Press.

Winter.

Hush'd are th' enchanting notes of sylvan
love,
No light-wing'd minstrel echoes through
the grove;
No more the tepid breeze
Fans with mild wing the leafless trees;
The vivid flowers forget to blow,
Chain'd fast with ice; and drifted snow
Bleaches around the sod, the awful scene,
And joyless winter now begins his iron
reign.
See! mists obscure Aurora's beams,
The mid-day sun that faintly gleams,
And now the shades of evening fall,
And darkness with her sable robe encircles
all.

Harlow. C. S.

Curran's Repartee.

Curran, a name to Erin dear,
And Norbury, the judge severe,
Together were at dinner placed,
Where Irish beef the table graced.
My lord with curious eye observ'd it,
Then call'd to Curran, as he carv'd it,
"If yonder dish (you sit close by it)
Contain hung beef, I think I'll try it."
Curran replied, with ready tongue,
"If *tried* by *you*, 'twill sure be *hung*."

OBITUARY.

Died at Towerhill, near Horsham, April 30th, 1814, in the sixtieth year of his age, the Rev. JOHN DENDY, Pastor of the large and flourishing General Baptist Church in that town. He was the son of Mr. Richard Dendy, and was born at Horsham, May 26, 1754. He began to preach in the year 1775, though he had no preparatory education for the ministry. His first sermon was delivered at Headcorn in the same year, from Gal. vi. 16, "And as many as walk according to this rule, peace be on them and mercy, and upon the Israel of God." Having been for many years assistant to the venerable and much respected Mr. Evershed, he was ordained over the Church at Horsham, Sept. 19, 1796, by Messrs. Wm. Evershed and Benjamin Dobell, of Cranbrook. His faith and patience were deeply exercised by the loss of several amiable children, of whom he was bereaved at a period when the fond hopes of parents are about to be realised. But both he and his partner in life could declare, "The Lord gave and the Lord hath taken away, and blessed be the name of the Lord." Mr. Dendy's last sermon was preached at Horsham, in March, 1814, from Luke x. 41, 42, "And Jesus answered and said unto her, Martha, Martha, thou art careful about many things, &c." About a month after, he for the last time administered the Lord's Supper; and he was always observed to discharge this part of the pastoral office with peculiar felicity. About a year previous to his decease he suffered from a severe attack of the asthma; in the paroxysms, he brought up a quantity of blood; this occasioned a debility from which he never thoroughly recovered. His disorder, however, was not deemed immediately dangerous till about a week before his death. His mind appeared uniformly calm and tranquil under his sufferings. In a gentle slumber and without a struggle, reclining his arm on the beloved

and distressed partner of his life, he breathed out his soul into the hands of his Maker. With respect to his religious opinions he may be said to have been a disciple of the old school. They were what is usually denominated the middle scheme. He was often heard to say, that his sentiments were similar to those of his friends Mr. J. Evans and also Mr. H. Worthington, excepting baptism. His ministry was not only acceptable but very useful. He was serious and impressive in his pulpit labours. And the writer of this brief memorial can bear testimony that whilst he was firm in the maintenance of his own peculiar sentiments, he breathed towards others the candid and liberal spirit of Christianity. He was succeeded in the pastoral office by his son-in-law, the Rev. Thomas Sadler, who had been for several years his assistant; and whose ordination took place July 31st, 1814. An account of it may be found in a former number of the Monthly Repository. [ix. 515.]

The late Mr. Geo. Coldham, of Nottingham. *(See p. 597.)*

When death deprives the world of one who held an important * public station, of one who was at once disinterested and humane, generous and benevolent, the blank left in society by the death of such an one, is not easily filled up. A strict integrity marked his dealings with the world, he had a hand ever open, as well to the alleviation of private distress as to forward every scheme of public utility; to give, was to him, to indulge in those pleasurable sensations which attend genuine philanthropy. His abilities were rather solid than shining, apparently unconscious of possessing talents above mediocrity, they shone chiefly when important occasions called them forth; in the midst of the most violent political animosities few persons would have steered so clear of ill-will, and no person could less deserve it: his enemies could only be men of little minds who either could not behold sterling worth without envy, or who could not without malice permit another to differ in opinion with themselves. Enjoying the esteem of the liberal-minded he numbered amongst his acquaintance men of very opposite political sentiments. A judicious and sincere friend; a pleasing and well-informed companion; it were vain to attempt a description of that poignant distress which must long be felt in the friendly and domestic circle. A Dissenter on principle, he was well acquainted with the grounds of dissent. A firm believer in the Christian religion, his aim was to do and to follow what Jesus commanded and taught. He was a zealous member and a frequent attendant at the Unitarian Chapel on the High Pavement in this town, and there not least will the last of his active co-operation and judicious advice be deplored.

Nottingham, Oct. 5, 1815.

* He was town-clerk nearly twenty-four years.

Sunday, October 22, at Royston, Cambridgeshire, the Rev. Samuel Cary, of Boston, in the United States, aged thirty years. Mr. Cary was the associate of Mr. Freeman in the ministry of the Unitarian Episcopal church at Boston. He had taken a voyage to England for the benefit of his health which had been long declining, and expired at an inn at the above-named place on his road to London. He was buried, at the request of his widow, who had accompanied him to England, in the burial ground belonging to the Unitarian Church, Hackney; Mr. Belsham by desire of Mr. Cary himself, expressed a little before he died, officiating on the melancholy occasion. The funeral took place on Friday morning the 27th inst. Of this much-lamented young minister, we shall be happy to insert hereafter a fuller account.

On the 23rd October, 1815, died, most cordially beloved and most deeply lamented, Mrs. Allen, of Prescot, the relict of the late very excellent Mr. Allen, of Stand, near Manchester.

This amiable Christian, yesterday terminated a career of suffering almost unparalleled in the annals of suffering mortals.

Her complicated and heavy afflictions were borne with uniform and pious resignation, and unshaken fortitude; in a manner indeed which astonished and delighted her sympathising friends, and which indicated genuine her piety and the happy frame of her mind. In her general deport-

ment, the graces of the Christian were happily pourtrayed; whilst those of her appointed stations in life, shone with a peculiar brilliancy. In the domestic circle, affection, tenderness and fidelity, endeared her to a husband in whom she found a kindred mind, and to a numerous progeny which reflect the virtuous image of their revered parents. Her social partner, left her at the call of God, to tread, for a few years, the vale of widowhood. How was the gloom of this woe-fraught state relieved, by the affectionate assiduities of her companions in grief! The only contest between her children, appeared to be excited by a virtuous emulation of vying with each other, in displays of filial affection, sympathy and devotion. Rich and unceasing was the consolation she derived from their united and unwearied endeavours to mitigate the throes she endured—and to soothe her mind, amid the increase of a malady which baffled human skill.

The solemn event of her dissolution, she anticipated with the sacred submission and the cheering hope of a true believer in Jesus Christ:—adding by her Christian life and death, another proof to the thousands upon imperishable record, of the power of pure religion and the charms of primitive Christianity, to support the mind and to animate the soul, amid the severest trials of humanity—and to induce the dying Christian to quit the world with the assured hope, that having sweetly slept in Jesus, until the morning of the resurrection, she shall rise to behold the unveiled, the glorious, the ravishing scenery of immortality.

P.

Prescot, Oct. 24, 1815.

INTELLIGENCE.

FOREIGN.

Unitarians in America.

WE hope from the re-establishment of peace that our correspondence with America will be renewed, and that we shall have from time to time to give good accounts of our Unitarian brethren in the United States. We here present our readers with a few extracts from our last letters, relating to the Church at Philadelphia.

Philadelphia, March 29, 1813.

"It is perhaps well for us that we meet with opposition, and are assailed by calumny. Although, as you will perceive from our hymn-book, we have a considerable number of hymns relative to Christ and Christianity, and although we have inscribed over our pulpit, John xvii. 3, "This is life eternal," &c. many persons still maintain that we are infidels; and several pulpits in this city resound with declamations against our proud and haughty spirit, and the damnable tendency of our doctrines.—These things are not to be regretted on our account, for they tend to keep our zeal from getting cold; we are only sorry that any persons should expose *themselves* by such misrepresentations. The Baptist association, at their late meeting here, have issued a manifesto against us: it is really a curious representation: the more intelligent among their ministers, with all their orthodoxy, are ashamed of it.

I took an early opportunity of giving an account of the opening of our Church to the Rev. Mr. Cary, Dr. Freeman's colleague at King's Chapel, Boston; and have received in return a most friendly and animating reply. We wished much to have visits from the Boston ministers; but three of their churches are vacant, and two of them in ill health, so that I fear we cannot soon be gratified. Notwithstanding what Mr. Parkman has written on the subject, Dr. Freeman and Mr. Cary are as avowed Unitarians, as the late Mr. Lindsey and Dr. Disney. Dr. F. is considered as the father of Unitarianism in the Eastern States. My excellent friend Mr. Cary says, "Dr. F. feels quite triumphant on the present event," alluding to the erection of our church—all the Congregational Ministers of Boston, with two exceptions, are antitrinitarians—and they rest for salvation on the mercy of God, and not, as Mr. P. states, on the merits of Christ, &c. Mr. Grundy has written an excellent letter to him in a late Number of the Repository.

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In our church we have seventy pews, of which forty-four are let; and we hope ere long to let the remainder—these are exclusive of the galleries, in which, for the present, our benches are put. In your Repository the expense estimated was put at 5,000 dollars; it should have been £5,000. Like all estimates, it has fallen short of the actual cost; though we have not yet fully ascertained this. You may form some idea of the high rate of lands and of house-rent with us, when I tell you that for the *ground* on which our church stands and adjoining thereto, viz. 74 feet front by 94 feet in depth, we must pay about £1900.—Bricks cost per M. £1 16*s.* and for laying them 12*s.* per M.

Our usual attendance *now* is from two to three hundred persons in the morning and afternoon; but, in the evening, the place is nearly full, sometimes quite full.—It will accommodate about six hundred persons. It seems to me that we have already done something in removing prejudices: several persons lately hostile have become friendly to us. One gentleman in particular, who was almost dragged to hear the opening sermon, was so much pleased with it, that when the collection was made, he put all his loose cash in the plate, near three guineas in value.

Our plan is this.—We openly bring forward our sentiments, though without always dwelling on them; for variety is necessary—while we defend them to the utmost of our power, we say nothing in disparagement of those who differ from us; much less do we judge and condemn them. The success which we have met with exceeds our most sanguine expectations; for six years and a half ago, as you will recollect, we began under very discouraging circumstances.—No society *can* be at a lower ebb than *we* were.—Let then no sincere Unitarians hesitate to assemble for religious worship, although they are few in number, and can only have *printed* discourses read to them, for at the time referred to, this was our condition. When I undertook to officiate as a reader, the bare suggestion that a written discourse of my own would sometimes be expected, would have completely discouraged me—yet, for more than three years past I have contrived always to prepare a sermon or lecture. We have yet much to accomplish, and have much *need* of prudence and circumspection. In what manner can we most effectually attach our hearers to us, so as to make them Unitarians and Christians from *conviction*, and to *keep alive* their *zeal*. This is an important inquiry. — Something more than preaching seems requisite, and yet I do not like what are called conferences; they lead often to much indiscretion.

Unitarians are called *Socinians*. Might we not with equal propriety be called Calvinists? for *we* believe as Calvin expresses it, that the *Trinity* is the *popish* God—ergo, *we* are *Calvinists*, and *Trinitarians* are Papists.—How easy is it to call names! We certainly differ very materially from Socinus. However I trust we have no ambition to bear the name of a murderer. The Trinity is said to be the very foundation of Christianity.—Give up *this*, say the good folks, and you give up *every* thing. Calvin and we agree in giving it up. We cannot speak more disparagingly of it than he has done.

"*Philadelphia, Oct.* 22, 1815.

"———— On the other hand we are as a mark to be shot at. Even Bishop White has recently published some harsh things of the 'Improved Version, and of 'the system which it is intended to support.' In consequence of this, Mr. Eddowes lately delivered a discourse for the purpose of disproving the charge of a tendency to infidelity in the sentiments of Unitarian Christians. Notice of this discourse having been given in the papers, although the weather was then extremely hot, (19th Sept.) the church was full before service began, and the crowd was so great that many persons were unable to get in. Many listened at the outside of the windows. Mr. E. very properly avoided any direct reference to the Bishop or his work, confining his remarks to the aforesaid topic—this was a masterly performance and has operated favourably to the cause.

Dr. Wilson was so indiscreet as to say in the pulpit a few weeks ago, that persons who denied the divinity or deity of Christ, must necessarily blaspheme in their acts of worship. I quote from himself, for having the report from various quarters, it occurred to me that the shortest way to ascertain the fact, was to go to the fountain-head. I told him that as he appeared to hold this opinion, it was not for us

to enter into any argument about it; though it was worthy of his serious consideration how far either express passages of scripture, or the general spirit of Christianity warranted such epithets in speaking of those, who, whether mistaken or not, had *professed* to be Christians, whose language when speaking on religious subjects, was grave and respectful, and against whose characters nothing had even been alleged, much less substantiated. We were vastly civil and reasonably cold.

These anecdotes and many more which might be detailed, may serve as a sample of the candour and ingenuousness of the orthodox, who, notwithstanding they make a common cause against *us*, are greatly divided among themselves: for instance, Bishop White says, our Lord is 'God the Son, having *derived from the Father all the essential attributes of the Godhead*,' but Dr. Wilson will have it that in the Godhead are three somethings, yet only one person: in the teeth of this is the Litany and Shorter Catechism. These good folks, who contradict not only each other, but even their own standards, are all Christian brethren and sound in the faith."

"*June* 16, 1814.

"Last year two of the ministers of Boston visited us, a circumstance highly gratifying. We consider it of importance to our cause that we should appear, not as a sect of yesterday, but as the followers of Christ and in communion with other Christian churches.

The orthodox do us the honour to rail against us every Sunday. Blessed illustration of the spirit of Calvinism! Alas! for the *craft*, if a small handful of people without a regular minister can create and keep up a constant alarm. To complete the climax of Presbyterian absurdity, the General Assembly of that church have decreed that no Christian ordinance or ministerial act is valid, if the person who officiates holds Unitarian errors; *and they are to rebaptize some persons who had been baptized in their infancy by the late Dr. Priestley.*"

Naples, Sept. 28.—His Majesty has appointed a committee for the revision of the penal code. We are assured that the torture will not be re-established, and that the existing forms of process will be retained.—An edict of the 3rd grants a pension to a descendant of the celebrated Beccaria, author of the work on *Crimes and Punishments.*

We are happy to learn, notwithstanding the distraction of the public mind in Paris by recent events, that measures of internal improvement are still pursued. We have received the most gratifying information concerning the introduction of the *British System of Education* into France. Monsieur Martin, who acquired a knowledge of that system at the royal free school in the Borough-road, has formed a preparatoryschool in Paris for the training of monitors, in which, during less than two months, he has fully established on the Continent the reputation of this excellent mode of teaching. This school is visited daily by persons of the first condition, and also by many of the British officers, who take delight in patronising this example of the schools, which do so much honour to their own country.

The British and Foreign School Society have experienced the most perfect success in their laudable efforts to assist those benevolent characters, who were desirous to procure for France the blessings of the new system of education. The King, impressed with a sense of the benefits which France must derive from an universal education, has re-appointed the Committee, which was nominated by the former government, and has confirmed to Mr. Martin a building, to be appropriated as a model school for 400 boys. Lessons, on the plan of the British system, have been printed at the royal press, and those for the higher classes consist of extracts from the Old and New Testament. We understand that in Paris measures are now taking for organising no less than *five* schools, one of which is at the expense of the Duchess de Duras, a lady in high esteem with the royal family. Letters have been received from the departments, announcing their intentions to establish schools on the British system, and at Bordeaux they only wait the return of tranquillity to establish a model school, from which masters may be supplied to other towns in the South of France. Regarding, as we do, the exertions now being made to promote general education, as the chief consolation of our times, we rejoice at the rapid progress of this

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excellent system, and we doubt not but in a very few years it will be diffused throughout Europe; and we are firmly persuaded that no better means can be adopted by those who deplore the demoralized state of France, in order to revive in that country a respect for morals and virtue, than by contributing their assistance to the education of the rising generation.

The benefits which must be expected to flow from these institutions are incalculable, and it is peculiarly gratifying to our national feelings, that while some of the allies are removing from the French capital those monuments of art, which constituted its chief ornament and pride, England enjoys the high felicity of substituting in their place, by the gift of her system of education, *a moral treasure*, far surpassing in value all the statues and paintings of Greece or Rome.

A church has been opened for the *Protestants* at *Venice*. The Austrian government has granted them the free exercise of their religion in the kingdom of Italy, in the same manner as they have long enjoyed that privilege in Austria. It is believed that this innovation in the Italian States has been made under an understanding with the Holy See.

As one of the curious means adopted by *Ferdinand* VII. to affiance his newly assumed power, we learn from *Spain*, that he has sent out missionaries throughout all the country to doctrinize the people who have been influenced by the late revolution. These missionaries are Franciscan Friars, belonging to the Apostolical Colleges; some wear beards, and those who do not are called *Fernandinos*. At a town twelve leagues from Madrid, one of these friars got up into the pulpit, and harangued his hearers on the subject of the late constitution. He said it was heretical, Jacobinical, destructive of religion, morality, &c. For a long time coughings were constantly heard throughout his audience, till at length, a tall whiskered Muleteer, who could bear it no longer, got up and cried out, "Father, this is not the gospel; you were sent here to preach the gospel, and not a political discourse." In an instant all the audience rose up, the poor friar took to his heels, escaped through the Sacristy to the Curate's house, and being pursued, fled over the garden wall. The enraged people set fire to the Curate's house, on finding their bird flown. This fact is by no means a small token that the minds of the Spanish people do not altogether accord with the views of Ferdinand and his friars.

The successful events which pour in from every section of *Spanish America*, announce that an important crisis is arrived, that the phantom of Ferdinand is completely broken, and that every thing now bespeaks the downfal of Spanish power, the same as a restless commotion in the waves denotes the coming storm. The minds of the inhabitants appear electrified with sentiments of public spirit, the glow of independence animates every bosom; and whilst Spain is sinking under the weight of decrepitude and oppression, her ultramarine provinces display an energy that promises the happiest results. Even the unlettered Indians are now sensible of the outrages they have endured for more than three centuries, and resolved that there shall be a term to injustice and suffering.

DOMESTIC.

RELIGIOUS.

Unitarian Chapel at New-church Rossendale.

Donations in aid of liquidating the debt (£350.) upon this chapel will be received by the Rev. R. Aspland, Hackney Road; Rev. R. Astley, Halifax; Rev. W. Johns, Manchester; Mr. W. Walker, Rochdale; and Dr. Thomson, Halifax.

Amount already advertised, p. 596 - - - - - -	202	18	0
By Mr. Aspland.			
Mr. W. Battiscombe, Bridport -	1	0	0
Mr. Joseph Hounsell, ditto -	1	0	0
Richard Cooke, Esq. Yeovil -	1	1	0
Miss Paget, Leicester - - -	1	1	0
E. I. M. Hackney - - - -	1	0	0
	208	0	0
Mrs. Hughes, Hanwood, Shrewsbury * - - - - - - -	5	0	0

(Dr. Thomson's Report next month.)

Greenock Unitarian Chapel. (See p. 528.)

Towards this infant Unitarian Church the following Subscriptions have been received by Mr. Aspland.

Richard Cooke, Esq. Yeovil -	1	1	0
Senex Cornubiensis - - - -	1	1	0

* This name appeared in p. 596, but in some copies the figure for *five pounds* is unfortunately wanting, it having dropt out while the sheet was being printed.

Warwickshire Unitarian Tract Society.

Extract from the Minutes of the Committee.

"*Birmingham, Aug.* 30, 1815.

"Since it has pleased God, in the course of his providence, to remove the Rev. Dr. Toulmin from the world, the Committee of the Unitarian Tract Society, established in Birmingham, for Warwickshire and the neighbouring counties, avail themselves of the earliest opportunity to express their sorrow at the event which has thus deprived them of a most faithful and kind associate, and to pay their humble tribute to the memory of one whom they had so much cause to revere and love. In the formation of this Society, Dr. Toulmin had a principal share; and through its earliest stages, having undertaken the office of Secretary, he gave to it much of his time and thoughts. Deriving from the doctrines which it recognises and labours to disseminate, his own motives and consolations, and believing that in proportion to their prevalence, the virtue and the happiness of mankind will be advanced, he ever felt a cordial interest in its success; and the flourishing condition to which it has attained is, in no small degree, owing to the exertions of his active mind, to his valuable writings, nor least of all to the purity and rectitude of his life, to the seriousness of his spirit, and to the unaffected kindness and candour of his heart.

"The Committee know not what better wish to frame for themselves and for their fellow-members, than that the example of a life devoted, like Dr. Toulmin's, to truth, to virtue, and to the best interests of mankind, may animate them to similar watchfulness and zeal; so that, through divine grace, they may be inseparably united to him, in the mansions of everlasting joy.

JAMES HEWS BRANSBY,
Secretary."

Oldbury Double Lecture.

On Tuesday, September 12th, was the Anniversary of the "Double Lecture," at Oldbury, in Shropshire. The Rev. Joseph Guy, the senior preacher at the last Lecture, conducted the devotional service. Two discourses were delivered: the former by the Rev. William Turner, jun. Mathematical Tutor at the Manchester College, York; from John i. 17, "Grace and truth came by Jesus Christ:"—the latter by the Rev. Richard Fry, of Kidderminster; from 1 Cor. x. 15, "I speak as unto wise men, judge ye what I say." Mr. Fry, in the course of his sermon, paid an affectionate tribute of respect to the memory of Dr. Toulmin. Eighteen ministers were present, and the congregation was numerous.

Y.

MISCELLANEOUS.

Queen Square.—On Saturday week, a group of people appeared before the magistrates, some of whom called themselves Holy Apostles, for the purpose of exhibiting charges of violence against another religious party, who were attracted to the house of a cobbler in Duck-lane, by the preaching of these people. It appears that a number of persons met twice or thrice a-week at the house of the chosen cobbler, for the purpose of receiving divine instructions. The person selected to perform the rites of worship avowed himself to be an apostle delegated expressly to convert sinners. On Friday se'nnight, this man became so vehement in his holy office as to disturb the neighbourhood, numbers of whom were attracted to the spot. A female devotee armed herself with a weapon and aided by some of the heavenly-minded attacked the populace.—The magistrate reprobated such congregations, and directed the officers to bring before him those whom they might find engaged in such disgraceful speculations.

Examiner, Sept. 3.

John Locke's second Expulsion from Oxford.—It is true that the picture of the immortal LOCKE has been taken down from the great Hall at Christ Church, Oxford, to make room for that of the Right Hon. George Canning.

Morn. Chron. Aug. 29.

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MONTHLY RETROSPECT OF PUBLIC AFFAIRS;

OR,

The Christian's Survey of the Political World.

THE pretended holy father has had a solemn meeting of his cardinals, in which he addressed them in the following manner:—

"How can we restrain the sentiments of joy and gratitude, with which we were penetrated on learning the manner, in which our envoy was received in the capital (London) of so great a kingdom? He there renewed what had not been seen for two centuries, the example of a Cardinal Legate, appearing publicly in London with the permission of the government, decorated with the distinctive marks of his dignity, in the same manner as he would have appeared in the capital of the Christian world. Our Legate was immediately admitted to an audience of his Royal Highness the Prince Regent. He presented to him our brief, offered our felicitations and friendship as well to his Royal Highness as to the valiant English nation.

"The Legate was received by the Prince with marks of good-will and attachment towards our person which could not be surpassed. And for that reason, avowing ourselves very much attached to the Prince Regent, and all the classes comprising that generous nation, for whom we already cherished the greatest affection, we most willingly seize this opportunity of giving them a public testimony of our esteem and our most lively gratitude."

This address has been read by the English without any marks of astonishment, and the idea of a Cardinal Legate being received in all his formalities by the representative of the sovereign of this nation, does not awaken in the breast of the generality of the inhabitants of this country any of the feelings by which their ancestors were so strongly animated. It will not be so by the readers of this Survey; they will be penetrated with the same grief that oppressed the writer, when he first read in the public papers the compliments paid to this country, by one who dares to assume to himself the title of Christ's Vicar upon earth. "Touch not the accursed thing," was the command in ancient times, and it is dangerous to have communion with Babylon.

It may be said, that this was only a political communication between one sovereign and another; but our ancestors were, not without reason, afraid of the consequences of such a connexion. A king of Israel was delighted with the workmanship of an altar at Damascus, and transferred the abomination to the holy place of the Most High. The people were reconciled by degrees to this departure from the law of God, and it is not easy to foresee what may be the consequences of a connexion between Protestants and the pretended holy see. At any rate, we must be the more attentive to the signs of the times, and preserve with the utmost diligence our families and friends from the danger of contagion. If in the unscrutable designs of Providence, the stupendous apostacy, permitted to take such deep root, should again shoot forth its branches, let us fervently pray to the Most High, that we and our children and our children's children may never sit under their deleterious shade. It may be, that new trials are destined for the faith of the elect. God grant that we and our children may not swerve from the truth as it is in Jesus!

Another curious document has appeared—the address and remonstrance of the Roman Catholics of Ireland to his holiness, Pope Pius the Seventh, resolved upon at their aggregate meeting, held in the city of Dublin, August 29, 1815, Sir Thomas Esmonde, Bart. in the chair. The title is good. Address and Remonstrance! If the Catholics of Ireland do not protest, they can remonstrate: if they are not Protestants, they are Remonstrants: and this title may become in time as odious to the pretended holy father as the former. The language too of the Remonstrance will not please the court of Rome, for they say, "We must most humbly but most firmly protest against the interference of your holiness, or any other foreign prelate, state or potentate, in the controul of our temporal conduct, or in the arrangement of our political concerns." Again, "As we, on the one hand, refuse to submit our religious concerns to the controul of our temporal chief, so, on the other hand, we cannot admit any right on the part of the holy see to investigate our political principles, or to direct our political conduct; it being our earnest desire and fixed determination, to conform at all times and under all circumstances to the injunctions of that sacred ordinance which teaches us to distinguish between spiritual and temporal authority, rendering unto Cæsar the things which belong unto Cæsar, and unto God those things which belong to God."

The point at issue is the interference of

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the civil power in the appointment of popish bishops in Ireland. On this question, the Remonstrants would have reason and scripture on their side, provided it shall appear, that these bishops, when appointed, never interfere in temporal matters. The fact is, that neither pope nor king has any thing to do with the election of officers of a Christian church: but in a sect, by law established, or in one acknowledging the authority of a foreigner in its concerns, the interference of the sovereign is quite a different question. This discussion on the rights of the sovereign and of the pretended holy father, and of the society of Papists or Catholics in Ireland, cannot fail, it is to be hoped, of opening the eyes of the Remonstrants, and leading them to the knowledge of the true church of Christ, in which no man can exercise lordship or dominion, and in which he who would be the first must be the servant of all. But it is ever to be recollected, that the spirit of Popery is not confined to the society under that name: it may be found equally in a petty meeting-house as in a splendid conclave. Persons may persecute each other for the sake of their religious opinions, though they are not backed by the civil authority; and the mind may be prostrated to the traditions recorded in the annals of the meeting-house, as much as those of a large society to decrees of councils, or articles sanctioned by act of parliament.

In the Low Countries the popish bishops have taken the alarm, but happily without any effect. The union of the seventeen provinces under one head, and that a Protestant, might naturally lead them to fear that some encroachment might be made on their spiritual authority. The Belgians are, next to the Irish, the most bigoted Papists on this side of the Atlantic; but they have, or rather they used to have, a clergy which paid considerable attention to learning. The liberty allowed to religion, may not, for a long time, produce any sensible effect, and we do not hear of Protestant churches being settled in Belgium. In fact, at the late coronation of the new king, he went to hear *Te Deum* sung in the popish cathedral; where we will hope, that he did not bend the knee to any of the abominations in that church. He has calmed, by his declarations, the popish bishops, and time will shew, whether the Papists and Protestants can coalesce tolerably well together in civil government. How little effect is produced on either side by their reasonings, is too evident from the state of Germany, where religion follows the political divisions of the country. A village, surrounded by Protestants remains Catholic to this day, if it was so at the time of the treaty of religion, and *vice versa*. And indeed much of this is to be seen in England, where the majority of the inhabitants take their places in churches, chapels or meetings, according as they have been brought up to this or that form of worship. But Christians are, according to the Jewish idiom, born of God. They must receive their religion from him, not from the commands or the traditions of man: and it is easy for any one to determine for himself, whether he has received it from the former or the latter.

France continues to be the object of great attention: and very doubtful is the ultimate position which that unhappy country will take. The Protestants are leaving it in great numbers, and it is to be lamented, that they should have such cause: but bigotry succeeds infidelity, and is likely to be the greater enemy to religion. The plunder collected by the French from all nations, is carried away in great convoys, and the English are the only persons who do not partake in the spoil. That the robbers should, in their turn, be robbed, cannot excite commiseration: but we fear that this example will not deter future royal or imperial or republican robbers from pursuing the same career. Though France is actually under the controul of foreigners, they seem to interfere but little in the internal government of the country. The French king has his parliament about him, and he has addressed them and received their addresses as in time of profound peace. The articles of the peace have not yet been laid before this body, which has been chiefly occupied in its forms and its addresses. The refusal of two peers to take the constitutional oath, excited much more discussion than necessary. It seems that religion is their ground of dissent, and they will be in the case of our Catholic peers. The character of the assembly is not yet sufficiently developed, but it seems to lean towards the ancient regime; and uninstructed by the past, would build up an authority, which cannot long be supported or endured. It will require considerable time, however, before the effects of their deliberations will be known. As long as foreign troops remain in the country, there will be outward homage to the Bourbons; they may pass what laws they please,—but the enforcement of them may be difficult. It is now sufficiently well known, that Bounaparte could not have marched to Paris, had the people at large not entertained a jealousy of the emigrants, and a fear from the property they had purchased or acquired during the revolution. These fears are not allayed, though the government issues proclamations sufficiently strong to remove them. A great point, which excited much difficulty in the addresses of the legislature, was the wording of the article in which the punishment of the guilty was involved. But what are we to say of guilt in which a whole nation participates? And how idle it is to give an

example of punishment, which may, by the events of a few days, become a precedent for similar retribution! The party now in power have much to learn, and above all, forgiveness and charity.

Oppression, we are told, maketh the wise man mad; and if ever there was an excuse for rising up against it, Spain, assuredly, affords one. Its prisons are filled with the loyal men who preserved the country for the reigning prince, and in fact, were the chief instruments after the Russian campaign, in the overthrow of the tyranny of the French. We may easily conceive, how brave men must feel under the insults offered to them by their king and their priests; and instead of an insurrection in one province, we may be surprised that they have not been general. One of their great heros, who was called the Marquiseto, and renowned for many daring exploits against the French, has expiated, on the gallows, the crime of endeavouring to break the galling fetters by which his nation is bound. The city of Corunna was for a few days only in his possession, and thence he issued his proclamations; describing the ignominious state of the country—calling upon the juntas to re-instate themselves, and to proceed to the election of a Cortez—and informing them, that in the interim he would take the command of the country under the beloved Ferdinand, who was represented to have been deceived by evil counsellers.

How far his proclamations were distributed, and what effect they produced is not known. The unfortunate chief marched with a body of men to take possession of St. Jago, the capital of Gallicia; but on his march, was betrayed and taken prisoner, with several of his officers, cast into a dungeon in the Inquisition, and thence brought forth and executed on a gallows, amidst the taunts of the priests and the populace in the square of Corunna. A pompous detail of the overthrow of this insurrection, in which, allowing much to the noble efforts of the faithful Gallicians, the glory of the triumph was ascribed to St. Jago and the blessed Virgin of the Rosary. A people that can swallow such idle tales, seems but ill calculated to breathe the spirit of liberty: yet the attempt has alarmed the court of Madrid, and a revolution has taken place in its officers; many having been driven from their places and some even imprisoned. How far either king or people have been really influenced by the event we are yet to learn: but it is evident that Spain must be in a perturbed state, and little capable of prosecuting the necessary measures to reduce its kingdoms in America to their ancient servitude.

The Spanish Americans are increasing in strength, and there seems to be a disposition in the people of the United States to assist them. The government does not indeed take up their cause, and it will not sanction the assemblage of troops within its territories to march into those of the Spaniards. But adventurers will not be wanting, and at any rate, the Spanish Americans will receive continual supplies of arms and ammunition.

Our own kingdom still remains disturbed. The peace of Ireland is not yet established, and disorders have arisen among the sailors in the north, by whom our coal vessels are navigated, which is injurious to trade and prejudicial to the morals of the people. The whole arises from a difference of opinion between the ship owners and the sailors on the subject of wages, and which ever side is in the right, the outrages on the public peace by the latter cannot be justified. It were to be wished, that a way could be discovered of settling these differences before they produce such alarming consequences: but too often the evil is neglected in the beginning, and then force is requisite to restore order. How desirable is peace! How watchful ought all parties to be to preserve it! But this cannot be done without strict attention to justice on all sides. "Hear this all ye people, give ear all ye inhabitants of the land, both low and high, rich and poor together!"

CORRESPONDENCE.

If *C. R.* will give his name and place of abode, with a reference for character, his questions shall be answered.

Senex is informed that the *First Number* of the MONTHLY REPOSITORY has been out of print for years. If a sufficient number of Subscribers could be obtained to that or any other scarce number to meet the cost of printing, our Printers would undertake a second edition.

The Review of *Horsley's Nine Sermons*, *Belsham's Letter to the Bishop of London*, *Grundy's Lectures*, &c. in our next; in which we intend to give *a Memoir of the late venerable Dr. Toulmin*, a critical paper of the late learned *Mr. Simpson's*, the account of *Messrs. Wright and Cooper's late Missionary Journey in Cornwall*, &c.

MONTHLY REPOSITORY PORTRAITS.—Through the kindness of the late Rev. Dr. Toulmin's family, we are able to announce a Portrait of him for the first Number of the next Volume. Proof Copies of the Portraits Nos. 1 and 2 of the SERIES, viz. Dr. Priestley and Servetus, may be had of the Publishers and Printers, price 2s. 6d. If any remain unsold at the end of the year, the price will be raised on the 1st of January, 1816, to *Five Shillings*.

THE

Monthly Repository, &c.

No. CXIX.] NOVEMBER, 1815. [Vol. X.

HISTORY AND BIOGRAPHY.

Memoir of the late Rev. Joshua Toulmin, D.D.

(Extracted by permission from his Funeral Sermon by his colleague, the Rev. John Kentish.)

DR. JOSHUA TOULMIN was born at London, on the eleventh of May, 1740. How much he owed to the care bestowed on him by his parents, his own testimony will best express. Amidst a thousand blessings, for which, in future life, he acknowledged his obligation to bow with gratitude before the Father of mercies, he deemed this, in a manner the first and greatest, that in *youthful years* he felt the power and, by the gracious disposals of heaven, was led to obey the sacred dictates of religion.* He was sent for his classical education to St. Paul's School.† After he had enjoyed, during seven years, the instructions of its able masters, he removed to the Dissenting Academy then under the charge of Dr. David Jennings and Dr. Samuel Morton Savage;‡ the latter of whom was his relation. In this seminary he passed the usual term of a probationer for the ministry among Protestant Nonconformists. It is much to his honour that, from the commencement of his theological studies, he combined a love of inquiry and a desire of courageously professing what he judged to be the truth with genuine modesty, candour and devotion; though, in exercising the unalienable privilege of a Christian, he had to encounter severe remonstrances from his father and mother as well as the displeasure of Dr. Jennings.

Mr. Toulmin's first settlement, as a minister, was at Colyton, in Devonshire. To this situation he carried with him the warmest good wishes of Dr. Savage, his invariable friend, who considered his qualifications for public service as very promising, and favoured him with welcome and seasonable advice.¶ And here he formed some highly desirable and permanent friendships. Of his intercourse at that time with Bridport,‖ and with Exeter,§ in particular, he was accustomed ever afterwards to speak in terms of more than common satisfaction.

In the year 1764 he entered into the matrimonial connexion with Jane, youngest daughter of Mr. Samuel Smith, of Taunton; the offspring of which marriage were twelve children, of whom only five survive.

While he was at Colyton, he became a decided advocate for adult baptism, as opposed to that of infants, and for the administration of the rite by immersion. This change in his opinion and practice, was produced by reading and reflection: nor, at any subsequent period of his life, did he see cause to be dissatisfied with it; though his sentiments on points of doctrine and discipline were professed with exemplary moderation towards those from whom he differed. His avowal, however, of the principles of the Antipædobaptists, rendered it necessary for him to leave Colyton.

Accordingly, in March, 1765, he removed to Taunton, where he succeeded Mr. Harrison** in the pastor-

* Sermons to Youth, (2nd ed.) Advertisement, vii.

† Historical View of the Protestant Dissenters, &c. 342.

‡ Life of Dr. Savage, prefixed to his Sermons. (Pp. 6, 7.)

¶ Life of Dr. Savage, 13, 14.

‖ Introduction to Sermon at Bridport.

§ Dedication of the Letters to Sturges.

** The Rev. Richard Harrison was a native of York, whither he retired a few years before his death, which took place in December, 1781. To this gentleman Mr. Toulmin dedicated the Memoirs of the Life of Socinus. For an account of Mr.

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ship of a society of Baptists, whose worship is addressed to the one God and Father of all, in the name of Jesus Christ, and whose communion is open to Christians with whom they do not agree on the questions concerning the mode and the subjects of baptism.* In this relation, to which he was introduced in the kindest and most disinterested manner by his predecessor, and unanimously invited by the congregation, he passed nearly thirty-nine years. Here also he engaged, for some time, in the honourable office of a teacher of youth. A gentleman of great respectability, who, at the age of from eight to ten years, was one of his scholars, retains, after the lapse of almost half a century, a lively impression of his characteristic mildness, and of his reputation for active benevolence not only among the several classes of Dissenters at Taunton but in the town at large.† This gentleman, too, has often heard a relation with whom he himself then lived, and who was a very benevolent man, say that though he abhorred the opinions of Mr. Toulmin (meaning, it may be presumed, those which are generally denominated *Unitarian*), yet there was no one whom he would sooner accompany to solicit the inhabitants on any scheme of charity.

As early as the year 1769, he received the degree of Master of Arts from the Baptist College of Rhode Island and Providence in New England: and, in 1794, on the representation of Dr. Price, Dr. Priestley and Mr. Lindsey, he was honoured with a diploma of Doctor in Divinity by Harvard College in Cambridge, within the same state.

Nearly the last twelve years of his life were spent at Birmingham, whither he removed in January, 1804, as one of the pastors of the congregation of the New Meeting-house. Though he had previously declined to accept invitations from Gloucester and Great Yarmouth; though, on one at least of these occasions, he had yielded to the importunity of the inhabitants of Taunton, who entreated him to continue his various benevolent services among them, yet the hope of extended usefulness and increasing comfort now overcame every other consideration. In his new situation his sphere of action was much enlarged and his happiness augmented. At Birmingham, as in the scenes of his former residence and ministry, he secured the cordial love of those who were blessed with his instructions and society, and the esteem and good-will of men of different denominations in religion. In this town, moreover, he exercised his accustomed diligence in advancing, both by his public discourses and his pen, what he regarded as the cause of Christian truth, liberty and virtue. At length, in the fulness of years, and with a larger share of solid reputation than is the lot of most men in the same profession, while they are yet living, he paid the debt of nature, July 23rd, 1815.

Having begun to experience some of the infirmities of age, he had signified his intention of resigning his pastoral charge at the termination of the year. But, though the dissolution of the happy relations which it involved was unexpectedly and painfully hastened, he had been assured, in a manner exceedingly gratifying to his feelings, of the very high place he held in the esteem and affection of his friends.

At the beginning of June, he returned from a long visit in London: and his health, apparently, was more vigorous than usual. His journey to the metropolis had been undertaken, partly with the view of his making further preparations for an historical work in which he was employed. At the same time, he felt a strong desire to attend the annual meeting of the British and Foreign Bible Society, the object and regulations of which he heartily approved, and in the success of which he uniformly expressed a lively interest.‡ In consequence also of his being in London at that season of the year, he embraced the opportunity of witnessing and gratifying the anniversary meetings of some other religious bodies of which he was a member.‖ From his several inter-

Harrison, and for a list of his publications, see the Appendix to the History of Taunton, 39, &c.

* History of Taunton, &c. p. 32.

† See Lines addressed to Dr. Toulmin (Mon. Rep. Vol. i. 670, 671), on hearing his discourse to the supporters of the Unitarian Fund, November 26, 1806.

‡ Mon. Repos. Vol. vii. 583, &c.

‖ Mon. Repos. Vol. x. pp. 319, 320, 322—325.

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views with his friends, in public and in private, he had derived the exquisite satisfaction which a mind particularly susceptible of kind and social affections never fails, on such occasions, to receive. It is probable, however, that his exertions in walking to widely distant parts of the capital were disproportioned to his years and frame, and contributed to impair his strength.

Similar exertions he thought himself called to make, yet more recently, for the purpose of aiding and soothing some of his near relations in their affliction. Nevertheless, he filled his pulpit on the Lord's Day before his death: and one of the last acts of his life was that of writing letters of condolence and of friendship. After a confinement of scarcely two days, he sunk, rather rapidly and suddenly, under his complaint, an affection of the lungs. When the power of speech had fled, he was observed, by a member of his family, who incessantly watched and tenderly loved him, to be engaged in mental prayer: and his looks and manner clearly signified the holy gratitude, peace and hope which reigned within his breast. "Blessed are those servants, whom the Lord, when he cometh, shall find watching: And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants."*

As a writer, Dr. Toulmin has long been known to the public. His works are numerous, and may be classed under the heads of *biography, history, controversy, practical religion and devotion.* They bear the marks of his characteristic industry and good sense, as well as of that methodical arrangement of his time and thoughts which enabled him to carry on a very extensive correspondence, in addition to his stated labours: and, while they further exhibit the compass of his reading in his favourite departments of study,† and the ardour of his mind in the noblest of all designs, they present, in the eminently pious and benevolent spirit that they breathe, a distinction before which every other excellence fades away. It were difficult to mention the author in whose pages we so completely see the *man:* the sweet and amiable temper which delighted his friends in the conversations of the parlour and the addresses of the pulpit, never forsakes him. His candour, ingenuousness and courtesy are not to be exceeded. He says nothing to depreciate, nothing to provoke an opponent: he does not write for victory, but is always ready to retract statements, reasonings and opinions which he discovers to be erroneous; and the effect of this conciliatory disposition frequently was, that his theological adversary became his personal friend.

A very pleasing instance of the energy of his goodness, occurred in the year 1782, when he published Letters to the Rev. John Sturges,‡ in answer to his Considerations on the present state of the church establishment. In these letters, the argument of which is well unfolded and applied and constitutes an able defence of the Protestant principle, the author, as usual, is the gentleman and the Christian: and so highly charmed was Mr. Sturges with their urbanity that he invited his friendly antagonist to visit him in Hampshire; and thus was laid the foundation of a mutual acquaintance and esteem which both parties cemented by an interchange, in future, of their respective publications. Nor was this a solitary example. "Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away—but Charity never faileth."¶

Dr. Toulmin entered on his ministerial office with those views of the unity and supremacy of God the Father, and of the derivation from him of the powers, the character and the authority of Jesus our Saviour which the continued inquiries of fifty-four years served to confirm.‖ His habits therefore were formed under the influence of these sentiments: and by his example, even more than by his writings, their *practical efficacy* was demonstrated. In their progress he

* Luke xii. 37, 38.

† Ecclesiastical biography and history, devotional writings and practical divinity.

‡ Then M. A. afterwards D. D. Prebendary of Winchester and Chancellor of that diocese. Mon. Repos. ii. 622. iii. 234—237.

¶ 1 Cor. xiii. 8.

‖ Mon. Repos. Vol. x. 228.

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rejoiced: in all proper efforts for diffusing them he actively concurred; and reflection on his piety, benevolence and holiness should at least give pause to those who would represent belief in the *undisguised* proposition "there is one God and one mediator between God and men, the *man* Christ Jesus," as hostile to the virtue, consolations and hopes of human beings.

The strain of his preaching was practical, devotional, scriptural and, in the just sense of the word, evangelical.* But though he overlooked not the doctrines, evidences, motives, promises and threatenings of the gospel, he delighted to dwell on its precepts, spirit, history, triumphs and final supremacy, and, most of all, on the character of its founder. The method of public instruction which he recommended to his brethren, he was in the habit of observing: he was no friend to merely moral disquisitions or to scholastic reasonings or to speculations on points which confessedly are no parts of revelation (however some have attempted to *deduce* them from its records), but thought that a Christian preacher should discourse on passages of the Bible by illustrating their connexion and import, and then drawing from them natural and pertinent reflections.† Nor was any man more generally acceptable in our pulpits. His subjects were so appropriate, his manner of delivery so affectionate and solemn, his voice, for much the greater portion of his life, so pleasing and so deeply toned, that he was frequently invited to officiate on public occasions: and as none ever took warmer pleasure in the duties of his profession, so scarcely any one has printed an equally large number of single sermons at the request of the persons before whom they were delivered.

To the virtues of Dr. Toulmin, as a man and a Christian, it were difficult to render justice. In the scale of moral and religious worth he stood exceedingly high, by the suffrages of all who had opportunities of estimating a character that would bear the strictest investigation. He was one of the last persons who would have suffered it to be said of him that he had few or no defects: without doubt, however, they were more visible to his own humility and modesty than to the eye of man. His integrity and honour, his independence of principle, his steadfastness as a friend, his fidelity in the execution of various and important trusts, his meekness and gentleness so greatly resembling those of Christ, his Master, his gratitude for benefits conferred, his unwearied zeal in doing good to others, in rendering even the most trifling services to persons of low estate, his uniformly quick sense of compassion for human woes, his sympathy with the distressed, his care to avoid even the appearance of evil and to give no unnecessary offence, his admirable government of his passions, his freedom from every thing like envy, jealousy and detraction, the simplicity of his manners, the candour of his soul,—all these solid and attractive qualities arose from his piety and Christian faith. That piety, never ostentatious, yet habitually energetic, was manifested not only in the fervour with which he conducted social worship and in his administration of religious ordinances, but in the whole course of his life, in the activity of his youth and manhood, in the serenity of his age, and especially in his resignation to the Divine will, in his cheerful, thankful spirit, under heavy trials. Though, more than most persons, he had a good report of all men as well as of the truth, yet there were occasions, forgotten perhaps by none so soon as by himself, on which he had been unjustly and unhandsomely treated; and though the current of his domestic bliss was generally pure, it was sometimes disturbed and embittered. On such a heart as his no common wound was inflicted by the loss of promising and amiable children. Still, whatever were the feelings of the man and the father, the principles and hopes of the Christian were unspeakably stronger: his eye was fixed on immortality.

* "— though he does not apply the term *Evangelical*, in the sense in which it is exclusively claimed by a large number in the present day, yet he thinks it truly belongs to those discourses the leading design of which is to unfold and improve the character of Jesus of Nazareth as a messenger of mercy, &c. &c." Preface to Sermons, (1810) vi, vii.

† Sermon at Dudley, June, 1813, 7–9.

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The following is as correct a list as I have been able to form of Dr. Toulmin's works, classed under the several heads of *Biography, History, Controversy, Practical Religion and Devotion.*

(I.)

BIOGRAPHY.

1. Memoirs of the Life, Character, Sentiments and Writings of Faustus Socinus. London 1777. 8vo. pp. 471.

Of this work, published by subscription, a copy is rarely to be purchased. The author's "design (pref. ii. iii.) was not to compose a critical history of *Socinianism*, but to draw the character of *Socinus* in that familiar and popular manner in which he would represent the life of any great and good man." It may be added that he has been strictly impartial; not having concealed the failings of the subject of these memoirs.

2. A Review of the Life, Character and Writings of the Rev. John Biddle, M.A. who was banished to the Isle of Scilly, in the Protectorate of Oliver Cromwell. London, 1789. 12mo. pp. 186.

This instructive biographical narrative was reprinted by the London Unitarian Book Society, in 1791, and has been extensively circulated.

3. The Life of Dr. Samuel Morton Savage (Prefixed to a posthumous volume of his Sermons, of which Dr. Toulmin was editor): 8vo. pp. 23.

A very pleasing memorial of the gratitude, affection and candour of the biographer as well as of the attainments, talents and virtues of the venerable person whose history and character are here sketched.

4. Memoirs of the Life of Daniel Neal, M.A. (Prefixed to a new edition of that author's History of the Puritans, &c.): Bath and London, 1793. 8vo. pp. 42.

The Rev. Edward Parsons, of Leeds, much to his honour, has reprinted these *Memoirs*, as an introduction to his abridgment of the above History, &c.

5. Biographical Preface to a Posthumous Volume of Sermons, by the Rev. Thomas Twining. London, 1801. 8vo. pp. 16.

6. Memoirs of the Rev. Charles Bulkeley. (Prefixed to three posthumous volumes of that gentleman's *Notes on the Bible*) 1802. 8vo. pp. 48.

7. Memoirs of the Rev. Samuel Bourn, &c. with an Appendix, consisting of various Papers and Letters, and Biographical Notices of some of his Contemporaries, and a Supplement, containing Specimens of his Historical and Catechetical Exercises. Birmingham and London. 1808. 8vo. pp. 378.

Dr. Toulmin's settlement with the congregation of the New Meeting-house, in Birmingham (of which Mr. Bourn was, for many years, one of the ministers), "forcibly suggested the design of drawing up a biographical work which might revive the memory and extend the name of a man, peculiarly eminent and useful in his day and circle; and which might hold up to young ministers a pattern of exemplary ardour and zeal in the duties of the pastoral office and in the cause of religious liberty!"

To the same class may be referred the sermons published by Dr. Toulmin, on occasion of the deaths of friends, many biographical sketches* which he inserted in different periodical publications, and one or two that he printed in the form of small tracts, among which is a Memoir of Mr. Edward Elwall, Bilston, 1808, pp. 11.

(II.)

HISTORY.

1. The History of the Town of Taunton, in the County of Somerset (embellished with plates). Taunton and London, 1791. 4to. pp. 191.

2. Appendix to History of Taunton.

This History was published by subscription; and copies of it have long since ceased to be on sale. It is a pleasing and intelligent performance, written in a manly yet candid spirit. In the preface the author expresses his hope that he has not "directed his thoughts to subjects totally foreign from the nature of the profession in which he appears. He has brought forward," as he adds, "some curious particulars, which, in a few years more, for want of being recorded, would be irrecoverably lost. His work will hold up many instances of exertion, directed to the benefit of

* Of these *a delineation of the character of the late Rev. John Ward, of Taunton*, merits particular notice. Protestant Dissenters' Magazine, Vol. iv. 241—251.

the town, as domestic examples, to awaken a spirit of emulation. And it will display, before the reader, a scene, which must instruct and affect every one, who has any idea what *liberty*, civil or religious, means: LIBERTY, that best birth-right of Englishmen; and, next to Christianity, the most precious gift of heaven."

The judicial and military cruelties that were practised at Taunton, soon after the defeat of the Duke of Monmouth, are related by Dr. Toulmin with great animation and pathos. In pp. 166, 167, a note occurs in which one part of the conduct of Colonel Kirk is admirably discussed. On the account in this History, of the circuit of Judge Jeffries, pp. 146, &c. the author was honoured with a letter, May 3rd, 1802, from the late Right Honourable Charles James Fox. See Historical View of the Dissenters, pp. 513 and 514 (note).

3. The History of the Puritans, &c. By Daniel Neal, M. A. a new edition, revised, corrected and enlarged. Bath and London, 1793, 1797. 5 vols. 8vo.

A republication of Mr. Neal's highly valuable work was much needed. The editor of it "has reviewed the animadversions of Bishops Maddox and Warburton* and Dr. Grey; and given the result of his scrutiny in notes; by which the credit of the author is eventually established." In the supplement, Dr. Toulmin has presented his readers with a full abstract of the history of the English Quakers, or society of Friends: and the liberal and impartial spirit in which he writes concerning them was greatly approved by that respectable body of Christians. So far indeed was he from wishing to make his edition of Neal a vehicle for conveying particular opinions in Theology, that, although he had sentiments of his own, he was eager to commend goodness and worth wherever they are found: and he rejoiced in the consciousness of a disposition to grant to others perfect liberty to avow, defend and disseminate *their* sentiments, though opposite to his, and could give them the praise due to their abilities and characters. Vol. iv. *Editor's Advertisement.*

4. An Historical View of the State of the Protestant Dissenters in England, and of the Progress of Free Inquiry and Religious Liberty, from the Revolution to the Accession of Queen Anne. Bath and London, 1814. 8vo. pp. 592.

To this volume a very numerous list of subscribers is prefixed. It was the author's intention, had his life been continued, to have published a second volume, in which he would have brought down the history of the Dissenters to the accession of his present Majesty. Some preparations he had been making for this purpose during many past months,† and almost to the day of his death: but the state of his papers forbids the hope of any further result of his literary labours being given to the world.

The Historical View, &c. was a favourite undertaking of Dr. Toulmin's. He had announced the design so long since as the year 1793;‡ and he deeply lamented the obstructions that impeded the accomplishment and progress of his work. The direction of his studies and the leading qualities of his mind, fitted him for executing it advantageously to his readers, and honourably both to himself and to the body of Protestant Nonconformists.

(III.)

CONTROVERSY.

1. *Baptism.*

1. A Letter to the Society of Protestant Dissenters at the Octagon in Liverpool. London: 1766. 8vo. pp. 44.

This tract is a very candid illustration and defence of the principles of Antipædobaptists. In pp. 24, 25, the author, with his characteristic ingenuousness, recommends to be perused, *on the side of infant baptism*, Mr. (afterwards Dr.) Fleming's Tracts on Baptism, *Baptism of Infants a reasonable service*, and *Dipping not the only mode of Baptism*—and, on the other side, *Burroughs on Positive Institutions*, with *the Defence*, *Letters on Baptism*,§ to the author of the

* Warburton, as appears from Hurd's Life of him, drew up his animadversions on Neal in a very careless manner: and they are generally considered as unworthy of his own reputation.

† Mon. Repos. x. 390.

‡ Advertisement to the first vol. of Neal, &c.

§ The writer of these letters was the

plain account of the Sacrament (Bishop Hoadly), *Wilson's* Manual, and Mr. Bulkley's Chapter on the subject in his Œconomy of the Gospel.

2. A short Essay on Baptism, intended to elucidate the question concerning the extent and perpetuity of its obligation. London, 1786. 8vo. pp. 38.

3. Four Discourses on the Nature, Design, Uses and History of the Ordinance of Baptism, with a Preface containing some Strictures on Dr. Priestley's Letters to an Antipædobaptist* and on some passages in Mr. Dyer's "Nature of Subscription" and Mr. Frend's "Letters to the Bishop of Lincoln." London, 1811. 12mo. pp. 95.

4. A Practical Discourse on the Moral Uses and Obligations of the Institution of Baptism, designed to assist a serious and judicious obedience to it. London and Bristol, 1773. 12mo. pp. 84.

This Discourse, though, conformably with its title, it be *practical*, is written however on the assumption of Antipædobaptism being a scriptural practice and command. The excellent author acted consistently with his own views of the case in making the assumption the basis of his remarks: and the *practical Discourse* is placed under this class of his works, for the purpose of the reader's seeing a complete enumeration of the tracts published by Dr. Toulmin on the subject of Baptism.

2. *Nonconformity.*

1. Two Letters on the late application to Parliament by the Protestant Dissenting Ministers: one, an Address to the Dissenting Laity on the subject of those applications: the other, an Inquiry into the Lawfulness of the Declaration proposed to be substituted in the room of Subcription to the Articles of the Church of England. London, 1774. 8vo. pp. 85.

In the former of these letters (49) the author asks, "What is the Bible itself but an history of Nonconformity through the different ages of the world, an history of the extraordinary measures and appearances of divine Providence to countenance and support it?"

The second letter maintains the lawfulness of the declaration adverted to in the title-page: it was the subject of some animadversions from the pen of the late Rev. John Fell; and Mr. Toulmin afterwards renounced the sentiment of which he had been the advocate.

2. Letters to the Rev. John Sturges, M. A. in Answer to his Considerations on the present state of the Church Establishment. London, 1782. 12mo. pp. 87.

3. A Letter to the Bishops, on the Application of the Protestant Dissenters to Parliament, for a Repeal of the Corporation and Test Acts, including Strictures on some Passages in the Bishop of Gloucester's (Dr. Halifax's) Sermon, on January 30th, 1788.† London, 1789. 8vo. pp. 45.

4. The Observation of Festivals and Holy-days considered, in a Sermon, preached at Taunton, on Christmas-day, 1770. Bristol. 12mo. pp. 23.

3. *Christian Doctrines, and, in particular, the Object of Worship and the Rank of Christ.*

1. "The Manner of contending for the Faith considered," in a Sermon, preached at Taunton, to which is subjoined, A Letter to the Reverend Mr. Rooker, occasioned by his Sermon, on the same subject, lately published. London and Taunton, 1771. 8vo. pp. 52.

2. A Free and Serious Address to the Christian Laity, especially such as embracing Unitarian Sentiments conform to Trinitarian Worship. To which is prefixed an Introduction; wherein the worship of the Holy Scriptures is contrasted with the worship of the Church of England, and of Dissenters. London, 1781. 8vo. pp. 114.

This *Address*, of which more than

late Rev. William Foot, of Bristol: and a new impression of them was edited, in 1787, by Dr. Toulmin, who added a Preface. To the above list, Towgood's *Baptism of Infants, a reasonable service*, and a Tract of the late Rev. John Palmer's, of London, on the same subject, may be added.

* That Antipædobaptist was Dr. Toulmin. Preface to Four Discourses, &c. vii.

* This tract is indeed anonymous: and so are a few other pamphlets which have a place in the present Catalogue. However, I have the best authority for saying that Dr. Toulmin was the writer of them.

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one edition has been given to the public, is noticed with merited approbation by Mr. Lindsey, in his Historical View, &c. pp. 399, 400 (Note).

3. The Practical Efficacy of the Unitarian Doctrine considered; in a Series of Letters to the Rev. Andrew Fuller: occasioned by his publication entitled "The Calvinistic and Socinian Systems examined and compared, as to their Moral Tendency." To which is added the second edition of an Essay on the Grounds of Love to Christ.* London, 1796. 12mo. pp. 74.

Of this tract a second edition was published in 1801 (London, 12mo. pp. 177). It is enlarged by additional illustrations of the subject and a defence of the general argument. In two Letters to a friend, by way of reply to Mr. Fuller's Strictures in his Tract entitled "Socinianism indefensible."

So much of this pamphlet as reviews the preaching of the Apostles, independently of any strictures on Mr. Fuller, was translated into Welsh, by the active minister of a large congregation: and a similar abstract has been circulated in English, to a great extent and with considerable advantage.

4. A Series of Letters to the Rev. J. Freeston: occasioned by his Tract entitled "A Serious Inquiry into the Nature and Effects of Modern Socinianism;" being an answer to the question, "*Why are you not a Socinian?*" Birmingham and London, 1812. 12mo. pp. 96.

5. Paul's Defence before Felix: A Sermon at the opening of the New Chapel in George-street, Plymouth Dock, April 27th, 1791. Taunton. 8vo.

6. The Promise of Christ's presence with his Disciples: A Sermon at the opening of Bridwell Chapel, near Ufculme, Devon, January 4, 1792. To which is prefixed an Address delivered on the same occasion, by John Williams. Taunton. 8vo.

7. The Character of Christ as the witness to the Truth: A Sermon at Crediton, Sept. 6, 1792, on the formation of an Unitarian Book Society in the West of England. To which are added some Thoughts on the true construction of Deut. xxxi. 22, 23. Taunton. 8vo.†

8. The Injustice of Classing Unitarians with Deists and Infidels. A Sermon at Tiverton, July 5, 1797, before the Unitarian Book Society, in the Western Counties. London. 2mo.

9. The Doctrine of the Scriptures concerning the Unity of God and the Character of Jesus Christ: A Sermon, at Portsmouth, July 15, 1802, before the Unitarian Society in the South of England. London. 12mo.

10. A Discourse at the First Meeting of the Unitarian Fund, London, November, 1806. 12mo.

11. The Unitarian Doctrine stated, and the Objections to it obviated, on the ground of Christ's Declaration (John xvii. 3). A Sermon, preached before the Devon and Cornwall Association, at Plymouth, July 6th, 1814, and before the Western Unitarian Society, at Yeovil, July 13, 1814. Birmingham. 12mo.

To this class may also be referred

12. Appendix (i. ii.) to "Dissertations, on the internal evidences and excellence of Christianity: and on the Character of Christ, compared with that of some other celebrated founders of Religion and Philosophy." London, 1785. 8vo. pp. 274.

In the former of those numbers some positions of Bishop Horsley's are the subject of animadversion; in the latter, some statements made by Professor White, between whom and Dr. Toulmin occasional intercourses of civility and respect afterwards took place.

The Dissertations, &c. (now, it is believed, out of print) are particularly creditable to the author's talents and temper: they contain many original and important remarks, and may perhaps be justly characterised, as the ablest of Dr. Toulmin's literary productions.

4. *Evidences of Revelation and the Interpretation of its Records.*

It will be evident to a reader of the title-page of the Dissertations, &c. that they are designed to elucidate the truth and excellence of Christianity. With the same view, Dr. Toulmin, many years since, printed a

* Theolog. Rep. Vol. vi. 284, &c.

† A second edition has been published in 12mo.

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short, anonymous Letter from a Dissenting Minister, addressed, separately, to three gentlemen, accompanied with Dr. Hartley's "Truth of the Christian Religion," as extracted by the London Unitarian Society from his "Observations on Man."

Under this department of Theology we may also rank the following sermons from his pen:

1. The Design of the Gospel History considered and improved: preached in Essex-street, London, and at Chowbent, in Lancashire, May, 1788. London. 8vo.*

2. The meaning which the word *Mystery* bears in the New Testament. A Sermon, at Exeter, May 4th, 1791. London. 8vo.†

3. The name "Lord of Hosts" explained and improved: A Sermon, at London, in February, 1810. 8vo.‡

IV.

DEVOTIONAL AND PRACTICAL WRITINGS.

1. A Manual of Morning and Evening Prayers for the Closet. Birmingham, 1809. 12mo. pp. 71.

Two editions of the Manual were published in the above year: and a third has been subsequently printed.

2. Family Devotion assisted: containing forms of Morning and Evening Prayers for a Fortnight. Birmingham. 12mo. pp. 132.

3. Sermons, principally addressed to Youth. 2nd Edition. Taunton. 1789. 8vo. pp. 235.

The former impression of these Sermons had been published several years before.

4. Addresses to Young Men. London, 1803. 12mo. pp. 188.

5. Sermons on Devotional, Evangelical and Practical Subjects. Bath, London and Birmingham, 1810. 8vo. pp. 470.

6. Reflections on the Death of a Prince and a great Man: A Sermon, at Taunton, Nov. 10th, 1765, on occasion of the Death of his Royal Highness, William, Duke of Cumberland. London. 8vo.

7. The Duties Christians owe to their Ministers: A Sermon, at the Ordination of the Rev. Thomas Twining, May 31, 1775, in Downton, Wilts. London, 1776. 8vo.

8. The Unsuccessfulness of Christ's Ministry and his reward with God: A Sermon, before the General Baptist Assembly, London, June, 1775. 8vo.

9. Christ's Compassion on the Multitude considered: A Sermon at the Ordination of the Rev. Samuel Evans, Dec. 27th, 1780, at Wedmore, Somersetshire. Taunton, 1781. 8vo.

10. The Conduct of the first Converts to Christianity: A Sermon, at Bridport, July 10, 1788, at the Ordination of the Rev. Thomas Howe. 8vo.

11. The Aim of the Apostle Paul's Ministry: A Sermon at the New Meeting, in Birmingham, on entering upon the pastoral office there, January 8, 1804. 8vo.

12. The reciprocal Duties of Ministers and People: A Sermon, at Dudley, on Whit-Tuesday, June 8, 1813. 8vo.

13. The American War lamented: A Sermon, at Taunton, February, 1776. 8vo.

14. The Prospect of Universal Peace: A Thanksgiving Sermon, at Taunton, June 1st, 1802. 8vo.

15. The Rise, Progress and Effects of Sunday Schools: A Sermon, at Taunton, March 28, 1789. 8vo.

16. The Immutability of God, and the Trials of Christ's Ministry. Two Sermons, at Essex-street, London, March and April, 1794. 8vo.

17. The Present and Future State of the Human Frame: A Sermon, at Honiton, June 24, 1781, on the Death of Mr. Maynard. Taunton, Printed only. 8vo.

18. The Use of Life and its End: A Sermon, at Taunton, October 27, 1793, on the Death of Mr. C. Stower. 8vo (Printed, but not published, London, 1804).

19. Christian Vigilance: A Sermon, at Taunton, June, 1790, on the Death of the Rev. Robert Robinson, of Cambridge. London. 8vo.

20. The Character and Reward of the Faithful Servant: A Sermon, at Bridgewater, March 10th, 1793, on

* Reprinted in a volume of Sermons, 1810.

† This Discourse has been reprinted in 12mo. by the Unitarian Book Societies.

‡ Reprinted in the volume of Sermons; as is the Discourse delivered at Portsmouth, before the Southern Unitarian Society.

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the death of the Rev. Thomas Watson. 8vo.

21. The Character and Hope of the Righteous: A Sermon, at Collumpton, Sept. 21, 1794: on the death of the Rev. Samuel Morgan—with the Address at the interment. 8vo.

22. An Address and Prayer at the Interment of the Rev. William Blake, at Crewkerne, April 3, 1799. 8vo.

23. Christian Views of Death: A Sermon at Bishop's Hull, near Taunton, November 3, 1799, on the death of the Rev. Peard Jillard: with the Address at the Interment. 8vo.

24. Funeral Sermon for Dr. Priestley, a *Biographical Tribute to his Memory:* at Birmingham, April 22, 1804. 8vo.

In early life Dr. Toulmin published a new edition of the Rev. Martin Tomkins' Tract on *Christ's Mediation*. He also reprinted *Scougal on the Life of God in the Soul of Man*. The Friends of religious inquiry and toleration, are indebted to him for a cheap and useful impression of a *Dialogue between a Dutch Protestant and a Franciscan Friar of Dort, with Illustrations and Notes.** London, 1784. 12mo. pp. 24. And in 1807 he laid before the world, in one vol. 12mo. *Mason's Student and Pastor, Letter to a friend entering on the Ministerial Office*, and *Essay on Elocution, &c.* Nor should it be omitted that he wrote the Preface to the last impression of the Rev. John Palmer's Family Prayers. To the Theological Repository† he made two or three communications. His several letters and papers in the Universal, the Gentleman's and the Monthly Magazine, as well as in the Monthly Repository, &c. are numerous: and it will not be requisite to specify these and similar productions of his pen.

EXTRACTS FROM NEW PUBLICATIONS.

Charles James Fox.

(Continued from p. 612.)

29. *Resistance of the People.* (Dec. 23, 1790.)

NO human form of government was ever yet so perfect as to guard against every possible abuse of power, and the subjects of every government must submit to the lot of men and bear with some. But when abuses became so frequent or enormous as to be oppressive and intolerable, and to threaten the destruction of government itself, then it was that the *last remedy* must be applied, that the free spirit of the people must put into action their natural power to redress those grievances for which they had no peaceable means of redress, and assert their indefeasible right to a just and equitable government. No man could deny that cases might occur in which the people could have no choice but slavery or resistance; *no man would hesitate to say what their choice ought to be:* and it was the best wisdom of every government not to create a necessity for resistance by depriving the people of legal means of redress.

30. *Roman Catholics sufficiently Trinitarian.* (Debate on Catholic Dissenters' Relief Bill. April 1, 1791.)

It was meant, he understood, to change the name, by which persons taking the benefit of the bill, were to be distinguished. Why any objection should be made against persons calling them *Catholic Dissenters*, who thought that the name was applicable to their situation, he could not comprehend. They had long been called by the name of *Papists* in this

* Copied from Brandt's History of the Reformation: it has been lately reprinted.

† In the Theological Repository he inserted an Essay on *Love to Christ*, which has been already noticed. A version, &c. of Ps. 139. vol. iii. 291, &c. has been attributed to him, but was, in truth, written by the late Rev. George Waters, of Bridport. To Dr. Toulmin we may, I believe, correctly assign *Observations on the fall of Peter* (vol. ii. 290), and *Observations on some incidents in the Life of Christ* (vol. iii. 201). Both these papers are signed A. N. and they exhibit the characteristics of his style and manner. I conjecture, moreover, that a paper in vol. vi. 331—334, signed SUSSEXIENSIS, is his composition.

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country; but we had also been in the habit of calling them traitors and murderers, with perhaps as much justice. *Papist* was an invidious name; and he need hardly say in an assembly of well-informed men, by no means applicable, in its strict sense, to the English Roman Catholics: as such, it ought not to be continued.——The clause in the bill which *denied the benefit of it to any person who shall speak or write against the doctrine of the Trinity*, was such as ought never to have been admitted into any bill; and the admission of it into this was peculiarly improper, since it was never imagined but that the Roman Catholics were sufficiently Trinitarian to satisfy the most orthodox divine of the Church of England.

31. *Original Sin.* (April 8, 1791.) On the clause in the Catholic Dissenters' Relief Bill that Catholics should deny the infallibility of the Pope and *absolution by priests*, Mr. Wm. Smith thought that certain words expressing that declaration might be left out, because he believed that very few Papists do consider that as any particular part of their creed; neither were they so blind or ignorant as to trust the forgiveness of sins to the absolution of their priests. Mr. Pitt answered, that perhaps other words than those introduced in the bill might be adopted; but still he thought there should be some clause in the bill, which went the length of exacting from the Papists an avowal that no priest, or human being whatsoever, could absolve sins. Mr. Smith proposed that the clause might be altered to answer the purpose, by inserting the words "*except original sin.*")

Mr. Fox thought that in this case the Roman Catholics or the Papists, as they were called, were not altogether treated fairly.—When an honourable gentleman had mentioned original sin, the observation had been treated lightly, and more so, in his opinion, than it ought to have been. *In our own established church, there seemed to be some acknowledgment of and preventive against original sin, as well as among the Roman Catholics: one instance he would mention, which was the idea of baptism. He might not be so orthodox, or so well-informed in those matters, as some other gentlemen; but on that point of absolution and forgiveness of sin, he considered an English clergyman to be just the same as a cardinal of Rome.*

32. *Tythes.* (April 19, 1791.) He said the country was oppressed by tythes, the collection of which was harsh and injurious, and he anxiously wished that some gentlemen in the House would attempt to *relieve the country from that species of barbarism* and discouragement *to every agricultural improvement.*

33. *Abolition of the Slave Trade.* (April 19, 1791.) Mr. Fox observed, that although the opposition to any adjournment was undoubtedly uncandid and unbecoming, yet he thought that the honourable colonel (Tarleton) who pressed for an immediate division understood better the interest of his own side of the question than the other honourable gentleman (Colonel Phipps); for Mr. Fox said he had ever conceived that the only way by which the abolition of the Slave Trade could be prevented, must be by stifling all inquiry and by hurrying the House into some vote which might seem to decide the question, before the opportunity of any real debate upon the principles of the trade was afforded. It was a trade which, the gentlemen themselves well knew, would not bear to be discussed. Let there be discussion, and although there were some symptoms of predetermination in some gentlemen, the abolition of the abominable traffic must be carried. He would not believe that there could be found in the House of Commons, men of such hard hearts, and of such inaccessible understandings, as to vote an assent to the continuance of the trade, and then go home to their houses, their friends and their families, satisfied with their vote, after being made fully aware of what they were doing, by having opened their ears to the discussion.

[The question of adjournment was carried, and on the following day the debate upon Mr. Wilberforce's motion was resumed.]

Mr. Fox observed, that some expressions which he had used on the preceding day, had been complained of, as too harsh and severe. He had now had four and twenty hours to

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reflect on his words; he had revolved them over and over again in his mind, but he could not prevail on himself to retract them; because the more he considered the subject in discussion, the more did he believe that if, after reading all the evidence on the table, and attending to the debate, any gentleman could continue to oppose the abolition of the slave trade, and could thus avow himself, after a full knowledge of the subject, an abettor of this shameful traffic in human flesh, it could only be from some hardness of heart, or some such difficulty of understanding as he really knew not how to account for.

34. *Instances of Cruelty to Slaves.* (April 19, 1791.)

Mr. Fox then proceeded to the situation of the slaves, when brought to the West Indies. It had been said, indeed, that they were taken from a worse state to a better. The House, he knew, could not wish to hear recitals of cruelty, nor did he like to dwell upon them. It was their duty, however, in the present case, to open their ears to them, and the House, exclaimed Mr. Fox, *shall hear them.* An honurable gentleman before him had quoted some instances, and he would now quote two more. The first was in a French island; but was declared by witnesses of unimpeachable credit. A slave, under hard usage, urged by the first impulse of nature, had run away and attempted to get his liberty. To prevent his repeating the offence, the planter sent for his surgeon, and said to him, "Cut off this man's leg." The surgeon, who had more humanity than his master, refused. "You refuse," said the planter, "then what you decline as an act of friendship to me, I will compel you to do as an act of duty." Upon this, the planter broke the poor man's leg. "There now," said he to the surgeon, "you must cut off his leg, or the man will die." We might console ourselves, perhaps, that this was in a French island, but in the English there was no great difference; and the next instance he should state was in an island of our own. A gentleman (Mr. Ross, as appeared in evidence,) while he was walking along, heard the shrieks of a female, issuing from a barn or outhouse; and as they were much too violent to be excited by any ordinary punishment, he was prompted to go near, and see what could be the matter. On looking in, he perceived a young female, tied up to a beam by her wrists, entirely naked, and in the act of involuntarily writhing and swinging, while the author of her torture was standing below her, with a lighted torch in his hand, which he applied to all the parts of her body as it approached him. What crime this miserable wretch had perpetrated he knew not; but that was of little consequence, as the human mind could not conceive a crime, in any degree, warranting such a punishment.

35. *Emancipation of the Negroes.* (April 19, 1791.)

With regard to the emancipation of the Negroes already in slavery, his own doubts of the efficacy of an act of the British legislature for this purpose was a reason for not entering into it. He himself did not think such a measure could be suddenly ventured upon; and though every man had a right to freedom, yet it should be observed, that men inured to slavery all their lives felt certainly less degraded by it than those who were born to independence. It might be dangerous to give freedom at once to a man used to slavery, on the same ground as, in the case of a man who had never seen day-light, there might be danger of blinding him, if you you were to expose him all at once to the glare of the sun.

36. *African Minds on a level with European.* (April 19, 1791.)

Mr. Fox condemned the arrogance of the notion, that all the inhabitants of Africa had minds inferior to ourselves. How did we know that such was the case? Why might there not be men in Africa, of as fine feelings as ourselves, of as enlarged understandings, and as manly in their minds as any of us? He then mentioned the case of an African captain, who heard in the night some violent groanings, which had caused a disturbance in his ship. There was among his slaves one person of considerable consequence, a man once high in military station, with a mind not insensible to the eminence of his rank, who having been taken captive in battle, was sold to the slave ships,

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and laid promiscuously with the rest. Happening in the night to obtain room to stretch his weary limbs, at rather more ease than usual, he had fallen fast asleep, and he dreamt that he was in his own country, high in honour and in command, caressed by his family and his friends, waited on by his domestics, and surrounded with all his former comforts in life; when, awaking somewhat suddenly, he found himself fastened down in the hold of a slave ship, and was heard to burst into loud groans and lamentations on the miserable contrast of his present state, mixed with the meanest of his subjects, and subjected to the insolence of wretches, a thousand times lower than himself, in every kind of endowment! Mr. Fox appealed to the House, whether this was not as moving a picture of the miserable effects of the slave trade, as any that could be imagined. There was one way, and it was an extremely good one, by which any man might come to a judgment on these points—let him make the case his own. What, said he, should any one of us who are members of this House, say, and how should we feel, if conquered and carried away by a tribe as savage as our countrymen on the coast of Africa shew themselves to be? How should we brook the same indignities, or bear the same treatment ourselves, which we do not scruple to inflict on them?

37. *Abolition of Slavery the Triumph of Christianity.* (April 19, 1791.)

Having made this appeal to the feelings of the House, Mr. Fox proceeded to observe, that great stress had been laid on the countenance that was given to slavery by the Christian religion. So far was this from being true, that he thought one of the most splendid triumphs of Christianity was, its having caused slavery to be so generally abolished, as soon as ever it appeared in the world. One obvious ground on which it did this, was by teaching us, that in the sight of heaven all mankind are equal. The same effect might be expected also from the general principles which it taught. Its powerful influence appeared to have done more in this respect than all the ancient systems of philosophy; though even in them, in point of theory, we might trace great liberality and consideration for human rights. Where could be found finer sentiments of liberty, than in the works of Demosthenes and Cicero? Where should we meet with bolder assertions of the rights of mankind, and the dignity of human nature, than in the historians, Tacitus and Thucydides? It was remarkable, however, that these great men kept slaves in their houses, and permitted a whole order of slaves to exist in their country. He knew, indeed, that what he had been ascribing to Christianity some imputed to the advances which philosophy had made. Each of the two parties took the merit to itself: the divine gave it to religion, the philosopher to philosophy. He should not dispute with either of them; but as both coveted the praise, why should they not emulate each other, in promoting this improvement in the condition of the human race?*

* As soon as Mr. Fox had sat down, Mr. Stanley said, that he came to the House purposing to vote against the abolition, but that the impression made both on his understanding and feelings was such as he could not resist; and he was now convinced that an entire abolition of the slave trade was called for equally by sound policy and justice. The honourable Mr. Ryder (the present Earl of Harrowby) said he came to the House not exactly in the circumstances of the honourable gentleman who had just spoken, but very much undecided on the subject; he, however, was so strongly convinced by the arguments he had heard, that he was become equally earnest for the abolition. Mr. Burke observed that he had, for a long time, had his mind drawn to the slave trade; that he had even prepared some measures for its regulation, conceiving the immediate abolition of it, though highly desirable to be then hardly a thing which could be hoped for: but when he found the honourable mover was bringing forward the present question, which he approved much more than his own, he had burnt his papers and made an offering of them, in honour of the proposition of the honourable gentleman, much in the same manner as we read that the curious books were offered up and burnt at the approach of the gospel. He rejoiced at the submission to reason and argument, which gentlemen, who came in with minds somewhat prejudiced, had avowed on that day. They thereby told their constituents, as they ought to tell them, that it was impossible for them, if sent to hear discussion in the House of Commons, to avoid surrendering up their hearts and judgments to the

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38. *Birmingham Riots and Dr. Priestley.* (Jan. 31, 1792.)

It must have been owing to the unwillingness of ministers to damp the pleasure arising from so many topics of satisfaction as the speech from the throne contained, that with the mention of the inestimable blessings of liberty and order, they had introduced no expressions of regret and concern at the violent interruption of order that had occurred in the course of the summer. Nothing, surely, but extreme reluctance to cast the least shade over so many subjects of rejoicing could account for such an omission. To read his Majesty's speech one would imagine, that nothing had happened to disturb the long experience of liberty and order so earnestly recommended as the foundation of all our other blessings. But the cautious omission could not conceal the evil; it was impossible not to know and not to lament, that, towards the close of the eighteenth century, men, instead of following the progress of knowledge and liberality, had revived the spirit and the practice of the darkest and most barbarous ages; and that outrages, the most unparalleled and disgraceful, had been committed—disgraceful, he meant, to the country, not to the ministers. They, it was to be presumed, had done every thing in their power to prevent and to check such detestable proceedings. But whether or not they, and those who acted under them, had exerted themselves as they ought in repressing the devastations of a mob, at all times mischievous, but doubly so when it assumed the pretext of supporting government or religion, was it not melancholy to see that mob reigning triumphant for near a week in a rich and populous part of the country, and those, whose duty it was to have denounced the rigour of the law, addressing them rather in terms of approbation than rebuke? Was not this calculated to cherish an idea which but too fatally appeared to have been entertained, that the principle on which they pretended to act was not disagreeable to government, however necessary it might be to punish a few for the irregularity of their proceedings? He accused ministers neither of holding nor favouring such opinions. But when it could not be dissembled that such opinions had been held, if not inculcated, it would have been well if his majesty had spoken of such riots, and their pretext with horror, and of the exertions made to suppress them, and punish both the authors and the actors, with approbation. These were not riots for want of bread—such every feeling heart must pity while it condemned: neither were they riots in the cause of liberty, which, though highly blamable, and highly to be reprobated by every good man and every true friend to liberty, had yet some excuse in their principle. No, they were the riots of men neither aggrieved nor complaining, but who, pretending to be the executors of government, did not select individual objects of party animosity or private hatred, but by personal insult, violence and fire, set on foot an indiscriminate persecution of an entire description of their fellow-citizens, that had furnished persons, as eminent, as good subjects, and as zealous supporters of the family on the throne, as any other in the kingdom could boast. Instead of passing over such acts in silence, ought not his majesty's sentiments to have gone forth as a manifesto, applying to them every epithet expressive of abomination which the language could furnish? When men were found so deluded as to suppose that their general object was not disagreeable to government, a belief certainly unfounded, it might do much more mischief than ministers were aware of. He had supposed that all practicable measures were taken to put a stop to these riots, and to punish those concerned in them as an example to others; but after they had threatened the person, and destroyed the house of a man, distinguished by a life attached to literature and useful science, of Dr. Priestley, whom he named but to honour, when they had destroyed all the accumulated labours of his youth, when they had demolished, what neither money nor industry could replace, that which ought to have been the solace and the or-

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cause in question, however they might have been brought beforehand to come prejudiced against it. The Committee divided on Mr. Wilberforce's motion: Yeas 163: Noes 88. Majority against the abolition of the Slave Trade 75!

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nament of his age, then came from those whose rank and stations ought to have given them influence, the slow desire to desist. How was this desire expressed, and how reprobated a conduct, subversive of every principle of civilized society? "Friends and fellow-churchmen! we know you by the crosses and the banners you bear. You have now done enough in this pious cause. What farther you do, you and we, your friends, must pay for. Your farther exertions might be laudable, but they would be too expensive." If holding such degrading language to a riotous mob could prevent mischief till assistance arrived; if it could save a house from the flames, much more a life, perhaps the sense of strict propriety might yield without blame, to the immediate impulse of compassion; but if neither of these was done, how contemptible! If they who held it were now ashamed of it, so much the more was it incumbent upon them and government to do away the impression it might have made, and to declare their abhorrence of acts, which they, in a moment of weakness, seemed not to disapprove. He hoped, therefore, that if an opportunity offered, this would still be done; and he had insisted on it the more largely, as he thought an occasion might not offer of noticing it in parliament again.

39. *Speeches on motion for leave to bring in a Bill for Relief of Unitarians.* (May 11, 1792.)

The order of the day being read,

Mr. Fox rose, and called the attention of the House to the business of which he had given notice, relative to the repeal of certain penal statutes respecting religious opinions. He said, he had the satisfaction to hope, that the mode in which he should propose to discuss this subject could not fairly be said to involve considerations of government, as had been alleged on former occasions, with regard to some topics which he had brought forward. The measure which he should recommend on this occasion was, in his opinion, not only fit in a country where the constitution was free, but such as he should recommend even in a state where the government was despotic, because it was founded on justice, and was perfectly safe in policy. If, then, he should have little doubt of the propriety of the measure, even were the appeal made to a despotic prince, how much more confident ought he to be of success, where the application was made to a British parliament! From a constitution so good, good fruits were to be expected.

The subject he meant to bring forward was one on which much had been written, and with regard to which, abstractedly considered, almost all mankind agreed—this was toleration. All agreed that toleration was in itself abstractedly just. But difficulties had arisen in the minds of some persons, though in his own there never had; these difficulties had arisen as to the application of the principles of toleration. Much of this difficulty was thrown in his way when he formerly moved for the repeal of the Test and Corporation Acts. He appealed to those who opposed him at that time, whether they did not do so upon the ground he had stated. They alleged, that though toleration itself abstractedly was a matter of justice, yet to extend it at that time, under the then existing circumstances, to the persons on whose behalf he urged it, was politically unsafe. He was now therefore ready to confess, although he lamented the necessity of it, that for the present he had abandoned the idea of a repeal of the Corporation and Test Acts. He should, however, not fail to renew that application whenever he should have the least encouragement or prospect of success. It had been said by some persons, that although toleration was of itself abstractedly matter of justice, yet, that in political speculation it should never be allowed to intrench upon, or endanger existing establishments. The converse of this appeared to him to be true policy, and that no defence of any establishment whatever should be built on principles repugnant to toleration. Toleration was not to be regarded as a thing convenient and useful to a state, but a thing in itself essentially right and just. He, therefore, laid it down as his principle, that those who lived in a state where there was an establishment of religion could fairly be bound only by that part of the establishment which was consistent with the pure principles of toleration. What were those princi-

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ples? On what were they founded? On the fundamental, unalienable rights of man. It was true there were some rights which man should give up for the sake of securing others in a state of society. But it was true also, that he should give up but a portion of his natural rights in order that he might have a government for the protection of the remainder. But to call on man to give up his religious rights, was to call on him to do that which was impossible. He would say that no state could compel it—no state ought to require it, because it was not in the power of man to comply with that requisition.

But, there were those who said, although a man could not help his opinions, yet that, unless under certain restrictions, they ought not to be made public; for that whatever rights a man naturally had, he gave them all up when he came into society, and that therefore religious liberty, among the rest, must be modified for the good of society; so that by the liberty of man was meant nothing more than that which was convenient to the state in which he lived, and under this idea penalties on religion were deemed expedient. This he took to be a radical error, and for the reason he had assigned already—that it was not in the power of man to surrender his opinion, and therefore the society which demanded him to make this sacrifice, demanded an impossibility. What then did this lead to? That no man should be deprived of any part of his liberty, with respect to his opinions, unless his actions derived from such opinions were clearly prejudicial to the state. There were three different situations in which a man might be placed in regard to religion—a total indifference to it, as was the case with the Pagan world before Christianity was known, and also with those who did not now believe it. Upon this, he referred the House to the History of the Decline and Fall of the Roman Empire, written by an honourable gentleman, who was once a member of that house; he had said, that persecution in the Pagans was less criminal than in Christians, because the Pagans had not the same doctrines that the Christians had to teach them the principles of toleration. Another situation that diminished the cruelty of persecution, or rather rendered it less criminal, was, a state of popery; for these deluded persons, in the time of bigotry, thought, that by persecuting those who differed from them, they were serving the cause of truth and justice; that God had inspired them with the true religion, and that they were serving him, while they were destroying their fellow-beings: although these practices were deplorable, yet as they were the mere effects of ignorance, the principle on which they proceeded diminished the criminality of persecution. The third state was, that in which we now were. The people of this country were neither indifferent about religion, nor were they blindly attached to any particular faith; they were not Pagans, nor Popish bigots. For us there was no excuse for persecution. We knew full well that religion was founded on a principle that should not, could not, be subject to any human power. There was a maxim, which had been a thousand and a thousand times repeated, and yet by some as often forgotten, although there were not two opinions as to its propriety and justice, "Do as you would be done by." Would the members of the establishment be tried by this maxim? Would they submit to be governed by principles which they themselves inculcated; or would they proudly and impiously say, that they were sure theirs was the only true religion, and that all who deviated from it were devoted to eternal torment?

In this country we were governed by King, Lords, and Commons. No man would contend, that any of these powers was infallible? Then why should the members of the established church proceed as if they were infallible? For so they did, if they claimed exclusive privileges, and enforced penalties on those who differed from them. Upon what principle was an establishment to be maintained at all? It was upon the principle of its being agreeable to the opinion of the majority of the people, and not, surely, upon the slightest pretence of infallibility. What should the members of the establishment say to those who differed from them, "You who differ from, as well as you who agree with us, are equal in rights, and have an equal title to enjoyments? We are neither Pagans nor Papists. We have

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learned to do as we would be done by. If we were to persecute you for your opinions, we should, for aught we know to the contrary, be persecuting truth instead of falsehood. Come, then, let us each enjoy the freedom of our own mind, and equally participate of all social enjoyments." Persecution was a word so odious, and toleration a word so generally embraced, that two opinions were not entertained on either; and yet, strange to tell, much difference had arisen upon the application of them. The question then, seemed first to be, What really was to be understood by toleration? He thought that in defining this word, and conveying the ideas which he annexed to it, he ought to go much farther than proving that it meant the total absence of persecution, and that to refuse to any man any civil right, and an equal participation of civil advantage, on account of his religious opinions, was in itself persecution.

On these general principles, he trusted that it was not necessary to dilate farther. The question now was, what was, and what was not toleration. In his own opinion, he declared that toleration ought to go beyond abstinence from persecution; but on his own opinion alone he did not rely. He would quote the sentiments of a very eminent man, Archdeacon Paley, who had declared himself to be a friend to a complete toleration of all Dissenters. The reverend divine, however, meant more than it was his intention at present to propose. His motion he confessed to be limited. A future and a fitter period might be found to introduce a measure whose verge would be more ample, more extensive, and consequently more complete. Many persons opposed unlimited toleration from an apprehension that it might prove injurious to the state. To such he begged leave to say, that they ought first to be well convinced that it really would produce that effect.

The most moderate and the most enlightened men in this country, and those, too, members of the establishment, were friends to general toleration. Indeed, the right honourable the chancellor of the exchequer himself last year stood pledged to support the principle of general toleration, and had said that it was a matter not of favour, but of right, and that whether it should be granted, was only a question of justice. What was the principle of persecution? The condemnation of a man before he had committed a breach of the law. A principle which compelled us to live in a constant state of hypocrisy towards God and man; for it called on those who did not believe in the doctrines of the Church of England to give a constant attendance at divine service, and subscribe to the ceremonies of the Church. This was commanding hypocrisy by authority. It was ordaining by law, that a man shall pursue that form of religion here which, in his mind, is to insure his eternal damnation hereafter. By this we said to a father: You shall not teach your son that religion which in your soul you believe is to secure his eternal happiness. You are to choose, either to teach him no religion at all, or to teach him that by which you believe he will be damned to eternity. This was the true spirit of persecution. And was it the fact? Most unquestionably it was the case in the law with regard to Catholics. In the opinion of some, there once was an occasion for these statutes; in his opinion, there never was, nor would they have been adequate to the end proposed if there had; but now there was not the shadow of excuse, for it had ceased. The most dangerous periods, the reigns of Elizabeth and James, did not justify even one of the penal statutes that existed. If such times, therefore, did not justify them, what argument could be used for their existence now?

Sometimes attempts were made to defend the principle of persecution, by considering it as a mode of preventing the mischief that might arise from a propagation of erroneous religious opinions; it was alleged that it was the business of a statesman to consider the effect of any religious opinion, and in that view, whatever appeared to him as dangerous to the state, he ought to prevent. The first part of this doctrine, namely, that of assuming any mode of religion to be wrong, was begging the question; but he must protest against the whole of this mode of argument. We had no right to construe what actions are to follow opinions. We should weigh actions before we pretend to judge of

them at all. In order that we should guess what actions are likely to follow opinions, we should ourselves first have entertained those opinions; or if we guess at all, we ought to guess on the favourable side. But, it was said, there were no commands in the Church which might not safely be obeyed; or at least the Church of England was the safeguard of the State. Was this the fact? Was it not possible for a man to become a very bad citizen, even by implicitly obeying the doctrine of the Church of England itself? Most unquestionably it was; for the Church of England taught us, that we were to make no resistance to the commands of the magistrate, although they should be unlawful, or even unnatural; the doctrine was passive obedience and non-resistance, and consequences were to be left to a future state; this was the doctrine of James the Second; this, it was true, was not now the law, but it was still the doctrine of the Church, and thus, by being a good churchman, a person might become a bad citizen. What was the result of all this? That, as in the established church there was so much error, that it could not be obeyed totally, without breach of moral obligation and even of positive law, (for a man might be punished for obedience to the illegal commands of a legal master,) it was the essence of injustice to persecute any person for omitting to conform to this established religion.

The old answer, he said, to all these arguments was, that the laws were obsolete, and that therefore the hardship was ideal. To this he must say, that what was claimed by the Unitarians and Socinians was nothing more than justice; and that there could be no great harm in removing from the statute book that which we were either afraid or ashamed to enforce. Of the doctrines of Arius, Arminius and Socinus, he did not mean to enter into a discussion, because he was certain they did not in the smallest degree affect the state. It was not therefore the duty of the legislature to interfere. The persons for whom he now interceded were Unitarians, some following the doctrines of Arius, others of Socinus. They intreated of the House not to establish them, but to relieve them from statutes of pain and punishment. If these statutes were too bad to be put in practice, they ought not to be suffered to exist.

An assertion had gone forth, of the existence of a party who wished to overturn the constitution. In order to counteract any such intentions, it ought to be the care of the House to banish all those imperfections which tended to disgrace and to injure the beautiful fabric. If a stranger wished to learn the constitution of Great Britain, he would seek for it in her laws. What would he say, when he discovered that the statutes of Elizabeth against Catholics, and of William against Unitarians, were still suffered to exist? Would he be satisfied with the information, that they were never used? No. He would contend, that if they were not used they ought to be repealed. Still, however, even the non-execution of them produced the worst effects, inasmuch as it tended to divide the people, and to afford some ground for the invectives of bigoted churchmen.

Previous to the year 1641, four persons professing Unitarian doctrines had been burnt. Subsequent to that period lived Mr. Biddle, who was considered as the founder of Unitarianism; he suffered persecution for his religious opinions from Cromwell and Charles the Second, and though his character was unexceptionable, the persecution against him did not in the smallest degree relax. But though the Unitarians were not now persecuted by the legislature, they were in a manner under the lash of divines of the Established Church. Dr. South, in speaking of them, had traced their pedigree from wretch to wretch, back to the devil himself. These descendants of the devil were his clients. This was the language of former days. More modern times had produced greater moderation; still, however, invective had not ceased. Dr. Halifax, speaking of Dr. Priestley, had said, that now he had stated his opinions, he had completed his crimes. Thus a declaration of an opinion had been gravely asserted to be criminal. Posterior to Dr. Halifax, Dr. Horsley had contended, that even the moral good of the Unitarians was sin; and however they served God, loved their kindred, and relieved the distressed, they were sinful because they were heretics.

To tell men in this situation that they were not persecuted, was to offer them the grossest of all insults. Adverting to recent events, would any man assert, that the Birmingham riots were not the effect of religious bigotry and persecution? Some had maintained, that the people revolted not against Dr. Priestley's religion, but his political opinions. Granted, for the sake of argument: but, could the publication of his sentiments be more imprudent than those of a member of the Church of England? This, therefore, he maintained to be an argument in proof of the existence of persecution against the Unitarians, insomuch as the same mode of conduct adopted by two men had produced opposite effects, merely on account of the difference of their religious attachments. Having completed the statement, little more remained for him to do than to state the particular acts which he wished to be repealed.

It had been observed by some, and would perhaps be advanced that night, that as far as regards the Catholics at least, persecution was at an end, from the bill which passed lately in their favour. But here it should be remembered, that a certain oath was required to be taken; to this oath he believed there was no objection amongst any of the Catholics; but were gentlemen aware, that among the poorer sort, many, from negligence and from economy, for some of them must travel a considerable distance before they came to a magistrate, would omit the taking of this oath; the consequence was, that themselves and posterity were liable to all the penalties and disabilities of the ancient statutes. He then exposed the absurdity of continuing these laws after all pretext for them was at an end. He believed that if the House were to speak out fairly, there would be less objection, on constitutional sentiments, to the admission of Catholics into it than Dissenters. For himself, he objected to neither; but he believed that those who did object, feared more the principles of Dissenters who had, than those of Catholics who had not, the right of sitting in that House; the one class were supposed to be republicans, the other were distinguished for an attachment to monarchy. The truth was, that there was no just or rational objection to either, and the effect of exclusion was hurtful to the community; for a man's virtues and abilities were the objects we ought to look to; his attachment to the welfare of the country, and not his speculative opinions upon religion, ought to entitle him to a seat in that House, or in any other office that might be serviceable to the state. Indeed, all these absurd, as well as unjust prohibitory statutes, were very destructive to the public welfare. And here he could not help taking notice also of the marriage-act—an act to which he was radically so much an enemy, that he should, whenever he had the least encouragement, make a third attempt to obtain its repeal. He had made two, and had succeeded in that House, but had always been thwarted in the House of Lords. The day, he hoped, would arrive, when he should have better fortune with their lordships. The marriage-act it was his wish to alter in that part which provided an exemption only for Jews and Quakers. The necessity of a more ample exemption he proved from the case of two women confined in Nottingham Jail, for non-compliance with the provisions of the marriage-act. In short, he declared it to be his wish to extirpate heresy by the old method of fire; not, however, by burning victims, but by burning the various noxious acts. He observed, it was with reluctance he gave up the repeal of the Test and Corporation Acts. He did so in compliance with what he must take the liberty of calling the prejudice and groundless timidity of that House; and as he could not at once gain complete justice, he would take it by piecemeal as well as he could. He must, by the way, be allowed to observe, that he was fully persuaded, nor had he ever heard any thing that shook his opinion, that the Test and Corporation Acts proceeded from the very essence of persecution and injustice. He might be asked, whether he would leave any punishment whatever for the publication of ribaldry or ridicule? To this there was no answer necessary, as there was no law against it which he should propose to alter. The laws he meant, were against the publication of advised speaking: advised speaking, was solemn speaking; it was what a parent said to his child—it was what

his conscience taught him to be truth.

Mr. Fox concluded with intreating the House to reflect on the injustice of preventing any man from interpreting the scripture in his own way, on the barbarous, inhuman cruelty of saying to a man, "Read the scriptures, study them, make them the guide and rule of your action and opinion; but take care you interpret them as the professors of the Church of England do, or else you shall be deprived of all the enjoyments which belong to a man in a social state. Read attentively, and understand clearly the whole of the scriptures; but take care, in understanding them, you understand exactly as we do, or else you shall lose all the benefits of a member of society, every thing that is dear and valuable to you." This was more unjust than even the practice of the ancient Catholics, praying in an unknown tongue, and refusing to the professors of the Christian religion a perusal of the book on which Christianity was founded. The Church of Rome directed us to obey the precepts of a mild religion, which tended to make us good citizens without reading. The Church of England compelled us to read, but forbad us to judge. He should now move for the repeal of many of those statutes. Many more remained, he had no doubt, and would hereafter be repealed. The reason why he preferred this mode to that of bringing forward any particular enacting law, was, that in making a new law, we knew not what would be the effect, but in repealing a bad law, we knew we did nothing more than justice. He then moved, first, "That the different Statutes of the 9th and 10th of King William, entitled An Act for the more effectual suppressing of Blasphemy and Profaneness, the 1st of Edward VI. chap. 1.; the 1st of Queen Mary, chap. 3.; the 14th and 15th of Elizabeth, &c. &c. be read;" which being done, he then moved, "That leave be given to bring in a bill to repeal and alter sundry provisions of the said acts."

The motion was strongly opposed by Mr. Burke and Mr. Pitt; and supported by Lord North, Mr. W. Smith, and others.

Mr. Fox rose to reply. He said, he never was so happy as in having that day an opportunity to avail himself of the indulgence which the House generally gave to the mover of a question; at the same time, he had been very uneasy during the greater part of the debate, and particularly towards the close of it. He had, indeed, heard, before he came in, that his motion was likely to be opposed but what the grounds of opposition were to be, he had not the least idea of. Now, however, all was out: for the right honourable gentleman on the bench with him (Mr. Burke) had, circuitously, and the right honourable gentleman opposite, directly, opposed every principle and system of toleration, in a manner that he never could have expected from either of them in that House. It was not his intention to follow the first right honourable gentleman through all the extraneous matter he had introduced; for, certainly, his motion had nothing to do with France, which it was the fashion with some gentlemen to cram into every debate. His opinions of the French Revolution were precisely the same now that they ever had been. He considered that event as highly important and advantageous to this country, and to the world in general; and that right honourable gentleman knew his disposition too well, to suppose that any temporary or accidental defeat that the French might suffer in their struggle for liberty would stagger his mind with regard to their success in the result. Such accidental defeats were to be expected at the commencement of such wars, and when attacks were made by raw and undisciplined troops; but those defeats would not be decisive; and such had been, as the right honourable gentleman well knew, their mutual opinions during the American war. He had heard of treachery, perfidy, and unprovoked rebellion, and the demolition of one of the king's fortresses, in high terms; and though he had been told that no two-legged animal could be found, who would credit the old women's stories about the Bastile, he would acknowledge himself to be that animal. He knew the right honourable gentleman's taste for poetry, and when the Bastile was mentioned, a description of it came to his mind, as given by one of the first of our modern poets, the amiable Cowper, in his poem of The Task:

"Ye horrid towers, th' abode of broken hearts,
Ye dungeons, and ye cages of despair,
That monarchs have supplied, from age to age,
With music such as suits their sov'reign ears,
The sighs and groans of miserable men!
There's not an English heart that would not leap
To hear that ye were fallen at last; to know
That even our enemies, so oft employ'd
In forging chains for us, themselves were free.
'Tis the cause of man.
There dwell the most forlorn of human kind,
Immur'd though unaccus'd, condemn'd untry'd,
Cruelly spar'd, and hopeless of escape,—
Oh, comfortless existence! hemm'd around
With woes which who that suffers would not kneel
And beg for exile, or the pangs of death?
That man should thus encroach on fellow-man,
Abridge him of his just and native rights,
Eradicate him, tear him from his hold
Upon th' endearments of domestic life
And social, nip his fruitfulness, and use
And doom him, for perhaps an heedless word,
To barrenness, and solitude, and tears,
Moves indignation."—

After having repeated these lines, he added, in the language of the poet, that there was not an English heart which would not leap to hear that this monument of arbitrary power, this abode of wretchedness and despair, had now fallen. With respect to Paine's book, Mr. Fox observed, that he had called it a libel, but not an infamous one; it was a libel on the constitution of Great Britain—the right honourable gentleman's book was a libel on every free constitution in the world. The French Revolution he had particularly avoided touching on. He knew not why Dr. Priestley, because he approved of the French Revolution, should be liable to punishment from the circumstance of his being an Unitarian, and that he (Mr. Fox) should be exempted from punishment who was of the same opinion, but was a Trinitarian. He had never before heard the Birmingham riot defended. He did not think that the merits of any question ought to be decided by the conduct of an individual. Some of Dr. Priestley's works he had read; in his religious writings he had found nothing of politics, and his political works seemed free from religion. Mr. Fox noticed the circumstance of Mr. Burke's having, he believed, last session, on the Catholic Bill, declared a wish, that all the sanguinary laws inflicting death in matters of religion, were repealed. The right honourable gentleman, indeed, might have altered his opinion, as he had lately done, very suddenly, on various topics. The idea that repealing the statutes would give scandal to the people, as rendering them liable to the imputation of indifference to the religion of the country, Mr. Fox considered as weak and unfounded. The Pagans, he observed, might have said the same with respect to the Christians. No measure of toleration was ever known to have originated with the bishops, and on the subject before the House they were the last persons to be consulted. Mr. Fox adduced some strong facts in support of this observation. He had within the last three years paid particular attention to the subject, and had read considerably upon it, and he was, from the completest conviction, a firm friend to religious establishments. With regard to the times, he did not think that popular prejudice should deter the House from giving their opinion on the subject; the House, he observed, of late seemed inclined to become the slave of popularity. When he considered the various books that had been published, and reflected on the manner in which the Birmingham rioters had been punished, he thought there appeared to be a violent high-church spirit in the country. If gentlemen saw danger abroad, he thought they ought to step forward and endeavour to crush it; for his part he feared none. Mr. Fox concluded with declaring, that he hoped and trusted, that the subject of toleration would be renewed as often as could be, convinced as he was, that the more it was discussed the more its justice would be perceived and acknowledged.

The House divided on Mr. Fox's motion:

	Tellers.
Yeas 63.	{ Mr. Grey, Mr. Adam.
Noes 142.	{ Mr. Neville, Mr. Mitford.

So it passed in the negative.

MISCELLANEOUS COMMUNICATIONS.

A List of the Pupils educated by P. Doddridge, D. D.

SIR,

Shrewsbury, Oct. 10, 1815.

I HEREWITH send you a correct copy of Mr. Orton's MS. List of Dr. Doddridge's Pupils, and am,

Sir, Your humble servant,

THOMAS STEDMAN.*

1729.

John Grew. In trade at Leicester.
Joseph Saunders. Minister at Stamford.
William Worcester, at the Academy, Westhaddon.
George Pembroke. Counsellor, St. Albans.

1730.

Joseph Paul. Blackdown, Dorsetshire.
Charlton Palmer. Lawyer in London.
Timothy St. Nicholas, Esq.
Joseph Waters, Lawyer in London.
Thomas Olive.
John Maylin. Army.

1731.

Henry St. Nicholas, Esq.
Isaac Wilkinson. Kibworth.
William Johnston. Tunbridge.
Hugh Farmer. Walthamstow.

1732.

William Hextal. Northampton.
John Aikin, D. D. Tutor at Warrington.
Simon Reader. Wareham.
William Martin. Hull.
Samuel Witter. Hull.
Joseph Hulme, M. D. } Leeds.
John Hulme. Trade, }
Rowland Cotton. Wilton.

1733.

Joseph Wilkinson. Birmingham.
James Devis. Sandwich. Conformed.
John Pyott.

1734.

Samuel Merivale. Tutor at Exeter.
Samuel Morris, Salop.
Samuel Lucas Killingworth. Trade, Birmingham.
Samuel Lessingham. London.
Benjamin Boyce. Kettering.
Job Orton. Salop.
William Lister. Ware.
Thomas Steffe. Taunton.
John Jennings. Trade, St. Ives.
John Prothero. Atherstone.

1735.

Benjamin Wainman. Skipton. Conformed.
Risdon Darracott. Wellington.
Abraham Tozer. Exeter.
John Steffe. Baddow. Conformed.

1736.

John Firth, M. D. Yorkshire.
Moses Carter.
Coriol. Coplestone. Risborough. Conformed.
John Bryant. Beminster, Dorsetshire.
Richard Clarke, Esq. Devonshire.
Charles Bulkley. London.
Henry Kendall. Trade, Lancashire.
Samuel Wilson. New York.
Samuel Wood. Framlingham.
Edward Godwyn. Methodist.
John Hubbard. Trade, London.

1737.

Samuel Smalley. Harborough.
John Brogden. Trade, London.
Gilbert Robertson. Scotland.
Silvester Wadsworth. Sheffield.
Thomas Towgood.
Jere Gill. Gainsborough.
John Reynell. Totness.
Robert Atkinson. Coventry.
William Falk.
Jenkin Jones. Haverford.
Ebenezer Johnston. Lewes.
John Roebuck, M. D. Birmingham.
James Foot. Chard, Bradford, W.
John Taylor. London.

1738.

Benj. Fawcett. Kidderminster.
John Holdsworth. Chelmsford.
Samuel Brookes. Returned M. P.
Thomas Webb. Broadway, Som.
John Grundy, Esq.
Samuel Dyer. London. Gentleman.
John Sedgley.
George Webb. Trade.

1739.

John Wilson. Bolsover, Nottinghamshire.
Philip Holland. Bolton.
Thomas Ellis. Cave, Yorkshire; Essex. Conformed.

* We are much obliged to our venerable correspondent for this valuable communication, and shall be very happy to receive biographical notices of any names in the list.

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Herbert Greensmith, Esq.
Caleb Ashworth. Tutor at Daventry.
Thomas Small. Trade.
John Hanchett, Esq.
James Hewett. Lawyer, Coventry.
Benjamin Hewson. Kibworth.
John Walrond. Trade, Devonshire.
James Quarrell.
Samuel Beasly. Abingdon. Baptist in the West.

1740.

Richard Daniel. Truro.
Joseph Wilkinson. Shields.
John Olding. Deptford.
James Campbell. Army.
Benjamin Sowden. Holland.
John French. Wellingborough, Ware.
Thomas Hancock. Totness.
John Hanmer. Plymouth.
Thomas Coplestone. Trade.
Robert Balch, Esq. M. P.
Samuel Fenton. Trade, Leeds.
John Wilton.
Thomas Drew. London.
Andrew Parminter. Moravian.
John West. Ashley.
James Shepherd. Braintree.
Thomas Greaves. Rotterdam, Holland.
Thomas Brabant. Bloxham. Assistant.

1741.

Thomas Bageholt Gillespie. Scotch Divine.
John Lowe.
Phil. Blinch.
Thomas Ashworth. Gildersome, Yorkshire.
John Gibbs.
Timothy Laugher. Hackney.
Daniel Baker. Trade, Kettering.
David Dickson. Trade, Edinburgh.
Joseph Marshall.
Samuel Berry. Crediton.
Robert Braithwaite. Conformed.
Andrew Kippis, D. D. London.
Thomas Tyndall. Kingswood.
John Gardner. Berwick.
Richard Gardner. Hampstead.
David Gardiner. Army.
John Tylston, M. D.
Thomas Clarke. Trade.
Wm. Warburton. Creaton.
Jerem. Rudsdell. Trade, Northampton.

1743.

Thomas Morison. Shot.
Malachi Blake. Witney, Bath.
Humfrey Marshall. Conformed.
John Godwyn. Wisbeach, Guestwick.
Thomas Parsons.
John England, M. D. Bristol.
Samuel Lyde. Trade.
John Dunkley. Kirkstead.
Thomas Bingham. Nottingham, Essex.
Benjamin Wills. Appledore.
Peter Fabyan. Newton Bushel.
John Ferguson. Army.

1744.

John Holland. Conformed.
Edward Middlecot, Esq.
Edward Penry. Kent. Conformed.
Thomas Watson Coleford. Bridgewater, Som.

1745.

William Holman. Trade.
John Cogan. Trade.
William Lincoln. Beccles, Ipswich.
Samuel Clark. Birmingham.
Jabez Hirons. Wigston, Harborough.
Thomas Hirons. St. Albans.
John Coplestone. Trade.
Richard Simpson. Westmoreland, Warley, near Halifax.
Richard Jones. Cambridge, Peckham.
James Robertson. Assistant Edinburgh Professor.

1746.

Hugh Somerville, Esq. Scotland.
Davenant Hankins, Esq. Tewkesbury.
Josiah Follet. Bury.
David Graham. Tewkesbury, Yeovil.
Stev. Addington. Harborough.
Jere. Tidcomb. Conformed.
Sir Henry Hoghton.

1747.

Will Renkine. Army.
David Kennedy.
John Affleck. Middleburgh, Holland.
Richard Denuy. Buckby.
William Farr. M. D.
John Houghton. Nantwich, Yorkshire.
Joseph Birch. Trade.
William Boughton. Buckingham.
Thomas Strange. Kilsby.
Thomas Urwick. Worcester, Narborough.
John Williamson.
John Heap. Darking, Chichester.

1748.

William Beasley.
Nich. Clayton. Liverpool.
Clement Glynn.
James Taylor, Esq.

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William Semple, Esq.
Wadsworth Busk, Esq.
Edmund Offley, Esq.
Eben. Ratcliff. London.

1749.

Henry Cutler.
John Bradfoot.
— Mercer. Chowbent, Lancashire.
Jos. Browne. Coventry, London.
Nathaniel White. Hinckley, Leeds, London.
Newcome Cappe. York.
Thomas Blake. Crookherne, West.
Joseph Gellibrand. Tottenham.
Henry Moore. West Modbury.
John Walker. Framlingham, Suffolk.
Peter Rocquet. Trade.
Andrew Behmen. Trade.
P. A. Dehondt. Trade—bookseller in London.
Earl of Dunmore.
William Rose. Tutor.
— Henderson.

1750.

Ratcliffe Scholefield. Whitehaven, Birmingham.
Thomas Robins. Bromwich, Daventry.
H. Holland. Prescot, Ormskirk.
Matt. Rolleston, M. D. Trade.
Wm. Proctor. Witney, Stamford.
John Alexander. Norwich, Longdon.
Thomas Tayler. London.
William Howe. Essex.
— Jackson, Coventry.
— Boulton. Baptist. Dublin.

Mr. EDITOR, *Oct.* 29, 1815.

I HAVE had the happiness of being for nearly thirty years the minister of a respectable society of Unitarian Christians on the broad basis, in a populous country town. So many circumstances concur to render my situation comfortable; I have so few worldly cares, so many kind friends, and such serious and candid hearers, that I am often induced to adopt the exclamation of the Psalmist, with heartfelt gratitude to the gracious Disposer of my lot, "The lines are fallen unto me in pleasant places, yea, I have a goodly heritage." I have indeed experienced those trials, which every pastor who has the charge of a society for any considerable time, must expect. He cannot but feel anxiety for the hazardous situation of inexperienced youth surrounded by temptations, and for the melancholy case of those of his flock, who at any time err from the path of virtue. He cannot but tenderly sympathize with his afflicted friends, and partake of their sorrows. Death will dissolve the most endearing connexions, and he will be often called to bid his final adieu to those whom he highly valued, and whose loss to the circles of private friendship, to the cause of religion, and the community at large, he most sensibly feels and sincerely laments. To trials of this kind, Sir, I am no stranger. Occasionally also some who were my constant attendants, either dissatisfied with the doctrines they heard from the pulpit, or influenced by some other motive, have withdrawn from our worship, and "the places among us which once knew them, have known them no more." I am led to these reflections by a letter, to which an accidental circumstance has lately directed my attention, sent to me a few years ago by a respectable young lady who left my ministry for the Established Church, alleging as the reason for the step she had taken, her disapprobation of my religious sentiments. The following is my answer, with such alterations, omissions and additions, (and these are considerable) as the revisal of the copy with a view to the press has suggested. If you think it calculated to assist your young readers, in their serious inquiries respecting the pure Christian doctrine and the proper object of religious worship, it is much at your service for insertion in your valuable Repository.

A UNITARIAN MINISTER.

MY DEAR MADAM,

That all Christians have a right to judge and act for themselves in religious matters, in things which concern God, conscience, and their eternal salvation, is the first principle of Protestantism. I cannot possibly therefore disapprove of the step you have taken in the exercise of this right, provided it be done with all due deliberation. I have always felt, I now feel, and I trust shall always feel a disposition to value and respect worthy conscientious persons, however much they may differ from me in religious sentiment. My general strain of preaching you know to be practical, and when led occasionally

to oppose what appear to me prevailing errors, it affords me pure pleasure to reflect, that you never heard me speak in the least degrading terms of those who maintain them, or pronounce respecting persons who cannot subscribe to my creed, that "they would without doubt perish everlastingly." Excellence of character ought to be estimated, in my opinion, not by the articles of faith a man professes, but by the pious and amiable qualities he displays. When I see these in any class of Christians, they have my sincere esteem and respect, whether they attend my ministry or not; whether they belong to the established Church, or any denomination of Dissenters. "By their fruits," says our common master, "ye shall know them, and a good tree bringeth forth good fruit."

The reason you allege for leaving my ministry, which you have attended from your earliest days, is your disapprobation of the principles I advance in the pulpit. Whatever concern I feel at losing so respectable a member of my society, it gives me real satisfaction to think, that it has proceeded from my having faithfully discharged my duty, in avowing without disguise, what appeared to myself to be the pure doctrines of the Christian revelation. Had you thought proper to let me know, whilst an attendant on my ministry, what were the principles to which you objected, and the grounds of your objections, I would readily have done all that laid in my power to afford you satisfaction. I would more especially have recommended to your serious and diligent perusal, before you had joined the established church, the admirable letters, on the subject, of the late venerable advocate for the rights of conscience the Rev. Micaiah Towgood, whose memory must be ever dear to the friends of religious freedom.*

Some, I am aware, think it incumbent on them to attend the service of the established church, merely because it is the established religion of the country in which they live. I know not whether it is on this principle, that you have left the Dissenters. If it be, consider, my dear Madam, what is the fair deduction from it. On this ground, how is it justifiable in any individuals to attempt introducing the gospel itself among a people, with whom an establishment of any religious system and mode of worship, previously subsisted! Is it not also putting Christianity, the pure revelation of the Divine will, and the charter of our best hopes, on the same footing, with every other established religion however absurd and idolatrous? Perhaps you think the obligation to conformity arises from its being a Christian, not a Heathen or Mahomedan establishment. How then does the case stand on this supposition, even without extending our views beyond his Majesty's dominions! A person is born in England, and while he resides here, is bound to attend the episcopal established church. Circumstances, however, render it expedient for him to leave South Britain and live in Scotland. On the principle we have assumed, he must join the Kirk, the established church there, and become a Presbyterian. After some years, urgent affairs suppose, call him to cross the Atlantic and settle in Canada, in North America, still in his Majesty's

* Since writing this letter, two sermons have been published, the one entitled, "The Principles of Protestant Dissenters, stated and vindicated," by the Rev. Dr. Rees; the other on "The Reasons of the Protestant Religion," by the Rev. Dr. Pye Smith. If I thought that the respectable author of that popular work of fancy, "The Velvet Cushion," was in the habit of reading the Monthly Repository, and would regard the advice of a Unitarian minister, I would humbly recommend to his perusal these two Discourses (together with "A Vindication of Religious Liberty:" a Sermon by the Rev. R. Aspland) before he published another edition. He might then be led to admit, that some reasons of apparent weight are advanced, in favour of the right of private judgment in matters of religion, and of worshiping God according to the dictates of conscience, and as a necessary inference, the right of distinct Christian societies to choose their own ministers: positions these to which the well-meaning Vicar in "The Velvet Cushion" objects, though the one is the *leading principle* of *Protestantism*, without which the reformation from Popery cannot be justified, and the other a fair *deduction* from it. He is generally supposed to express the *real sentiments* of the *author*, the present Vicar of Harrow.

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dominions, where it has been thought expedient by our government to establish the Catholic faith. Not disposed to countenance schism by dissenting from the established religion of the land, he renounces Protestantism, professes himself a Roman Catholic, makes confession of his sins to the priest, and conforms to all those rites and ceremonies, which he had before deemed to be silly and superstitious. One year rapidly succeeds another, and brings on old age with its increasing infirmities. He sighs for his native country, and wishes his remains, when the vital spark is extinguished, to find a grave in the land which gave him birth. He returns to this happy island, the most favoured spot in the known habitable globe, again becomes a Protestant, and expires in the bosom of the established Church of England. Thus according to his local situation, he must be in the course of a few years, on the principle laid down, (and which many respectable writers have endeavoured to vindicate,) an English Episcopalian, a Scotch Presbyterian, a Canadian Roman Catholic, and then again a sound member of the Church as by law established among us.

If such be the necessary operation (and I think it must be admitted) of the principle of conformity to the established religion of the state, because it is established, I am surprised that any enlightened Christian, who has the least regard for "the truth as it is in Jesus," can otherwise than perceive and feel the futility of it. Is it, my dear Madam, too much for me to presume, that you admit this to be a principle, which when carried to its just conclusion, you find will not stand the test of impartial examination? Methinks I hear you exclaim, I join the Church of England, Sir, on account of its own intrinsic merits, as superior to any other system of faith and worship I know. These indeed form the proper standard by which the established church ought to be tried. In the observations I think myself called on to make on this occasion, whatever be my opinion of its constitution, its creeds and articles, its rites and ceremonies, and its forms of devotion, I would by no means cast any ungenerous reflections on the integrity of those who do not feel those scruples in conforming to it, which I do. "To their own master they stand or fall." Among them are certainly many enlightened, pious, liberal, conscientious men, who would do honour to any community, and for some of its members personally I feel sincere respect and cordial regard. This is not inconsistent with my having serious objections to their system of faith and mode of worship, to some of which I beg leave to call your attention. Consider then, my dear Madam, what our blessed Lord declared before Pilate, the Roman Governor, "My kingdom is not of this world." But can this be said of the Church of England? Is is not merely a civil establishment, a creature of the State? To the State it owes its existence, by the State it subsists, on the State it depends for all its power, authority and emoluments. The clergy, it cannot be denied, are as much officers of the State as those who are commissioned to vindicate its supposed rights and fight its battles either by sea or land. The King, at present in his name the Prince Regent, or when a woman is seated in the British throne, the Queen, is the supreme head of the Church, "vested with all power to exercise all manner of ecclesiastical jurisdiction."*

* Archbishop Wake observes, that "the *Prince* is not obliged to confirm whatever the *Clergy* shall think fit to determine, but has a power of annulling and rejecting what they have done, to alter or improve, to add or take from it." Wake's "Authority of Princes," p. 130, as quoted by "Towgood in his Letters to White," p. 256, 6th edition. Harry VIIIth, of persecuting and licentious memory, deprived the *Pope of Rome* of being the *Head* of the *English Church*, and vested that power in *himself*, which has descended to his *successors* to the British throne. This was exercised by Queen Anne, in the case of Whiston. "The Bishops and Clergy in convocation had solemnly decreed his books on the Trinity to be *dangerous* and *heretical*." They applied to the Queen to sanction their proceedings, which she declined; and this refusal of a *woman* had more *weight* and *authority* than the grave decisions of the learned and venerable body. While, however, the asserter of the right of Princes, and the advocate for priestly claims to decide in controversies of faith, and to lord it over the consciences of their fellow-mortals, are disputing the point with each other, the enlightened, consistent Christian boldly asks both the

It is a point which requires due deliberation, by the person who wishes to act in every respect becoming a consistent Christian, whether conformity to such an establishment of religion, interferes with the allegiance due to Jesus Christ, who is appointed by God his heavenly Father, "the head over all things to the Church," and the sole lawgiver in his spiritual kingdom. To myself it appears in that light. Should you, however, my dear Madam, see no force in this objection, you surely are not disposed to give up your right of private judgment respecting what the Church really determines, and whether or not this accords with the Christian revelation. For this purpose, may I be permitted to recommend to you to read over its articles with serious attention, and impartially bring them to the test of the sacred scriptures. Compare also the Athanasian Creed with the Nicene, and both with what is called the Apostles', and I am much mistaken if you do not perceive an inconsistency in point of doctrine of the one with the other. Sure I am that you will determine the damnatory clauses of the first, to be totally inconsistent with any authority which man has a right to assume, and with the mild, amiable and liberal spirit of the gospel of grace and love.

These objections to the established Church, you may conceive, in a more peculiar manner to respect the Clergy, who are obliged to subscribe its articles, to embrace its creeds, and to conduct its services. Let this be admitted; but does it therefore follow, that the laity have no concern in giving their countenance to a system thus established, and attending a service in which two of these creeds are statedly read every Lord's Day, and the other (erroneously attributed to St. Athanasius) enjoined to be sung or said fourteen times a year? You, I doubt not will agree with me, that the prayers in which all the persons present are supposed to join, should be as much as possible unobjectionable, and formed on the plan of Christian worship laid down in the New Testament. That which heretofore you have been in the habit of attending, is the worship of the one God the Father, through the one mediator the man Christ Jesus. For this we think we can plead the authority of those sacred scriptures, to which all Protestant Christians appeal, as the guide of their faith and worship, and the rule of their conduct, to both the precepts and examples of our blessed Lord and his holy apostles. In proof of this position give me leave, among innumerable other passages, to refer you to Matt. iv. 10, "Thou shalt worship the Lord thy God, and him only shalt thou serve." John iv. 23, "The hour cometh, and now is, when the true worshipers shall worship the Father in spirit and in truth, for the Father seeketh such to worship him." John xvi. 23, "In that day," says Christ to his disciples, "ye shall ask me nothing; verily I say unto you, whatsoever ye shall ask the Father in my name, he will give it you." See also Matt. vi. 9, Mark xi. xxv, John xvii. 1, 2 and 3, 1 Cor. viii. 6.

Can any declarations be plainer and more express than those contained in the above passages? May I be permitted, my dear Madam, to recommend to your serious consideration, whether some parts of the public service of the Established Church, be not inconsistent therewith. I refer you particularly to the Litany, which is read, if I mistake not, every Lord's Day. "O God the Father of heaven, have mercy upon us miserable sinners! O God the Son, Redeemer of the world, have mercy upon us, miserable sinners! O God the Holy Ghost, proceeding from the Father and the Son, have mercy upon us miserable sinners! O holy blessed and glorious Trinity, three Persons and one God, have mercy upon us miserable sinners!"

Divine revelation teaches us the unity, perfections and providence of the Creator and Governor of the Universe, unrivaled in majesty and glory, but the Litany places two other beings in the rank of Godhead, sharing

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Prince and the *Priest*, "one is our *master* even Christ;" and whether we reside in a palace or a cottage, whether denominated clergy or laity, all of us who call ourselves after his name, "are *brethren*," and have no spiritual dominion over one another. We would "render to Cæsar the things which are Cæsar's," and venerate the ministers of religion so long as they are humble, unassuming, diligent and faithful, but we must "render to God the things which are God's."

his honours with him. Divine revelation presents us with but one object of religious adoration and worship, the Litany with various objects of address in our prayers, viz. God the Father, God the Son, God the Holy Ghost, and then all united under the appellation of "the holy, blessed and glorious Trinity."

Though I do not consider the differences subsisting among the various classes of Christians, as affecting the essentials to salvation, which depend more upon the sincerity of the heart, the piety and benevolence of the disposition and the holiness of the life, than the peculiarities of the creed; yet surely what respects divine worship must be admitted to be of great importance. This, my dear Madam, is deserving the serious attention of every professing Christian, who wishes to serve God agreeably to the rules prescribed in his word. We should endeavour, by the daily study of the sacred scriptures, (like the Psalmist, whose "delight was in the law of the Lord, and in whose law he meditated day and night,") uniting our earnest prayers for all needful aid, with our diligent and impartial inquiries, to enlighten our minds in the knowledge of his will revealed by Jesus Christ, as well as to follow the dictates of our consciences. Then, whatever system of faith and worship we embrace, we shall feel the pleasing consciousness of Christian integrity. We shall adorn and recommend the doctrine we profess, by a suitable life and conduct, and lay a good foundation for the hope of divine acceptance through the mercy of God in Christ Jesus.

Now, my dear Madam, adieu. I need not surely express a wish that you will take what I have written, in good part. Had I not addressed you freely on this occasion, though I trust with respect and candour, it would not I think be doing justice to you, to myself, and to the principles I profess. Believe me to be, though no longer your pastor, your sincere friend, and a fervent well-wisher to your religious improvement, your present comfort and your future happiness.

N. B. As there is no secret in this letter, you are at liberty to shew it to any one you think proper.

SIR, *Bromley, Oct. 29, 1815.*

I AM old enough to have witnessed the interest excited, among serious persons, by the publication, in 1776, of Mr. Soame Jenyns's *View of the internal Evidence of the Christian Religion.* The author had been suspected of *Deism*, probably on account of some passages in his *Letters on the Nature and Origin of Evil*, though in the preface to a 4th edition of that work he had disclaimed the imputation. That suspicion was, however, now revived. The author of the *View* was supposed, with what justice I cannot discover, to have insidiously caricatured Christianity by representing it as prohibiting war, under every pretence; also as excluding from the rank of Christian virtues, Patriotism and Friendship, according to their common definitions.* It is only with Mr. Jenyns's account of patriotism, which I transcribe, that I am concerned at present.

"Patriotism also, that celebrated virtue so much practised in ancient, and so much professed in modern times, that virtue, which so long preserved the liberties of Greece, and exalted Rome to the empire of the world: this celebrated virtue, I say, must also be excluded; because it not only falls short of, but directly counteracts the extensive benevolence of this religion. A Christian is of no country, he is a citizen of the world; and his neighbours and countrymen are the inhabitants of the remotest regions, whenever their distresses demand his friendly assistance: Christianity commands us to love all man-

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* The following very modern view of the duties of a patriot, I extracted from a public print at the commencement of the late sanguinary contest. The doctrine it teaches has not been always so fairly avowed, yet it may be regarded as describing the practical patriotism of our *Christian* Courts, Camps and Corporations.

"We lament that our own hopes are not so sanguine as most of our contemporaries', but our wishes are equally ardent, though we are not persuaded, to the same degree, of the justice, policy, or necessity of the war. However, it is the duty of every man, from the moment that his country is involved in hostilities, be the principle legitimate or unjust, to direct all his efforts, as well as his vows, to promote the honour and success of the national arms." *Public Ledger*, Monday, June 5, 1815.

kind, Patriotism to oppress all other countries to advance the imaginary prosperity of our own: Christianity enjoins us to imitate the universal benevolence of our Creator, who pours forth his blessings on every nation upon earth; Patriotism to copy the mean partiality of an English parish officer, who thinks injustice and cruelty meritorious, whenever they promote the interests of his own inconsiderable village. This has ever been a favourite virtue with mankind, because it conceals self-interest under the mask of public spirit, not only from others, but even from themselves, and gives a licence to inflict wrongs and injuries not only with impunity, but with applause; but it is so diametrically opposite to the great characteristic of this institution, that it never could have been admitted into the list of Christian virtues." *View.* 3d ed. pp. 58—60.

The following Note addressed by Mr. Granville Sharp to my honoured father will shew how this passage had attracted their attention.

"Mr. Granville Sharp presents his compliments to Mr. Rutt, and begs his acceptance of the books sent herewith, which he mentioned to him this morning.

In the tract intituled, *The Law of Liberty*, in pages 10 to 18, Mr. Rutt will see that *Patriotism* is so far from being inconsistent with the gospel (as Mr. Jennings [*Jenyns*] has asserted) that it is, on the contrary, one of the first duties of the gospel; being founded, not only in the second great commandment respecting the love and *friendship* we owe to our neighbour, but also, in the highest degree, is promoted by the *Love we owe to God* (according to the first great commandment) which cannot be manifested in any way so effectually as in risking all things (life not excepted) for the good of mankind.

Old Jewry, 18*th Oct.* 1776."

The author of the *View* could not have desired a more satisfactory justification than is afforded by the passages in Mr. Sharp's *Law of Liberty*, and the whole tenor of his note, especially the close. Mr. S. was, indeed, like his correspondent, incapable of patriotism at the expense of philanthropy. They were both too much devoted to do good to all, as they had opportunity, and to break every yoke of oppression.

Mr. Sharp was highly favoured with a long life, in which to exemplify the only patriotism he could indulge. It was unknown to Greece or Rome, except in the retired musing of some philosopher, or an occasional flight of eloquence,* but in the view of that Christian philanthropist it proposed nothing less than *the good of mankind*. My father died within a year after the date of this note; cut off, by an accident, in the prime of life, though he had happily attained the wise man's *honourable age*. He had been long acquainted with Mr. Sharp and his family, and they were now united by a mutual abhorrence of the war against American liberty, to avoid any participation in which, Mr. Sharp had resigned a place in the Office of Ordnance.

I remain, Sir, Yours, &c.
J. T. RUTT.

SIR,

I OBSERVE that the writer of the Obituary of Mr. Dendy (p. 656) represents him to have been in religious opinions '*a disciple of the old school*,' his opinions being '*the middle scheme*,' the sentiments, in short, of Mr. J. Evans and Mr. H. Worthington. Now, Sir, I have an impression that Dr. Lindsay, in his Funeral Sermon, praises Mr. Worthington for not urging his peculiar opinions upon his hearers, and indeed I know that it is to this moment a point of dispute at Salters' Hall whether Mr. Worthington believed in the Trinity. Mr. Worthington's name then does not explain 'the middle scheme,' the doctrine of 'the old school;' and the object of my letter is to ask Mr. Evans, whom I take to be the writer of the article referred to, where I may learn

* Though it was the policy of Rome to sacrifice the happiness of the world to the glory of the *eternal city*, her language has supplied two philanthropic maxims which are too concise and comprehensive not to have become trite. Cicero somewhere describes mankind as one corporation, *Universus hic mundus una civitas communis hominum existimanda*; and Terence makes one of his characters thus devote himself to the service of the human race, *Homo sum, et humani à me nil alienum puto.*

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his own sentiments, as the means of coming at the knowledge of 'the middle scheme' and 'the old school,' so much talked of and praised by some people. What would Mr. Berrington say of Mr. Evans's '*old* school'? And as to 'the *middle* scheme,' it has sometimes occurred to me to inquire what is *the middle path between truth and error?*

I am
A Young Scholar and no Middle-Man.

SIR, *Oct.* 27, 1815.

THE following extract from the *British Plutarch*, article *Lowth*, may be an agreeable addition to the information communicated in your Review of Dr. Price's Life (p. 506).

"On Ash-Wednesday, 1779, Bishop Lowth preached at the Chapel Royal; and in a note to this sermon, which was afterwards printed, he attacked some of Dr. Price's sentiments concerning government. In a postscript to one of his own sermons Dr. Price defended himself with great spirit; and Mr. Hayley, in *An Elegy on the Ancient Greek Model*, which he inscribed to Bishop Lowth, introduced in the following lines, a kind of expostulation with him for having, in some degree, deserted the interests of freedom.

O Lowth! we saw thy radiant name on high,
Amidst the purest lights of learning's sky;
And long, if true to Freedom's guiding voice,
Long in that splendour shall that sphere rejoice;
One passing vapour shall dissolve away,
And leave thy glory's unobstructed ray.
But while on Fame's high precipice you stand,
Be nobly firm; nor bend the virtuous hand,
Fill'd with rich sweets from Freedom's flow'ry mead,
To pluck servility's oblivious weed!
High, in the Court's rank soil that creeper winds
And oft with dark embrace the crosier binds;
While squeez'd from thence the subtle prelate flings
Its luscious poison in the ear of Kings.

(*Brit. Plut.* 4th ed. Dublin, 1793. ii. 337.)

The "passages" mentioned (p. 506) as quoted from "the learned prelate," were I apprehend taken from his Sermon in 1758, at the Bishop's Visitation. Among other just sentiments it contains the following: "An opinion is not therefore false, because it contradicts received notions; but whether true or false, let it be submitted to a fair examination; truth must, in the end be a gainer by it, and appear with greater evidence." This sermon was reprinted about thirty years ago, and largely circulated by the friends of free inquiry, civil and religious.

OTIOSUS.

SIR, *Oct.* 18, 1815.

THE correspondent from Lynn respectfully thanks Mr. Belsham for his explanatory thoughts on the Gift of Tongues, which have appeared at page 556 of your last number. They are for the most part sufficiently explicit; and they also seem more orthodox than many of the thoughts that have been sometimes entertained and promulgated by that gentleman. They have not, however, entirely satisfied your present correspondent, or removed from his mind the doubts and difficulties which used previously to present themselves. Not that he ever questioned the existence, in the apostolic age, of what is called the Gift of Tongues; but he has often felt himself unable to conceive what it precisely meant, or how to give of it a proper and adequate definition.

Supposing with Mr. B. that it consisted in "a power miraculously communicated to the apostles, and to many of the first converts, of speaking various languages, which they had never learned," still it would seem very odd, that no notice is taken of their ever availing themselves of that miraculous power, in countries whose languages were to them unknown.—And it would seem no less odd, when this communication, or gift, caused so much amazement, and appeared so unaccountable to the multitude, on the day of Pentecost, that Peter should refer them to a certain ancient prophecy, as then fulfilling, and as sufficient to unravel the whole mystery; which prophecy, at the same time, does not apparently contain the least hint, or intimation, of any thing like the miraculous power for which Mr. B. contends, and which he thinks ac-

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tually constituted the gift in question. It is also not a little remarkable, that Paul, who so often mentions this gift, appears to have but a low idea of it, compared with some others; for he places it, not only much below that of prophecy, but even below all the other gifts, as what was of the least use or importance among them all; which he, surely, would not have done, had his idea of it corresponded with that of Mr. B. for, in that case, he must have deemed it of very great importance, especially towards disseminating the gospel, or spreading the knowledge of Christ among strange and distant nations. (See 1 Cor. xii. 28, and xiv. 5, 39.)

But whatever this gift of tongues really was; whether what Mr. B. imagines or not; and whether it stood high or low—was of superior, or of inferior importance, among those extraordinary gifts conferred on the primitive Christians, it must be allowed that the account given of it in the New Testament is very obscurely expressed;—so that men of the first character, in point of learning and intellectual sagacity, have entertained concerning it very different and contradictory opinions. This is particularly the case as to the first account of the communication of this miraculous gift, in the history of the occurrences of the Day of Pentecost. Some have conceived that the miracle was wrought on the *hearers*, and not on the speakers, and that the latter spoke only the Jewish language, which became Latin to the Roman hearers, Greek to the Grecians, Coptic to the Egyptians, Arabic to the Arabians, and Persic to the Parthians and Elamites, and so on. Others have imagined, that the speaking with tongues which then took place, was speaking the old Hebrew, (then a dead language, or understood and spoken only by the doctors,) instead of the vulgar tongue of Judea, or the dialect of Galilee.—Others again have understood that the speakers were miraculously empowered to speak all foreign languages, or, at least, the languages of all those foreign countries where any of the strangers who were then in Jerusalem had settled or resided.—It may be just added, that others have fancied, that speaking with tongues only means speaking in *tones*, or musical notes,—which, really, as Mr. B. has intimated, does not seem a very tenable notion. But untenable as it appears, and difficult as it may be to defend and establish it, the difficulty, perhaps, would not be much less as to any one of the other opinions, when all the passages of scripture that relate to the case in question are fairly brought to bear upon it.—It is not, however, the wish of your correspondent to provoke a controversy upon this or any other subject. Nor is he inclined to lengthen the present communication. He thinks that he has said quite enough to induce Mr. B. or any of your other able correspondents to resume the discussion, if they can throw any additional light upon this dark and disputable question.

SIR, *Oct.* 31, 1815.

THOUGH several of your volumes contain valuable notices respecting *Servetus*, I am not aware that the following has appeared among them. I copy it from a pamphlet, entitled "Authentic Memoirs of the Life of Richard Mead, M. D. 1755," which is a translation from the "Eloge du Docteur Richard Mead," in the *Journal Brittannique*, 1754. xiv. 215, by *Maty* the elder, who acknowleges his obligation respecting that article, to Dr. Birch.

"Mr. *De Boze*, for thirty-seven years Secretary of the Academy of Inscriptions and *Belles-Lettres*, kept up the strictest correspondence with the Doctor. He frequently received from him some valuable piece for the Cabinet of the King of France, and never failed of making him a return of the same kind. The scarce and perhaps the only copy of *Servetus's* last book, passed from the shelves of our English Worthy to those of his friend,* in exchange for a thousand presents he had received from him." P. 55.

The first notice of *Servetus* in *English*, after the translation of Calvin's Institutes, in 1634,† was probably in

* "L'exemplaire rare et peut-être unique du dernier livre de Servet passa du cabinet de notre Anglois dans celui de son ami." Journ. Brit. xiv. 244.

† It is remarkable that in the Index to this translation, there is only one reference to *Servetus*, and that incorrect. I find

a very small volume, now before me, published in 1652. It is entitled, "Two Discourses. 1. Of God and his Providence. 2. Of Christ, his Miracles and Doctrine, out of the illustrious Hugo Grotius,* with An Appendix concerning his judgment in sundry points controverted. By the Translator of the same Author *de Imperio.*" The translator was Clements Barksdale, who dates from *Hawling.* The Appendix consists of passages selected from the *Votum pro pace ecclesiastica contra Rivetum,* and classed under different heads, among which is the following:

"*Of Servetus.*

Servetus's books, by the diligence of *Calvin,* were burnt, not only at Geneva, but in other places. Yet I confess, in my life time, I have seen one copy of Servetus's book in *Latin;* wherein truly I found not those things which Calvin objects against him. *Michael Servetus,* by the procurement of Calvin, was burnt alive at Geneva, in the year 1553. What Melancthon wrote of Servetus, after that time, he had from Calvin. Œcolompadius seems to have known him in *Helvetia* before that; but he thought him fit to be exploded, not killed. But Calvin speaketh of himself, 'I willingly acknowledge and own it that the accuser came forth from me.' He adds, 'It is not only free for the magistrate to punish the corrupters of heavenly doctrine, but that which unskilful men will not allow to be lawful for them is commanded them by God.' And in an Epistle to *Farellus* touching the same Servetus, *I hope at least he will be sentenced to death.*"

From the translator's taste in his selection, preceding that I have quoted with Grotius's Apology for *his Letters to Socinians,* and following it with one, *Of Calvin's Impatience,* I suspect that Mr. Barksdale was not very othodox.

N. L. T.

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by comparing the index, with the text, in an edition of the *Institutio,* printed at Geneva, 1602, that Calvin has named Servetus, a dozen times, at least, generally adding some reproachful epithet.

* *De Veritate,* &c. On the Truth of the Christian Religion; the two first Books.

On Natural Religion.

(Concluded from p. 622.)

IT is objected, that the advocates of this system, *take of the things of the gospel,* and exhibit them to the world, *as parts of the religion of nature.* But, how does this appear? They do not, in this view, trench upon any of the *peculiarities* of Christianity: no sober writer of this class, ever thought of comparing natural, with revealed religion, *as a whole:* or Socrates with Jesus Christ, as a Divine Teacher; or the heathen moralists with the sacred writers; or the profoundest reasonings, with complete and absolute assurance. The *super-added authority* of revelation, independent of other circumstances, must ever turn the scale. Nor are we to consider *the actual state* of the heathen world in different periods, and especially at the time of our Saviour's advent; or the extravagant sects and opinions of some of the ancient philosophers, as solid arguments against the verity and importance of natural religion. Are there no extravagant sects among the professors of the gospel? No *reveries* among Christian philosophers and Christian divines? It is an old but important maxim—The abuse, or neglect of a rule, is no reason against the rule. The gospel is a *perfect law:* but, has it abolished private and public robbery; murder and adultery; bigotry and superstition; war and slavery? Human sacrifices, and the dereliction of diseased and mis-shapen children, from mistaken principles of piety and benevolence, were practised by some of the ancient heathens; and Christian Bishops and Inquisitors, have persecuted and destroyed the body for the good of the soul; and holy wars have been undertaken, professedly for the glory of God and the propagation of the true religion: but certainly, nature no more teaches the one, than the gospel the other. "The Romans," says Montesquieu, "deserved well of human nature, for making it a condition, in their treaty with the Carthaginians, that they should abstain in future, from offering their children to the Gods." Some of their writers have been supposed to justify suicide; but there are passages in Seneca against this opinion; and Epictetus expressly condemns it; he com-

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pares it to a sentinel quitting his post, without the order of his commander. Polytheism and idolatry were indeed prodigious evils; and it was one principal design of the gospel to abolish them: yet, under this wild and fabulous system, (the corruption of natural religion,) were couched many important lessons and sublime truths, as it hath been well illustrated by Lord Bacon and other writers on the ancient Mythology. The grosser absurdities of the system, were however, obvious to every reflecting mind: their best writers ridiculed them in private, though, in public, they indolently gave way to the popular superstitions. Thus, the language of Plato respecting the Deity, is the same with that of the sacred writers: he calls him, O Εἷς, *The One:* and in general, the wiser heathens, though they appeared to coincide with the notion of inferior and subordinate divinities, held the existence of one supreme, original, infinite Mind, the great Ruler and Lord of all things, his Providence (Epicurus excepted,) and moral government, together with the doctrines of a Divine *afflatus*, or assistance to the virtuous, and of a future state of retribution to all mankind.*

But it is happy for those who have no leisure or inclination to read the works of "those old, wise spirits, who preserved natural reason and religion in the midst of heathen darkness,"† that the sacred writers have ascertained these principles beyond all reasonable exception. In the 19th Psalm which needs no comment, David lays down this great principle, that the works of nature, lead us to the God of nature. "All people," says M. Henry, "may hear these natural, immortal preachers speak to them in their own tongue, the wonderful works of God." St. Paul, Rom. i. and ii., is more precise and determinate. He clearly distinguishes between the *actual state* of the heathen, and their *capabilities*, or, what they might and ought to have done. He represents them as "holding or discerning the truth, in unrighteousness: for that which may be known of God is manifest in them," *(mind the words)* "for God hath shewed it unto them: for the invisible things of him from the creation of the world, are clearly seen, being understood by the things that are made, even his eternal power and Godhead," that is, the other essential perfections of his nature, especially his wisdom and goodness; or if with the modern versions, we translate (θειοτης) his "Providence," it amounts to the same: for Providence implies wisdom and goodness as well as power: external power is the *first* principle that strikes us in contemplating the works of nature, then wisdom and goodness. "These," says the Apostle, "are clearly seen" by the attentive observer; and that, from these abundant manifestations of the existence and leading attributes of the Deity, they might, by the due exercise of their rational faculties, have arrived to a further competent knowledge of his moral perfections and government, is evident, from the principles which the apostle lays down in the 2nd chapter respecting the "law in the mind, written in their hearts," and their "consciences excusing or accusing" by which, those that have not the "written law" are hereafter to be judged, and are now, "a law unto themselves." Besides these passages of scripture, many others might be cited, upon which it would be superfluous to enlarge. "Behold, all souls are mine," saith the Lord, by the prophet Ezekiel. David says, "God hath fashioned the hearts of men alike, and considereth all their works." Now, to what end doth he consider them, but to call them to account? And, hath he thus determined, and yet given them no inward intimation of it? Impossible. "The voice of conscience is the voice of God; pointing out an hereafter, and intimating eternity to man; for if there be a God, he must delight in virtue, and that which He delights in must (ultimately) be happy."‡ The book of Job furnishes a sublime specimen of the chief arguments for natural religion; and it does not appear upon the face of the history that the hero of it was any thing more than a simple Theist.

The History of *Cornelius*, recorded

* See Dryden's Pref. to Plutarch's Lives, and Swift's incomparable Letter to a young Clergyman.

† Bish. Taylor.

‡ Addison.

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in the 10th chapter of the Acts, is worth a hundred books of controversy upon this subject; and appears to be precise and determinate, as to *two* points;—the verity and acceptableness of natural religion, as far as it extends, and also, the obligation of the true Theist to embrace any further divine communications with which he may be favoured. Commentators suppose that he was what the Jews call, "a proselyte of the gate." We read, only, that he was "A Roman Centurion, a devout man, fearing God, with all his house, giving much alms to the people, and praying to God alway." By deep reflection and occasional converse with pious Jews, he had attained to the knowledge and worship of the true God; was favoured with a heavenly vision to assure him of his present interest in the Divine regard, and directed to an apostle, from whom he was to acquire further degrees of light and knowledge, in the way of truth and salvation. But, supposing Cornelius had *died*, before, or immediately after, this divine communication;—do you think that he would not have been *saved*? What—when he had been assured, that "his prayers and his alms had come up for a memorial before God?" The inference of the inspired apostle upon this occasion is very different: "Of a truth, I perceive, that God is no respecter of persons; but, in every nation, he that feareth God, and worketh righteousness, is accepted of him." Whether we consider this passage as an abstract or general proposition, or limit it to the qualification and fitness of a virtuous heathen to become a Jewish proselyte, or a Christian disciple; in either case, the conclusion will be much the same. In the first, it establishes the verity and acceptableness of natural religion, wherever it exists; in the latter, it proves such a one a fit subject for revealed religion, whenever it shall be fairly proposed to him; and consequently, till then, (unless invincible ignorance be considered as a crime,) an immediate and proper object of the Divine favour. Accordingly, we find, that notwithstanding this general conclusion, Cornelius was to believe in Christ, and to be baptized. If it be said, that we cannot reason absolutely from the case of Cornelius, to that of a person destitute of his previous advantages; the answer is, that we have allowed different degrees of natural advantages; but contend that every man, in the most imperfect state of nature, has advantages sufficient to lead him to the knowledge of God, to the practice of his duty, and to the belief, the fears and hopes of futurity: and the apostle, in the dismal picture which he draws of the state of Gentilism, in his epistle to the Romans, never vilifies the powers of human nature, or insinuates that their ignorance and depravity were natural and invincible; or that they had no *advantages*, but expressly assures us, that they *had*, and that for neglecting to improve them, they were "without excuse."

In the case of Cornelius, says Dr. Cave,* "Peter tell us, it was now plain and evident that the partition wall was broken down, that God had now no longer a particular kindness for nations or persons; that it was not the nation but the religion; not the outward quality but the inward temper, that recommends us to God. That the devout and pious, the righteous and good man, *wherever he be*, is equally dear to Heaven, and that the Deity has as much respect for a just and virtuous person in the wilds of Scythia, as upon Mount Zion!"

Some of the ancient philosophers, and some modern writers may have laid too much stress upon the idea of the *inherent immortality of the soul*: but this only proves, what we see every day, that men are apt to stretch a favourite topic beyond its due bounds: for though the death of *the body* does not necessarily infer the death of the *whole man*, yet two of the most learned and strenuous advocates of the separate state, Bishop Taylor and Dr. Watts, acknowledge, that "the souls of men are formed for union with their bodies," and that therefore, their subsistence in this state must needs be imperfect. In a strict and proper sense, the Deity "only hath immortality." The natural arguments for a future state, in respect of man, are chiefly *moral*, and not metaphysical.

It would not be just, in a discus-

* Life of St. Peter.

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sion of this kind, to take no notice of some of those texts which have been urged against the system of natural religion. The apostle Paul, addressing his Ephesian converts, says of them, that they were formerly "Children of wrath, even as others, without hope, and without God in the world:" and, in his sublime illustration of the resurrection, speaking of Christians, themselves, he says, "If Christ be not risen, our preaching, and your faith are vain; they that have fallen asleep in Christ are perished, and ye are yet in your sins."

Now, though it would be a sufficient answer to these objections, to say, that the scripture cannot be inconsistent with itself, and that, when any point of importance is clearly ascertained, every thing supposed to be contrary thereto, must fall of course; yet we need be under no insuperable difficulty in explaining these passages. "The children of wrath," are evidently not *infants*, but men and women of bad characters, "Children of disobedience, fulfilling the desires of the flesh and of the mind." These, he says, are, "by nature," or "in nature" (φυσει) that is, in character and disposition, "children of wrath," or obnoxious to the Divine anger. So that the words have no reference to a supposed original *taint*, but are merely the statement of a fact. Or, he considers them, in their heathen state, as out of the pale of the visible church, and so, externally, or relatively unholy.*—From this *evil cast*, or description of mankind, says the apostle, you Ephesians, by the instrumentality of the gospel, have been happily delivered. Ye were then, "afar off," some by an actual transgression, all of you by an inferior dispensation: and this class, from which you have been emancipated, may be considered in a general view, on account of their extreme ignorance and depravity, as "without hope, and without God in the world." Here, we have a *Synechdoche*, or figure of speech—*all*, for a great many: similar to those passages in the Old Testament, where, in a corrupt state of society, mankind are represented as having "all gone out of the way, there is none that doeth good, no not one." This was never true, *literally*, even at the time of the flood, the most vicious and corrupt period in the history of the world: yet Moses, not supposing any mistake in his readers, uses the same phraseology: "God looked upon the earth, and behold it was corrupt: for *all flesh* had corrupted his way upon the earth." These general expressions form no bar against the actual or possible attainments of *individuals*, in knowledge, wisdom and goodness: for though the apostle, speaking of the Gentiles in general, says, they were "without hope and without God," or Atheists, as in the original, yet that we are not to interpret this mode of expression absolutely, is evident, because in the passages formerly referred to, he clearly lays down the obligation which all are under to discern the existence and perfections of the Deity from his works; and the principle of conscience, the "law in the mind" "accusing, or excusing." Now, if an evil conscience accuses and anticipates punishment, a good conscience must approve and anticipate, or hope for reward: for we can no more separate hope from the one, than fear from the other; and both, in proportion to the respective degrees of virtue or demerit. A quotation from a heathen poet in the Spectator, says, "We may hope for every thing that is good, because there is nothing but what may be hoped for and nothing which the Gods are not able to give us." Some of the *Stoics* indeed may appear to have indulged extravagant ideas upon this head; and to represent their virtuous man, entering heaven, as it were, *as a matter of course*: but their expressions may have been mis-understood; or if not, we hear rant and extravagance every day; and even under the clear light of the gospel, not only from the imperfection of our own organs, but from the nature of the subjects themselves, "we still see many things through a glass, darkly, and not face to face."

As to the treatise on the resurrection, 1 Cor. xv. the apostle is addressing himself to some sceptical persons, who, notwithstanding all the light and evidence afforded them, denied this doctrine. This was a dangerous anomaly in the new dispensation; and it was necessary to shew its mischievous and fatal effects, and powerfully to enforce this additional;

* See Locke and Taylor on the Romans.

sublime and important argument for the truth of the gospel, and for a future state of retribution, from the actual resurrection of its great Author and Head. Having, therefore, first stated *the fact*, partly, from his own experience, he proceeds to shew the absurd consequences of the contrary supposition. If we have indeed followed "cunningly devised fables," and have no real grounds for what we assert, if we have preached only an ideal Saviour, who was neither raised from the dead himself, nor had any power to raise his followers; if the gospel be nothing but a solemn imposition; then, in this case, you have hitherto been wretchedly deceived, "our preaching," *as the apostles of Christ*, "is vain, and your faith is also vain," and those who have been either baptized into the belief of a risen Christ, if he be indeed *finally dead*, or who are "fallen asleep in him," are baptized in vain; and have died, as far as their hope was *thus founded only*, in the possession of a vain and fruitless expectation. Further, you must consider us, in this view, as "false witnesses for God," contending with "wild beasts" (wicked men) and exposing ourselves to a daily death and continual persecution, to no manner of purpose: nay, the idea is little better than *atheistical*, and you may, in this case, almost adopt the maxim of the Sensualists, "let us eat and drink for to-morrow we die!" But, be assured, we have not preached an ideal Saviour, for now is he indeed "risen from the dead, and become the first fruits of them that slept." Perhaps, this may not be the exact sense of the apostle; but whatever it be, of one thing we may be assured, that if, as we contend, the gospel was not intended to set aside our natural notions of the Deity, but to exalt and confirm them; if, from things known and apprehended, we are to rise to the contemplation of things unknown, and partly incomprehensible; so it is impossible that the apostle could contradict his own reasonings, elsewhere, and that we must not wrest things "hard to be understood," to hasty or improper meanings, but interpret them by those which are plain and unequivocal, agreeably to the nature of things, and "the analogy of the faith." *Words* must ever bend to *things*, and, speaking with reverence, even sacred terms to sacred doctrines, because words and terms may be mistaken, but *doctrines*, that is those which are obvious and truly fundamental, change not; though we arrive at the knowledge of them by different stages, and in different degrees.

Moreover, we may observe, that in this sublime illustration of the resurrection, the apostle does not appear to *glance* at the natural arguments for a future state, which stand upon their own proper ground; but merely shews the inconsistency of an external profession of the gospel, without a belief in this *grand fundamental*, the resurrection of Christ, and the consequent resurrection of his disciples, in their proper *order*, and then of the whole race of mankind: and he delicately insinuates, that their foolish doubts arose, not from want of sufficient evidence, but from bad company. "Be not deceived, evil communications corrupt good manners."

Furthermore, we may observe respecting this position, "No resurrection of the body, no future state," that, as the Almighty cannot be supposed to be limited to *means*, nor a separate state proved an impossibility, if the belief of an after life be a dictate of reason, and revelation assures us of a resurrection of the body, or of *a body*, which, by some law to us unknown, may be justly considered as springing from the ruins of the former one; if personal identity be nothing but a restoration to *the same consciousness*, in whatever vehicle that consciousness may reside; then, the doctrine of a future state, in every view, remains upon the most durable basis; we are, as just observed, to consider the resurrection of our Lord, as an additional fact, and most interesting assurance of this great event, and the general resurrection, as the grand and decisive means of its consummation.

We are to distinguish also between the doctrine of a future state, simply considered, and the doctrine of eternal life: and yet Dr. Balguy hath observed, that as the former "is morally certain from the light of nature, so is the perpetuity of it probable." And Dr. Duchal, that there can be only *three* reasons assigned why good men, if once put into the possession of a future life, should not continue there

for ever, in a progressive state of improvement: namely, "either that they should fall from their allegiance; or be annihilated by the Deity, when most conformed to his own image; or that there should not be room enough for them in the creation." The first is morally impossible; the second would represent the Deity in a capricious light; the last is manifestly absurd. Nevertheless, reason, though it may hope for, and expect a reward, can lay no claim to eternal life. An age or two of perfect happiness would be an ample compensation in the eye of reason for threescore years and ten, not of absolute misery; for that, blessed be God, is no man's portion; but of a mixed and changeable state. Accordingly, the New Testament exhibits the doctrine of futurity, with respect to the righteous in *two views;* first, as having the nature of a reward, according to their works, and the improvement of their talents; and secondly, as a free gift, through Jesus Christ, and the restoration to a forfeited inheritance. And this appears to be the sense of that passage of St. Paul to Timothy, where he says, that our Saviour hath "abolished death and brought life and immortality to light by the gospel." He did not present an object to the minds of men of which they were altogether ignorant; but he hath poured fresh light and evidence upon a solemn and important truth; exhibited it to their admiring view in the brightest and most indelible characters; confirmed it by the most stupendous miracles; ratified it in his own blood; proved it by his resurrection from the dead; and stamped it with immortality! "Thanks be unto God, for this unspeakable gift!"

As to the doctrine of *the fall,* and the restoration by Christ, however Christians may interpret them, the disciple of nature being supposed ignorant of both, (any farther than as the present state of the moral world may lead him to some notion of the former;) can be influenced by neither. He is therefore left to the book of nature, and to the help of grace, that heavenly gift, proceeding from "the Father of Lights," which, except in its miraculous operations, is not confined to any particular dispensation; but "enlighteneth every man that cometh into the world." Nor, (unless invincible ignorance be a crime) are such persons to be considered in the language of some, as only "in the state of malefactors condemned to death, looking for the day of execution;"* but, on the contrary, as "prisoners of hope, with earnest expectation waiting for the manifestation of the sons of God, and that glorious liberty into which, from the present bondage of corruption, they shall hereafter be delivered." Rom. viii.

With respect to the Patriarchs and the Jews, though the law, considered as a particular covenant, was chiefly confined in its promises to temporal blessings, by which, among other things, it is distinguished from the gospel, which is established "upon better promises;" yet we find the belief of a future state, except as to a particular sect, general among them. We cannot reasonably suppose, that by their usual and favourite phrase, the "being gathered to their fathers" the ancient patriarchs meant only, that their *ashes* would be mingled together; they expected, no doubt, a happy meeting in a great assembly of departed souls, wherever, or whenever that might be! Certainly, independent of particular revelations and communion with superior beings, they could *reason,* at least as well as the Roman Orator, who in strains almost evangelical, hath left upon record his testimony to this solemn and important truth. "O præclarum diem! quum in illud animorum concilium, cœtumque, proficiscar; et quum ex hac turba, et colluvione discedam!" The history of the first transgressor, which they received by oral tradition, or by written evidence; and the mysterious promise then vouchsafed of a future recovery and restoration, would inspire them with hope and confidence, and assure them of the divine favour and protection, if not wanting to themselves; the translations of Enoch and Elijah, in different periods, would also be a standing evidence to their contemporaries and their successors, of the certainty of a future existence; we find frequent references to this doctrine in the Old Testament; and our Saviour hath determined the question beyond a doubt. "That the dead

* Hallett versus Grove, 1731.

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are raised," (or shall be, which is all one in the eye of Deity) "even Moses shewed at the bush;" how? "When he calleth the Lord, the God of Abraham, and of Isaac, and of Jacob; for he is not a God of the dead," (between him, and the finally dead, there can be no relation) "but the God of the living; for all live to him." St. Paul, likewise, hath fully established this point, in the 11th chapter to the Hebrews.

To conclude, natural religion, is the sun under a cloud; the Jewish dispensation is the sun under a brighter cloud, with occasional manifestations of his radiant orb; the gospel is the sun in bright and unclouded splendour: but it is *the same sun* which enlightens us, under every dispensation, though with different degrees of glory. Or if you say the light of nature, compared with that of the gospel, is but as a twinkling taper, compared with that glorious luminary; still the light and heat of the former are *of the same nature and essence* with that of the latter.

"Nature, employed in her allotted place,
Is handmaid to the purposes of grace."
COWPER.

It appears, therefore, that to defend Christianity at *the expense* of natural religion, is to run before we are called. It is to pull down with one hand, what we profess to build with the other; or to place ourselves somewhat in the condition of *Sisyphus*, whom the ancient poets represent, as continually labouring to force a prodigious stone up a steep hill, which ever revolves upon him with redoubled weight.

SIR, *Walthamstow, Nov.* 15, 1815.

UPON reading the extracts from *Mr. Townsend's Armageddon* in your last, (pp. 649—652) I could not help conceiving a wish that its merit as a poem might recommend it to an extensive circulation, as it seems under the guise of poetic imagery to present a just view of the horrors and absurdities of a system, which is infinitely more absurd and horrible than any other extravagance which the human mind has yet conceived. The perusal of such a work may perhaps have the happy effect of terrifying into their senses some of those who have been terrified out of them, and by presenting their creed before them in its true colours, may lead them to seek a refuge from its terrors in a diligent examination of the scriptures that they may learn "whether these things are so." It requires a mind of a certain temperament, such as that of Jonathan Edwards and Mr. Townsend, to dwell upon the views exhibited in "Armageddon" with a conviction of their truth, and not to sicken into anguish and despair. Hence I suspect that the generality of those who in the main think with Mr. Townsend will wish that, however his own fancy was delighted with such contemplations, he had not endeavoured to fix the fancy of his reader, on descriptions at which, I do not say reason stands aghast, (for that in theology is a trifle) but at which humanity shudders. How much more to be applauded is the caution of a writer in the Evangelical Magazine, who observes that though the doctrine of predestination *is beautiful in its place* (in what place, he has omitted to mention) it is not desirable that it should be dwelt upon too frequently. But leaving Mr. T. with whom, in truth, after the excellent remarks of your reviewer, I have very little to do, I proceed once more, with your permission, to make one or two remarks on that system of Theology which is usually termed Calvinistic. It is then a system which, to say the least, is no where laid down in form in the New Testament, but is collected by inference from detached passages of scripture, and is *a mere hypothesis* to account for a certain phraseology which is infinitely better accounted for without it. It is a system which no good man can *wish* to be true, and which no man can believe to be true, who suffers his mind to be impressed with the general representation of the divine character and government which are given from Genesis to Revelation. It is a system which gives a hideous picture of the Deity, transforming love into blind partiality, and justice into insatiable vengeance. It is a system which were it true would render it a happiness for the human race, and by probable inference for the universe at large, could the theory of the Atheist be realised! It is a system which by representing human nature as radically depraved, and sin in itself an

infinite evil, leaves no room for degrees of criminality in human actions. It is system which, consistently enough with itself, but in direct defiance of the scripture doctrine of retribution, makes something altogether independent of moral rectitude the ground of salvation, and which can send one man triumphing to glory from the scaffold, and calmly leave another who has endeavoured to exemplify every Christian virtue (unless a change not of character, gentle reader, but of *views and reliance* should take place) to be

"whelm'd in stormy gulphs of rolling fire!!"

E. COGAN

SIR, *Nov.* 12, 1815.

THE communications from your Transatlantic correspondent (p. 657) are highly gratifying. I trust there will be frequent occasion to repeat them, and that the land which afforded *Priestley* an asylum will be largely recompensed by the wide diffusion and happy influence of those scriptural principles, which animated the labours of his life, supported his mind under great afflictions and sustained him in the expectation of death. Give me leave, however, to plead with your correspondent for mercy, or rather justice to the memory of Calvin, whom, like many on this side the mighty water, he represents as a *murderer* (p. 658, c. 2) for having procured the death of Servetus.

We too justly describe war as murder, yet when the soldier,

> Seeking the bubble reputation,
> Even in the cannon's mouth,

cuts down every thing human which stands in his way, we forbear to brand as a murderer either a leader or a follower in those bloody adventures. Thus persecution may be aptly defined murder, yet to the persecutor we cannot justly impute those motives of sordid interest or cruel revenge, what the law terms *malice prepense*, which actuate the murderer. The persecutor is to be regarded as a dupe to that imposing sophistry which persuades him that the end will justify any means, and that he does God service by destroying his workmanship.

Calvin betrayed Servetus to the magistrates of Geneva, and gloried in having procured his death, for which an indelible stain attaches to his own name and memory. Yet he was not, I apprehend, the *murderer* of Servetus. Else Cranmer was the murderer of Joan Bocher, and the *Assembly of Divines* the murderers, in purpose, of Paul Best, whom they delivered over to the Long Parliament, to be cut off by an *ex post facto* ordinance, and of Biddle for whose destruction they solicited the enactment of a sanguinary statute. Socinus too, must, in that case, be regarded as all but the murderer of Davidea.

Allow me to add that we appear to make too much of Calvin's unaccountable objection to the term *Trinity*. He so uniformly describes God as *Three in One* that he cannot be seriously charged with inconsistency merely because, for whatever reason, he disapproved the use of a word so convenient as *Trinity* to express that opinion.

ANGLUS.

Mare-Street, Hackney, Nov. 1, 1815.

SIR,

WITH submission to the superior mind of the Bishop of Lincoln, I must humbly yet firmly maintain, that those clergymen of his lordship's diocese, who have openly avowed their attachment to the British and Foreign Bible Society, deserve the thanks, rather than the censure, of their diocesan.

These worthy men subscribe to the 6th Article of the Established Church, "Holy scripture containeth all things necessary to salvation; so that whatsoever is not read therein, or may be proved thereby, is not to be required of any man, that it should be believed as an article of faith; or be thought requisite or necessary to salvation."

On this article the structure of the British and Foreign Bible Society rests; every clergyman, therefore, who promotes this institution, dis-

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* Ἀδη τινες ανοιγονται πυλαι βαθειαι, και ποταμοι πυρος ὁμου και συγγος απορρωγες αναπεταννυνται, και σκοτος εφηπλωται πολυφανταστον, και χασματα και μυχοι, κακων μαστιγα γεμοντες.

Plutarch de Superstitione.

covers by his conduct, what he has *ex animo* subscribed, that he is a true son of the Church.

What would any reasonable man think of the correctness of his judgment, who should assert, that the general circulation of *Magna Charta* and the Bill of Rights, through the union of Tories and Whigs, would overthrow the British Constitution? And as little can be feared from the circulation of that book (on whose foundation the Church of England professes to be built) by the co-operation of Churchmen and Dissenters.

Is it not a subject rather of congratulation than grief, that Christians can unite in the common faith, and thus bless the world with that revelation which both Churchmen and Dissenters believe to be of divine inspiration?

Were these Bibles accompanied by commentaries inimical to the Church, then there might be just cause of complaint; but surely the holy scriptures, in merely passing through the hands of a Dissenter, collect no pestiferous materials to poison those who may unhappily thus receive a Bible. If the man who gives the Bible have "any creed, or no creed," this does not affect him to whom is given "words whereby he and his house may be saved."

Some dissenters are lay-rectors, and others are in the habit of bestowing benefices on clergymen; yet conscientious men are curates to the one, and men eminently devoted to the national establishment are indebted to the munificence of the other; and his lordship knows one living, at least, in his diocese, the presentation of which was from the hands of a Dissenter.

Some of the Dissenting yeomanry in the diocese of Lincoln would be much gratified, if his lordship could carry this system of exclusion into another department of the Church. They say, "if we are not to assist the Church in the circulation of the Bible, why not refuse our help altogether. Our Rectors and Vicars make no scruple to take their tythes; nor are they under any apprehension, that, by a regular and constant payment, we shall ruin the establishment. The gold goes pure and sterling into the coffers of the clergymen, uncontaminated by the heretics and schismatics who pay it; and if we did not know the contrary, we should almost be suspicious, that the temporal prosperity of Rectors and Vicars was deemed more important than the circulation of that book which is called the religion of Protestants."

Pardon my presumption; but his lordship's scruples remind me of a conscientious old lady who refused to eat some grapes which grew on a vine that was nailed against a Presbyterian meeting-house: yet the grapes were ripe and nutritious; the sun deigned to shine upon them, and brought them to perfection; and God also will bless his own word, whether circulated by a Dissenter or a Churchman, a dissenter from the Church of Rome, or a dissenter from the Church of England.

I would ask what parallel can possibly be formed between a society built on the 6th Article of the Church of England, and a conspiracy against the Church; between Dissenters distributing Bibles, and rebels distributing arms? This parallel appears to me as apposite as the citation from Rom. xvi. 7, against those who cause divisions: "Salute Andronicus and Junia, my kinsmen and my fellow-prisoners, who are of note among the apostles, who also were in Christ before me."

However, it is certain that his lordship can be supported by precedents, and from an infallible church too, who were decided enemies against the heretics and schismatics of the fourteenth and fifteenth centuries, the fathers and founders of the present Established Church. The selection of a few passages from those periods of ecclesiastical history, may not be inadmissible. "About four and twenty years (1408) after Dr. Wiclif's death, it was decreed by Archbishop Arundel, in a constitution published in a convocation of the clergy of his province assembled at Oxford, 'that no one should thereafter translate any text of holy scripture into English by way of a book, a little book, a tract, and that no book, &c. of this kind should be read that was composed lately, in the time of John Wiclif, or since his death.'"

The celebrated Erasmus also informs us, that when he published his Greek Testament, it met with great clamour and opposition. "One College in the University of Cambridge

absolutely forbid the use of it. They object to us the feigned authority of synods, and magnify the great peril of the Christian faith, and *the danger of the Church.*"

It is a subject deeply to be regretted, *that, in past times,* the ministers of religion have been the greatest enemies to the universal distribution of the scriptures; while Royal Dukes *have formerly,* as well as in the present day, advocated the principle upon which the British and Foreign Bible Society invariably acts. So offensive, it seems, was this translation of the Bible to those who were for taking away the key of knowledge, and means of better information, especially in matters of religion and eternal salvation, that a bill was brought into the House of Lords, 1390, 13th Rich. II. for the suppressing it. On which the Duke of Lancaster, the king's uncle, said to this effect: "We will not be the dregs of all, seeing other nations have the law of God, which is the law of our faith written in their own language. At the same time declaring, in a very solemn manner, that he would maintain our having this law in our tongue against those, whoever they should be, who first brought in the bill. The Duke was seconded by others, who said, "if the gospel, by its being translated into English, was the occasion of men's running into error, they might know that there were more heretics to be found among the Latins than among the people of any other language."

I cannot close this letter, Sir, without laying before you the opinion of our first reformer, on the suspicions of the Roman Catholic Clergy, relative to the circulation of the scriptures in our own tongue. "Herefore on gret byshop of Englelond, as men sayen, is yuel payed, that Godde's law is written in englysch to lewede meh, and he persueth a prest for he wryteth this englysche, and sompneth hym, that hyt is harde to him to route. O men that be of Christe's halfe, helpe ye now agynes antechrist. For the perylouse tyme is comen that Crist and Poule tolden byfore. But on coumfort it is of Knyghtes that they saveren muche the gospel and have wylle to rede in Englysche the gospel of Criste's lyf. Crist helpe hys churche fro these feudes for they fryghten perylously."

Lewis in his History of the Translations of the Bible, says, "By one great Bishop of England is, I suppose, meant John Bokynham, *at that time Bishop of Lincoln,* in whose diocese Dr. Wiclif was promoted, and by whom it seems he was summoned and prosecuted for his translating the scriptures into English."

If these are dangerous principles, as the editor of the London Paper affirms, why not state them, and say in which rule of the Society they exist. To such a charge I would reply, in the words of Dr. Collyer, who, in repelling the insinuation that the members of the British and Foreign Bible Society had entered into a conspiracy against the Establishment and State, "a conspiracy, at the head of which," said he, "I find their Royal Highnesses the Dukes of York, of Kent, of Cumberland, of Sussex, and of Cambridge—a conspiracy in which I see combined the Right Reverend Prelates of Norwich, of St. David's, and many others—a conspiracy in which I see the Liberator of Africa and the Pacificator of America—a conspiracy in which the opposition and the ministry are agreed—a conspiracy never to be overthrown by that mode of attack which is employed against the Institution."

I am, Sir, Yours, &c.

CRITO.

Natural Theology. No. XI.

Of the Muscles.—Muscular Motion.

THE *Muscles of the Trunk* are divided principally into those which cover the breast—those which constitute the fore-part, and sides of the abdomen, and the great muscles that are spread over the back. These last are numerous and large: they arise from the whole length of the spine: and also, some portions from the back part of the skull; and from these different parts, they spread over and cover the back of the trunk, and proceed onward to be inserted, some into the base of the arm, others into the spine, at a distance from their origin, and the remainder into the ribs and back-part of the skull. They accordingly not only cover and protect the whole back-part of the body,

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but serve to pull the head backwards, move the arms, assist in respiration by acting on the ribs, and to give us an erect posture by extending the spine.

The cavity of the abdomen is completed by a few broad and thin muscles, which constitute as it were walls for covering in and containing the viscera. These also assist respiration by helping to expel the air from the lungs, and they contribute to the movement of the body. The ribs are raised, and the cavity of the chest enlarged, during inspiration, by eleven double rows of small muscles on each side. They grow out from the lower edge of one rib, are inserted into the upper rim of the next. Of the *muscles within the body*, the principal one is called the diaphragm, which is a broad thin muscle, occupying partly a horizontal position, when the body is erect; but inclining downwards towards the back, and dividing the trunk of the body into two great cavities, the thorax and abdomen. It is the principal agent in respiration. The other muscles within the body arise from the sides of the lower end of the back-bone, and from the inner surface of the pelvis, and passing down to be inserted into the thigh-bone, a little below its head, they help to turn the toes outward, and also to bend the thigh: when the limb is fixed they assist in bending the body.

Muscles of the superior extremities: these are usually divided into those that are situated on the shoulder-blade —on the arm—the fore-arm, and on the hand. Those situated on the shoulder-blade are inserted into the bone of the arm to effect its movements. There are seven of these.

The fore-arm is moved by four muscles, which arise from the upper part of the arm bone, and, passing over the elbow joint, are inserted into the upper ends of the two bones of the fore-arm.

The hand is moved at the wrist by six muscles, of these three arise from the upper part of the fore-arm, and descending along its whole length are continued over the wrist, and are inserted into the hand close to this joint; they bend the hand, and are consequently called its flexors. Three others called extensors, because they extend the hand, and bring it backwards, arise from the lower end of the arm bone, and are inserted into the back of the hand just beyond the wrist: all these muscles, before they reach the wrist, become slender tendons.

Besides these there are four short muscles which extend obliquely across from one bone of the fore-arm to the other, and roll the radius upon the ulna, carrying the wrist round in circles, hence we are enabled to turn the palm of the hand either upwards or downwards.

The fingers are principally moved by two flexors and one extensor. The former arise from the upper part of the fore-arm near the bend, and running down towards the wrist, send off four round tendons to each, which passing over the palm of the hand, are inserted into the several bones of the fingers: one set of tendons pass through slits in the other set, which assist in binding them down when the fingers are bent. The extensor muscle arises above the elbow, passes down the fore-arm, and is divided into four round tendons, which may be felt on the back of the hand, and which are inserted into all the bones of the four fingers for extending them. The motions of the fingers and those of the thumb are performed by muscles situated chiefly in the hand.

In speaking of the openings in one set of tendons to admit others to pass through them, Dr. Paley asks, "What contrivance can be more mechanical, a slit in one tendon to let another pass through it? This structure is found in the tendons which move the toes and fingers. The long tendon, as it is called, in the foot, which bends the first joint of the toe, passes through the short tendon which bends the second joint, which course allows to the sinew more liberty, and a more commodious action, than it would otherwise have been capable of exerting. There is nothing, I believe, in a silk or cotton mill, in the belts, or straps, or ropes, by which motion is communicated from one part of the machine to another, that is more artificial, or more evidently so, than this perforation."

It may be farther observed, that there is always an exact relation be-

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tween the joint and the muscles which move it. That is, whatever kind of motion the joint, by its construction, is capable of performing, that motion the annexed muscles, by their position, are capable of producing. If there be, for instance, at the elbow, a hinge joint, capable of motion only in the same plane, the leaders as they are called, that is, the muscular tendons, are placed in directions parallel to the bone, so as, by the contraction or relaxation of the muscles to which they belong, to produce that motion and no other.

The celerity and precision of muscular motion may be well observed in the execution of many species of instrumental music, in which the changes produced by the hand of the musician are exceedingly rapid, are exactly measured, even when most minute, and display, on the part of the muscles, an obedience of action, alike wonderful for its quickness and its correctness. The same may be noticed in the hand of a person while in the act of writing: we may consider the number of muscles which are brought to bear on the pen, and how the joint and adjusted operation of several tendons is concerned in every stroke, yet that 500 such strokes may be drawn in a minute. Scarcely a single letter can be turned without several of these tendinous contractions, yet how currently does the work proceed; and when we look at it, how faithful have the muscles been to their duty, how true to the order which habit has inculcated. For while the hand-writing is the same, an exactitude of order is preserved, whether a person write well or ill. These instances of music and writing shew not only the quickness and precision of muscular action, but its docility.

Of the *muscles of the inferior extremities*, those which move the thigh arise from the pelvis, or the lower part of the trunk, descend over the hip joint and are inserted into the thigh-bone below its articulating head. The leg is moved by eleven muscles which arise partly from the pelvis, and partly from the upper end of the thigh-bone, and which passing over the knee-joint are inserted into the bones of the leg. The foot is moved by three extensors and four flexors. The extensors, at least two of them, arise from the lower end of the thigh-bone, near the bend of the knee, and soon after unite into the great fleshy bellies, which, swelling out, form the calf of the leg, but decreasing where the leg begins to grow small, they each give off a broad thin tendon which uniting form the *tendo Achillis*, to be inserted into the extremity of the heel. These, which are very powerful muscles, extend the foot by bringing it backwards, and are principally engaged in running, walking, leaping, &c.

Of the four flexors, the two first arise from the upper part of the tibia, or principal bone of the leg, and continuing fleshy about half way down that limb, send off two round tendons, which pass under the inner ankle, and are inserted into the bones of the foot. The other two flexors arise from the upper part of the fibula or smaller bone of the leg, and send off two round tendons, which passing under the ankle, are inserted into the bones of the foot.

The toes have likewise their extensors and flexors, but on these we need not enlarge. We have seen that the muscles or flesh cover and spread over the whole frame of bones, connecting and securing its different divisions and parts; and not only producing all its movements, but also giving to it fulness, shape and beauty.

We have seen likewise that the action of the muscles is frequently wanted where their situation would be inconvenient, in which case the body of the muscle is placed in some commodious position at a distance, and made to communicate with the point of action by slender strings or tendons. "If the muscle," says Dr. Paley, "which move the fingers, had been placed in the palm or back of the hand, they would have swelled that part to an awkward and clumsy thickness. The beauty, the proportions of the part would have been destroyed. They are therefore disposed in the arm, even up to the elbow, and act by long tendons strapped down at the wrist, and passing under the ligament to the fingers, and to the joints of the fingers, which they severally move. In like manner, the muscles which move the toes, and many of the joints of the foot, are gracefully disposed in the calf of the leg, instead of forming an unweildly tumefaction in the foot itself. The observation may be repeated of the

muscle which draws the nictitating membrane over the eye. Its office is in the front of the eye; but its body is lodged in the back part of the globe, where it lies safe, and where it incumbers nothing."

It is a fixed law that the contraction of a muscle is towards its centre. Therefore the subject for mechanism on each occasion is, so to modify the figure and adjust the position of the muscle as to produce the motion required agreeably to this law. Hence different muscles have a different configuration suited to their several offices, and to their situation with respect to the work which they have to perform, on which account they are found under a multiplicity of forms and attitudes. The shape of the organ is susceptible of an incalculable variety, while the law and line of its contraction remain the same. In this, to refer again to the same writer, the muscular system may be said to bear a perfect resemblance to our works of art. An artist takes his materials as he finds them, and employs his skill and ingenuity in turning them to his account, by giving to the parts of his machine a form and relation, in which these properties may operate to the production of the effects intended.

The muscles, it is said, act in the limbs with what is called a mechanical disadvantage, yet this is conducive to animal conveniency. Mechanism has always in view one of these two purposes, either to move a great weight slowly, or a light one rapidly. For the former of these purposes, a different arrangement of the muscles might be better than the present, but for the latter, the present structure is the true one. It is of much more consequence to a man to be able to carry his hand to his head with due expedition, than it would be to have the power of raising from the ground a heavier load than he can at present lift. The last faculty may occasionally be desirable, but the other he wants and uses every day and hour.

On Muscular Motion. Muscular motions are of three kinds, viz. voluntary, involuntary and mixed. The voluntary motions of muscles are such as proceed from an immediate exertion of the active powers of the will: thus the mind directs the arm to be raised, the knee to be bent, the tongue to move, &c. The involuntary motions of the muscles are those which are performed by organs, seemingly of their own accord, and certainly without any attention of the mind, as the contraction and dilatation of the heart, arteries, veins, stomach, &c. The mixed motions are those which are in fact under the controul of the will, but which usually act without our being conscious that they do so, as in the muscles of respiration, the abdominal muscles and the diaphragm.

Motion, as has been observed, is produced by the muscle contracting both its ends towards the centre, and since one end is fixed, the other must be drawn towards the centre of motion, and with it the bone to which it is affixed, and thus by the co-operation of several muscles, the whole body is put into action. This is the case with all the muscles of voluntary motion; their fibres contract on the application of the nervous influence, and the whole muscle shortens itself: on the same principle the other muscles perform involuntary motion. The heart, for instance, contracts from the stimulating properties of the blood; the arteries do the same.

Motion in animals may be defined to be the contraction of the muscular fibre from the presence of some stimulating influence. But whence the muscular fibre derives this contractile power and what is its nature baffles all inquiry. Its properties are, however, known, and it is distinguished from those feelings or motions which result from the nerves.

Irritability, or the contractile force of the muscular fibre, is that power which belongs to muscles of shortening themselves, when in any way irritated, and is the source of motion and animal life.

The *nervous power* is that property by which, when a nerve is irritated by pressure or by puncture, the animal feels pain, and the muscles supplied by that nerve are brought into motion. This power is the cause of voluntary motion, and relates chiefly to the enjoyments and consciousness of life.

Sensibility, therefore, depends upon the *nerves*, but *motion* upon the *muscles;* both are equally admirable and inscrutable, the one conduces to all the enjoyments and all the sufferings of life, and to the intellectual faculties of

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man: the other is the chief support of animal life, and the source of all the bodily powers. "And here," says a good writer on the subject, "we cannot help awfully contemplating this living power: the genius of man has invented pulleys and levers to accelerate motion: it has enabled him to anticipate all the mechanical helps which he has found in the mechanism of the human body. But compared to the lowest creature, animated with the living principle, the proudest works of his hands are but as dead matter. In the most perfect machines no new power is acquired; if there is any acquisition of force, there is a proportionate loss of time; but in muscular contraction, which is the immediate source of power in animals, there is a real increase of power without any loss of time."

London, Nov. 9, 1815.

SIR,

THE argument in favour of the Deity of Christ, founded on *the Greek Article*, has been occasionally for four or five years, under my consideration. It is exceedingly vaunted, especially since Dr. Middleton has bestowed upon it so much labour, and supported it by a ponderous volume. His purpose has been answered, and he is rewarded by an Indian bishoprick.

I am prepared to shew that the argument is totally unfounded, and that all the learning called to its aid by Middleton, Wordsworth, &c. is altogether wasted. This attempt falls abortive like all former ones in the same cause, and comes in proof of the rottenness of the cause itself which it is meant to support; except so far as it has elevated to riches and honours its abortive supporters. As far as such a subject is capable of demonstration, I can *demonstrate* that the new doctrine of the *Greek Article* fails to prove the Divinity or Deity of Christ.

My recompense will, of course, be very different from that of those who have profited so largely by maintaining the other side of the question. Nothing can be expected on the road which I pursue but the pleasure derived from the defence of truth; and it is an astonishing phenomenon in the history of man that such a complete triumph has been obtained by the friends of truth, opposed as they are by the whole power of Church and state, and countenanced only by the self-devotion which is supplied by the energy of virtue.

It is even probable that my work, which could soon be ready for the press, would leave no small loss to be sustained by its author. Our body is small, and the learned in it, who alone could be expected to be much interested, are still less numerous, and not rich. The orthodox would not be eager to give countenance to *naked truth*.

I wish to inquire, through the Repository, if the author might depend on sufficient support to shelter him from running any risk. He would cheerfully offer his labour on the altar of the God of truth. The price of the book would be from three to five shillings.

How it can be ascertained whether I can be so protected, it is not within my power to advise. You and your readers must be far more competent to judge. Mr. Hunter, bookseller, St. Paul's Church Yard, may be consulted, and is the proper person to whom any plan may be proposed, by such as can engage for its execution. For myself, I frankly confess, that I can contribute to our great cause no more than my labour, of which I have always given much without hope of reward. It is now left to the friends of pure Christianity to decide whether they will leave the boasted argument from the *Greek Article* to maintain its triumph unopposed. Nothing has yet been done with effect against it. Let shame fall on me, if after professing to *demonstrate* its nullity, I fail in the attempt.

CHARLES LLOYD.

Glasgow, Nov 7, 1815.

SIR,

THE indulgent notice, which has been taken of my paper on the term *Unitarian* by several writers in your valuable Repository, induces me to send you a few lines for the purpose of explaining more fully my sentiments upon the application of the name *Socinian* to those Christians, who assert the simple humanity of Christ.

By the expressions, employed in my former letter, I intended, in the first place, to intimate my doubts

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whether it is desirable that Christians of this description should be distinguished from the rest of their Unitarian brethren by any name at all. I imagined that a term, opposing them to the believers in our Saviour's pre-existence, might tend to divide into two sects those, who worship the same God, the benevolent and merciful Father of mankind; who avow the same principles respecting the use of the understanding in the investigation of sacred truth; who entertain similar views concerning the duties and prospects of the followers of Jesus; and who ought to be for ever united in cordial endeavours to provoke one another to love and to good works. In the second place, I intended to say, that if any distinct appellation were requisite, the common and well-known term *Socinian* did not appear to me so objectionable as it has been sometimes represented; and I knew of no other word in the English language, which would be generally understood, and which therefore I could have substituted in its place. But as the body of Christians in question evidently disapprove of being called *Socinians*, and as some of them have proposed to call themselves *Humanitarians*, I would decide at once in favour of the latter choice. It is true that persons prone to cavil may object to this appellation as they have objected to the generic name, *Unitarian*. They may charge us anew with folly, injustice, and presumption in appropriating to ourselves a designation, which belongs to us no more than to them, as if forsooth we were the only men in the world who believe in the humanity of Christ. We know, however, that they, who would urge this objection, might object to any name whatsoever, and that the meaning of words does not depend so much upon their etymology as upon the established practice of those who employ them. After considering therefore the candid and judicious observations of your respected correspondents, I beg leave to retract my recommendation of the term *Socinian*, and to state that, although I had rather perhaps avoid the use of any term subordinate to *Unitarian*, yet I have no objection to adopt the name *Humanitarian*, not as the designation of a separate sect opposed to the Arians, but as a brief and convenient method of denoting the sentiments of those Christians, who maintain that our Saviour was a human being in his original nature.

Hoping that the ample discussion of this important subject in your Repository may prevent any further dispute upon the title of all believers in the supremacy of the Father to be called Unitarians, until the name *Unitarian* itself, shall be lost and absorbed in that of *Christian*,

I remain, Sir,
Yours respectfully,
JAMES YATES.

Sir,

MR. ASPLAND may be assured I have no feeling towards him but that of respect; and as to his reflections against me, I pass them with a smile of forgiveness. Perhaps he may one day find that I have no reluctance to affix my name to the sentiments I have recently written for your Repository.

I have been unfortunate in my expressions, or Mr. A. has been unfortunate in his apprehension of their meaning. I should have been chargeable with making a "strange complaint" indeed, if I had complained of the term Unitarian being used *at all*, by him or any other persons to whom it belongs. On the contrary, I have not written a word tending to put the term "under proscription." It is a very proper term, if used in a proper manner; and so is the word *Trinitarian*. But neither of them, in my opinion, ought to be selected as the distinguishing appellation of any particular class of Unitarians or Trinitarians. This opinion I shall endeavour to establish.

Mr. Aspland says of the term under consideration, "I use it as I do the terms *Christian* and *Protestant*, and am the better pleased with it, because like those terms it expresses a principle on which I am in a state of agreement with a respectable portion of my fellow-creatures." Very well. Here we exactly coincide, although Mr. A. most unaccountably says this "displeases" me. I am perfectly pleased with this representation, and it is precisely in this way that I would use the term myself, as expressing a principle on which several classes of Christians are *agreed*. But is it not a curious way of describing any par-

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ticular sect, to employ for that purpose a word which expresses, not the peculiarities of such sect, but its "agreement" with others? One might suppose that Mr. A. is himself convinced of its impropriety, seeing he declares that he uses it as he does certain other terms which are never appropriated to any particular party, but applied alike to all parties who agree in the general principles they import.

It remains then to be seen whether Mr. A. is quite correct in this declaration, or whether the language he now uses is consistent with his general practice. If it be not, his language is to be imputed merely to inadvertence or mistake. But he will allow that mistakes ought to be corrected. Is it then at all common with that gentleman or any other persons, to use the terms Christian and Protestant in the same manner as he and his party use the term Unitarian? As *specimens* of that *manner*, I before cited the expressions "Unitarian Fund" and "Unitarian Chapel." These are cases in point. Mr. A. has conveniently passed the former in silence: and although the latter was brought forward in a "story," and met by him with the declaration that "story telling is not argument," yet I beg leave to say that the story related did, in my judgment, contain a *complete* argument, and one that bore directly on the point under discussion. Nor would twenty stories, such as Mr. A. says he could tell, in any degree invalidate it, because they do *not* strictly apply to that point.

But what is there objectionable in the use of the before cited expressions and other similar modes of appropriating the term Unitarian? Why, Sir, it reminds one of Joanna Southcott's inscription on her chapel "The House of God." In this there is an *insinuation*, not expressed but implied. And so there would if she had raised a public fund for the purposes of her party, and called it The Christian Fund—or The Protestant Fund. Would it have been correct, or seemly, thus to appropriate a general name to an object intended for particular purposes?—Now is it not precisely in this *manner* that the term Unitarian is commonly appropriated by a particular class? Do they not, for example, apply it *by way of distinction to their Fund?* And does not that fund actively aid the propagation of opinions which are peculiarly and exclusively their own? Opinions in which other Unitarians, such for instance as *Chandler* and *Price* and *Towgood* and *Worthington* never could concur? And are not their chapels also, intended and used for the purpose of supporting an interpretation of the Christian scheme decidedly opposed to the faith of these celebrated Unitarians? It is true, Unitarianism lies at the foundation of their system. But so it might have been said of *Joanna*, before mentioned, (supposing her to have adopted the term *Christian* as the distinguishing appellation of her party) that Christianity lay at the foundation of her system. To this she added many fancies peculiarly her own, not included in Christianity; and in like manner *they* add many opinions peculiarly their own, not included in Unitarianism. She might be called a Christian, and they may be called Unitarians, but not by way of *distinction*. These are not the distinctive appellations of the respective parties, because, as Mr. Aspland will admit, they express nothing but what the parties hold in *agreement with others*.

Here then are two things which I am unable to reconcile; first, Mr. Aspland's professing to use the term in question as he does the term Christian and Protestant, which are *never selected by any particular party of Christians or Protestants as their distinctive appellation*. Secondly, his habitually and publicly concurring in the prevailing custom of his party of selecting this term whereby to distinguish themselves, their institutions, their chapels, their writings, &c. although it confessedly "expresses a principle on which they are in a state *of agreement* with a respectable portion of their fellow-creatures!"

If, Sir, this manner of using the term be justifiable, a similar use of the opposite term *Trinitarian* must be equally so. Let us therefore try the question on this ground. Suppose any one party of Trinitarians, the Wesleyan Methodists for instance, were to select it in the same way: we should then hear perpetually of the Trinitarian conference, the Tri-

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nitarian preachers, chapels, &c. But would this manner of applying the term be at all consistent with accuracy or modesty? And yet if it were objected to, the Wesleyan would be taught by Mr. Aspland to reply, "If other Trinitarians wish to distinguish themselves from me, they are welcome to set up what distinction they please; only let that distinction mark their opinions and not mine"!!—Upon the same principle might they style themselves *Protestants* only, and distinguish their chapels or institutions, by the term Protestant, saying, "We are the better pleased with the term because it expresses a principle on which we are in a state of agreement with a respectable portion of our fellow-creatures!" To this, the proper and sufficient reply would be, as it is to Mr. Aspland, that this very "agreement" is the reason why the term which expresses it ought not to be selected as *your* appropriate appellation, for it is equally appropriate to others.

I am surprised that Mr. A. should dissent from my remark that the term Unitarian has "no allusion to his peculiar faith, or that which distinguishes his party from all other Christians." He declares, on the contrary, that it "refers *entirely* and *solely*" to their peculiar faith! In the name of common sense, how can that be their peculiar or distinguishing faith which is avowedly "a principle on which they are in a state of *agreement* with a respectable portion of their fellow-creatures?" That which distinguishes one sect from others, must be that on which they *differ*, not that on which they *agree*. When I read the productions or hear the discourses of Mr. Aspland's sect, I often find them insisting largely on their peculiarities; or those tenets which "distinguish them from all others." These relate to the official character and work of the Son of God; and also to his person, which they contend is that of *mere* humanity. If any thing be of importance to Christianity it must surely be the official character and work of its Founder, and the vital subject of redemption, with other points connected with it. It is *here*, Sir, that I find their "peculiar faith or that which distinguishes them from all other Christians." Unitarianism does *not* so distinguish them, because, as Mr. A. says, it is what they hold in "agreement" with others, as they do their common *Christianity* and their *Protestantism*. Do these latter terms describe their peculiar and distinguishing faith? Certainly not, because these words express only general points on which they *agree* with others. The term Unitarian, according to Mr. A. himself, is like them in this respect, and therefore, has no allusion to that which distinguishes them from all other Christians.

Mr. Aspland calls upon me to explain the following expression, which he pronounces a "startling" one, "The difference between those called Socinians and Socinus, is far less than that which subsists between them and most other Unitarians." Really, Sir, I thought I had only expressed an obvious fact upon which there could not be two opinions. I cannot descend into minute explanations of what is so plain. Let the creed of Socinus be brought up point by point in comparison with Mr. Aspland's, and then let the latter be compared in the same way with that of either of the four celebrated Unitarians whom I have already named in this paper, and a child may see the truth of my assertion without being startled. I therefore said, and I think said truly, that this fact was sufficient to overturn the greater part of Mr. Aspland's quotation from his "Plea." For if it be improper to distinguish his sect by the word Socinian on account of some differences between them and Socinus, (which is the drift of Mr. A's. argument,) it is *still more* improper to distinguish them by the word Unitarian, because the differences are *still greater* between them and other Unitarians.

With the most cordial respect for Mr. Aspland's character, whatever errors or mistakes I may impute to him, I beg leave to submit these observations to his serious consideration and that of your readers.

PASTOR.

Bromley, Nov. 19, 1815.

SIR,

I WISH to inform your readers, who probably comprehend most of those whom such information will interest, that I entertain the design

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of publishing the Theological Works of Dr. Priestley, on such a scale of expense, as may render them an easy purchase, considering their number and extent.

For some time I indulged the hope that a friend peculiarly suited by the nature of his own pursuits, and his present intimate and happy connexion with a society which was the last scene of Dr. Priestley's labours in England, would have undertaken the office of his Editor. My friend, however, assures me that his increasing engagements, which, from their importance, I know not how to regret, will render this impracticable, while he freely offers me every assistance in his power towards the accomplishment of such a design.

In the theological works of Dr. Priestley I include his papers, forming about a third part of the Theological Repository, and all his other publications, except the Scientific and those on Miscellaneous Literature. I propose to add occasional notes, concise, and chiefly employed to correct, or supply references, to remark any variation in the author's opinions, to preserve the original dates of his pieces, and to describe any important discussions which they occasioned. For these purposes I shall solicit, and have no doubt of obtaining the kind assistance of several friends to the memory of Dr. Priestley, whose own pursuits have made them much better acquainted with his writings and the circumstances attending their publication, than my general engagements have allowed me to become.

Adopting the *types* of Lardner's Works for the text and notes, the same fulness of page and average bulk of volumes, I apprehend that the theological works of Dr. Priestley, as I have described them, may possibly reach but can scarcely exceed sixteen such volumes. For their publication I shall propose a subscription, with a sum paid on subscribing, moderate, compared with the extent of the undertaking, and such farther sum on the delivery of each volume, that the whole works may cost the subscribers considerably less than by any other mode of purchase.

On this plan of publication it would be unreasonable to ask the assistance of booksellers. I am therefore induced to request any of your readers, especially those residing in the centre of large districts, who may be disposed to promote the object, by receiving subscriptions, to favour me, *by an early post*, with their acquiescence, that I may mention their names in a Prospectus, designed for your next Number.

It would gratify me to have an opportunity of circulating *widely*, the theological works of Dr. Priestley, under the advantages of a connected form. Yet, should there appear, after a short experiment, only such a number of subscribers as will merely cover unavoidable expenses, I shall, notwithstanding, immediately proceed in the execution of the task I have undertaken; pleased thus to bear in lively recollection my too short personal acquaintance with Dr. Priestley, and to acknowledge what I owe, in common with thousands, to the valuable information of his writings and the edifying example of his life.

I remain, Sir,

Yours, &c.

J. T. RUTT.

P.S. I shall thank any of your readers, inclined to oblige me on this occasion, to direct to me, by post,—No. 39, Goswell Street, London.

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BIBLICAL CRITICISM.

Essay on Luke xxiii. 43, by the late Rev. J. Simpson.

Rewsby, Oct. 19, 1815.

Sir,

HAVING found among my father's papers the following interpretation of Luke xxiii. 43, and conceiving that on account of its brevity, it is more suited to the pages of the Monthly Repository than to a separate publication, I take the liberty of requesting the insertion of a faithful copy of the original.

I am, Sir,
Yours most respectfully,
J. W. SIMPSON.

Luke xxiii. 43, "Verily I say unto thee, to-day (σημερον) shalt thou be with me in paradise."

By *paradise*, here, is meant the state of the righteous dead, which the Jews imagined to be a state of conscious happiness. If σημερον be understood of the *time when* the event will take place, it must signify either the *real*, or the *apparent* time, either a specific, *fixed* period, or an *undetermined* period.

If σημερον be interpreted literally, that on the very day when Christ spake the words, the malefactor should be in a state of conscious happiness, this would not accord with the image under which our Lord represents death, namely, as being a state of sleep, out of which he says, that he shall awake mankind at the general resurrection. John v. 25, 28, 29. xi. 11—14. Luke viii. 52, 53. Nor would an assertion, that the man should on that very day be in a state of conscious happiness, correspond with his *being with Christ*, for the history mentions that Christ was alone in a sepulchre till the third day after this. Not the least intimation is given in it that he left the sepulchre during that time. Nor do either he or his apostles give any reason to suppose he did, though every thing they say upon the subject expresses, or seems evidently to imply, the contrary. Jesus himself says to Mary, soon after his resurrection, "I do not yet ascend to my Father, but go to my brethren, and say unto them, I ascend to my Father and your Father, and my God and your God." John xx. 17. Further, as the apostles will not be with Christ till his second coming, we cannot suppose the malefactor will be with him till that time. See John xiv. 2, 3.

If σημερον be taken to denote only that it would *appear* to the man to be on the *same day*, because while sleeping in the grave he would not be conscious of a moment elapsing between his death and his resurrection to life; it may be objected, that the previous ideas of the malefactor would not lead him to understand it in this sense; for the Jews and the Gentiles, both thought that the state of the righteous dead was a condition of conscious happiness immediately after their departure from this life. And, in order to answer the purpose for which Jesus spake, the man must of course comprehend the meaning of his words.

As such great difficulties attend the interpretation of σημερον to express the *time when*, let us inquire for some other meaning of the word that accords with the context, and with Jewish phraseology.

Our Lord's discourses at different times, and upon different occasions, were all consistent with each other. Also, whatever he introduced with the word *verily*, was always distinct, pointed, just and important. We may conclude, then, that the sentence which we are considering, especially as it was a consolatory address to a man dying in agony, would be strictly true, and be clearly comprehended by him.

Now, in the prophetic style, future events are often represented as present, or as having actually taken place, in order to denote the certain accomplishment of a prediction. Thus Isaiah lx. 1, "Arise, be thou enlightened, for thy light is come: and the glory of Jehovah is risen upon thee." Isaiah ix. 2, "The people that walked in darkness, have seen a great light, they that dwelled in the land of the shadow of death, unto them hath the light shined." Ver. 9, "Unto us a child is born, unto us a son is given." Also lxv. 17, lxvi. 22, liii. 2—9, lv. 4, xlix. 7, l. 6, xl. 1, 2, 3, 9, and Isaiah's triumphal

song upon foreseeing the fall of the king of Babylon. xiv. 4—19.

The very term σημερον, also, as well as ημερα and ωρα are often used to signify, not the exact *time* when an event will come to pass, but only the *certainty* that it will take place. Instances of this occur in the following quotations.

Σημερον.

Deut. ix. 1, "O Israel, thou art to pass over Jordan *this day*." Comp. Josh. i. 1, 2, 10, 11, iii. 1 to 5.

1 Sam. xv. 28, "The Lord hath rent the kingdom of Israel from thee *this day*, and hath given it to a neighbour of thine." Compare ch. xxxi.

Psalm ii. 7, Acts xiii. 33, Heb. i. 5, v. 5, "Thou art my son, *this day* have I begotten thee."

Jerem. i. 9, 10, "The Lord said unto me, behold, I have put my words in thy mouth. See, I have *this day* set thee over the nations, and over the kingdoms, to root out, and to pull down," &c. Here, *this day*, is applied only to the period during which God imparted to Jeremiah an *ability* to *predict* future events.

Ημερα.

Gen. ii. 17, "*In the day* that thou eatest thereof thou shalt die." Comp. iii. 17 to 24, v. 3 to 5.

Deut. xxvii. 2 to 5, "*In the day* when thou shalt have passed over Jordan," &c. Comp. Josh. viii. 30 to 32.

1 Sam. xxviii. 18, "The Lord hath done this thing unto thee *this day*." Comp. verses 17 and 19, and on xv. 28, above; and Rev. xiv. 7.

Hosea vi. 2, "After *two days* will he revive us, in the *third day* he will raise us up, and we shall live in his sight." Comp. ver. 1, 3 to 5, &c.

Ezek. xxi. 25, "Thou prophane, wicked prince of Israel, whose *day is come*, in the time of the punishment of iniquity, in the end *thereof*." See also vii. 10, 12, with which comp. vers. 2, 6, 7, 8.

Ωρα.

John iv. 23, "*The hour cometh, and now is*, when the true worshipers will worship the Father in spirit and in truth."

v. 25, "*The hour* cometh and *now is*, when the dead shall hear the voice of the Son of God."

xii. 23, "*The hour* is come that the Son of man should be glorified." Comp. ver. 16 and xiii. 31, 32. xvi. 14, xvii. 1, 2, 5.

xvi. 32, "*The hour* cometh, yea is now come, that ye shall be scattered every man to his own (home) and shall leave me alone."

Rev. xviii. 10, "Alas, alas, O great city of Babylon, for in *one hour* thy judgment is come." Comp. xiv. 7, and Dan. vii. 26, and Dr. Woodhouse's note on Rev. xviii. 10.

Fixed numbers, also, are employed by the Hebrews to express an uncertain number.

Two is used to denote *a few*. 1 Kings xvii. 12.

One and *two* for a *few*, Isa. vii. 21. Jerem. iii. 14, &c. See Noldius, Note 1871.

From the specimens, then, which we have given of the language of prophecy it appears that our Lord, in Luke xxiii. 43, did not intend to particularize the exact *time* when the malefactor would be in a state of happiness, but only to assure him that his present anguish on the cross would *certainly* be succeeded by a happy condition of being in the next life. And Christ who manifested, during his ministry, that he well knew the characters of those with whom he conversed, could accurately discern the fitness of this man for such a state. This case is quite singular. No one therefore can fairly apply it now to any person. In the interpretation of scripture it is necessary to attend closely to the peculiar circumstances in which our Lord spake, in the particular instance under consideration.

POETRY.

Lines suggested by a visit to the Tomb of the late Rev. Samuel Cary, in the Burial Ground belonging to the Unitarian Church, Hackney.

CARY! to bid thy native shores adieu,
In distant lands, to find a mortal's doom:
The plaintive tale shall pity oft renew
As, sad, she lingers near the stranger's tomb.
And oft the love that vainly strove to save
A life so dear; by meddling memory led,
Shall pass, in thought, the vast Atlantic wave,
While Fancy paints these dwellings of the dead.

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Nor clos'd thy day by fondest cares unblest,
Nor meets thy corse the angry bigot's scorn;
Midst scenes that Priestley lov'd thy ashes rest,
And wait, in hope, the promis'd rising morn.

Nov. 1, 1815. J. T. R.

Address to the Deity.

Author of All! whose conscious eye pervades
Alike the blaze of noon or midnight shades;
By whom, upheld from day to day, we live,—
Hear, heav'nly Parent! and my faults forgive.
From chains of sloth and passion set me free;
And teach my wav'ring thoughts to rest on Thee:
Inspire the high resolve;—confirm the will;—
Give me to love thy law, and loving, to fulfil!

6th Nov. 1815. S.

The Storms of Life.

"Horrida tempestas cœlum contraxit, et imbres," &c.

Lo! the black storm obscures the skies,
The snow descends in feathery flakes
Mingled with hail and rain, and swells the lakes
O'er their contracted bounds; the billows rise,
Rear'd by the northern Boreas' mighty pow'r
That from the Thracian cloud-capp'd mountains shakes
The leafy arms of aged trees that grow
In forests vast and drear, while deep below
The massive roots far spreading mock the scene!
Man! breast the storm, when howling tempests blow,
And toss thy bark o'er the rough sea of life,
Peace in the conscience, virtue in the breast,
And hope shall guide thee through the impassioned strife
And land thee quickly on the shores of rest!
Why then bewail to-day? Shall bootless sorrow
Whelm o'er thy mind, producing black despair
(Like the mad whirlwind, which torments the air)?
Prosperity's fair calm returns to morrow.

The Robin.

[*From the Morn. Chron.*]

The Summer's past—the Swallow's fled,
The Linnet seeks her half-leaf'd shed,
And mourns the sun's decline;
But thou, my Robin! constant bird,
With sweetly plaintive voice art heard,
Though storms uproot the pine!

November's blast no fears create,
With Hope's soft strain thou cheer'st thy mate,
Although no sun-beams shine;
For in this season doubly rude,
The humble song of gratitude,
Sweet Robin, still is thine!

M. B. D.

Latin verses by the Rev. M. Marron, President of the Protestant Consistory, Paris, written on his late visit to England.

Foxius.

Hunc, toto quisquis Libertatem colis orbe,
Servilis cui sunt vincla perosa jugi,
Suspice! Libertas hoc sanctam pectore sedem
Fixerat, et digno sueverat ore loqui.
Æmula virtutis tibi laus calcaria subdat:
Vivit honoratâ Foxius effigie.

Hollandus.

Libertatis amor, decet ut sine labe Britannum,
Et patriæ, et sanctæ religionis amor,
Ingenui et mores, cunctique scientia sæcli,
Eloquioque animos suada movere potens,
Hollandi spirant bene junctæ in imagine dotes,
Albion ô! meritum suspice rite virum.

Andreas Bellus.

O Britonum grata huic adsurge, adsurge juventus!
Anglia, fer merito civica serta viro!
Ille indefessus teneræ bona semina pubi
Inserit, haud ullo deperitura die.
Ille Deum et patriam sancto colere urget amore,
Plebeiosque animos non sinit esse rudes.
Bellus honoratum ferat hinc per sæcula nomen,
Ipsa in quo dentes fregerit Invidia.

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INTELLIGENCE.

FOREIGN.

Persecution of the Protestants in France.

No further back than the 17th October, a fresh persecution of the Protestants broke out at Nismes—seven of its most respectable inhabitants were on that day assassinated. TRESTAILLON, the leader of this Catholic band has since been taken into custody by the military force. This man had already been seized for similar outrages; but was set at liberty in consequence of threatening to discover his employers. *Morn. Chron. Nov.* 8.

We are concerned to learn, that among the innumerable victims who have sealed with their blood at Nismes, their faith in the pure doctrines of our holy religion, we have to enumerate the Rev. M. DESMONT, senior Protestant Minister of that city. This venerable clergyman had attained the 80th year of his age, and had passed his life in teaching the gospel to his flock, and in edifying them by his example. But his grey locks and unblemished life were no protection to him against the ruffians who now desolate the south of France in the name of the Bourbons. Inflamed by their bigoted priests, and misled by a speech attributed to the Duke of ANGOULEME, they have sworn the destruction of the Protestant Religion in France, and consider themselves as having rendered an acceptable service to their God and their King, when they have immolated a heretic or destroyed a meeting-house. It is a strange neglect, or rather a culpable indifference of our government, to view these scenes without interfering. Our arms have placed the Bourbons on that throne which they have already stained with the blood of our fellow Protestants. Our arms maintain them on it, in opposition to the wishes and opinions of their subjects. But if we are strong enough to smother the general voice of France, can we not employ the means which Providence has placed in our hands, to procure one act of justice for our Protestant brethren? *Morn. Chron. Nov.* 18.

Lausanne, Oct. 31.

The letters from Nismes had been for some time satisfactory, but the most deplorable agitations have again disturbed its tranquillity. The 15th announced melancholy scenes. Detachments from Bouillargues and the neighbouring places had advanced to the gates of the town to second the factions. The Protestants were insulted, menacing and ferocious cries were heard about their houses. On the 16th these symptons of insurrection became still more alarming. At last in the night of the 16th the explosion was dreadful. A certain Trestaillon commanded the brigands. Blood flowed in many houses in the city. Mr. LAFOND, father of the Colonel of that name, a respectable old man, after having defended himself for above an hour, was basely murdered. The next day the assassins divided the fruits of their plunder. Several houses had been demolished; several victims had been sacrificed. However, the armed force put an end to these disorders. M. de ROCHEMONT at the head of it, distinguished himself by his zeal.

TRESTAILLON was taken just as he had fired on the Commandant of the place, and conducted under an escort to Montpellier, with three or four of his principal confidants.

On the 18th tranquillity was restored in the town, and it was hoped that it would be preserved.

Versailles, Nov. 8.—Credible persons arrived from Nismes confirm the accounts of the dreadful scenes which took place there in the night of the 17th ult. It seems that the unhappy Protestants are again persecuted with the greatest fury; these persons affirm that the tocsin was sounded at Nismes, and that the neighbouring peasantry, armed with sticks and spades, came in numbers with the horrible cry of "Vive le St. Barthelemy!" to join in the assassinations in the town. General La Garde, however, to whom the Protestants are under the greatest obligations, succeeded by his wisdom and firmness in restoring tranquillity. It is positively affirmed in Paris, that it has been resolved in the Council of the Ministers to bring to justice the notorious Trestaillon, who was arrested some months ago, but set at liberty again, and that orders to that effect are sent to Nismes.

Lausanne, Nov. 7.—The accounts from Toulouse state, that in the South people's minds are still excited; all those who were in place under Napoleon have been removed. The officers who have returned home cannot avoid the ill usage of the people, except by laying aside their uniform, and appearing as simple citizens.

The misfortunes of the Protestants in the South have not been listened to with indifference by the Allied Sovereigns. While the King of Prussia was at Paris, M. de Chateaubriand attempting to soften the picture in the eyes of that Sovereign, attributed these disorders to political opinions, rather than religious dogmas; "you are wrong, Sir," replied his Majesty, "these crimes cannot be covered—and if the Protestants have been friends of the revolution, it gave them rights which they scarcely had any idea of, and they perhaps saw but too clearly what they were threatened with by the fanaticism of some incendiaries."

Nismes, Nov. 11.—The national guards of St. Mamert, Tous Moulezan, and Montpezal, proceeded the 7th of this month in the road from Nismes to Lunel, to present

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their homage to the Duke d' Angouleme. In traversing on their way the territory of Caloisson, they shouted *Vive le Roi; A bas les Bonapartistes.* The inhabitants of Caloisson believing themselves insulted by these demonstrations of joy, shouted on their side, *A bas les Brigands;* this evening on on your return we shall have more than 600. The national guards on their return in the evening, having demanded to be lodged at Caloisson, because it was night, and they could not return to their Communes; a tumult ensued, in which one of them, named Marcel, of Montpezal, was killed by a musket shot, and another national guard was dangerously wounded in the thigh. As soon as this event was known at Nismes, 200 men of the troops of the line, and a brigade of gendarmerie set out in the night between the 7th and 8th to put a stop to the disorder. Eight individuals who were pointed out as the principals in this affray, were arrested and conveyed to the prison of Nismes.—Some troops remain at Caloisson, both to maintain order, and to guarantee the inhabitants from the vengeance which the neighbouring Communes would otherwise take for the death of the Royalist who has been killed.

From a private source we have an account of another atrocious act of assassination committed at Nismes, on the person of General DE LA GARDE, the commanding officer there, who, in endeavouring to quiet the turbulence of a bigoted mob, was shot through the heart. This was a very few days after the Duke d'ANGOULEME had been there, who, as some of the French Journals would have us believe, endeavoured to allay the spirit of persecution, and whom policy would of course induce publicly to profess principles of liberality and moderation; but who originally instigated the abominable persecution of the Protestants. The sycophants of the ANGOULEME faction may prate about the instructions he gave, and the sorrow that he feels—but who let loose the fury of the bigots to whom he gave arms and the green-edged cockade—formed them into battalions—and denominated all Protestants to be Bonapartists? When Lord GEORGE GORDON roused the blind bigotry of the mob in St. George's Fields against the Catholics, he did not foresee that they would burn down London. Bigotry in all sects is the same, every where and at all times. We see by the French Journals, in the article from Nismes, that the presence of the Duke was the signal for tumult and re-action, in which the lives of individuals were sacrificed, and what can be inferred from this, in spite of professions of moderation, but that such professions are at complete variance with secret instructions, or at least with private hints and insinuations. It is fitting that against persecution for religious opinions the feelings of mankind should be arrayed, and that bigots should be taught that they cannot tyrannize over the minds of others with impunity. *Morn. Chron. Nov.* 24.

DOMESTIC.

RELIGIOUS.

Messrs. Wright and Cooper's Missionary Tour in Cornwall. [Extracted by order of the Unitarian Fund Committee, from R. Wright's Missionary Journal, from June to October, 1815.]

This I deem one of the most important missions I ever engaged in, and will, I trust, through the divine blessing, on which all our success must depend, be productive of happy effects. Though full of labour, the execution of it afforded me high pleasure, and I bless God, that, in the course of his providence, he hath called me to so good a work, and is pleased to enable me to perform it. What can afford greater satisfaction, or purer joy, than to witness the spread of divine truth, evangelical righteousness, and Christian charity, and to promote their progress?

In Cornwall I spent * twenty-eight days, preached thirty-seven times, and in nineteen different towns, viz. the following.

1. *Falmouth.*

In this town I found a respectable, though not numerous, Society of Unitarians. Most of them were formerly Methodists, and were excluded from the Methodist Society merely on account of their opinions. They meet regularly for public worship, and the ministration of the word, three times on the Lord's day. They have also a prayer meeting on the Lord's-day morning, at seven o'clock, and a week evening lecture. Considering the opposition they have met with, and still meet with, from other religious parties, the progress they have made as a society is considerable, and their meetings are respectably attended. They hold their meetings in a large room, which is very inconveniently situated. They retain the best part of Methodism, zeal, a high degree of the devotional spirit, and the habit of attending diligently to public worship and other religious exercises. They are

* We left Tavistock on Thursday, Aug. 17th, and during that and the two following days had no opportunity of preaching, owing to the rain, and other unfavourable circumstances. After leaving Truro, on our way back, Tuesday, Sept. 12th, no further opportunity of preaching offered till we reached Plymouth, Thursday, Sept. 14th: and, indeed, previous fatigue, and the heat of the weather, which rendered traveling on foot very laborious, rendered me unfit for preaching in the open air, which requires great exertion: consequently the days employed in preaching were twenty-three only.

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intelligent, well-informed on religious subjects, and, so far as I could discover or learn, exemplary as Christians. Several of them have suffered loss in their trade, as well as reproach, by becoming Unitarians, which they have borne with Christian firmness. Mr. Philp, their minister, was formerly a preacher among the Methodists, is in trade, and is respectable both as to character and talents. There are several promising young people in this society. The religious intercourse I had with the brethren in Falmouth and its vicinity, greatly refreshed my spirit. I am the more particular in my account of them, because I judge, it will be interesting to the Friends of the cause at large, to be particularly informed of the state of an infant society in so remote a corner of the island, and because I wish to direct their attention to what I think a most important part of the Unitarian Vineyard.

In Falmouth I preached ten times, nine of them in the usual place of meeting, and once in the market-square. I also administered the Lord's Supper, and delivered a farewell address. My fellow-traveler, Mr. Cooper, preached three times in this town. Strangers came at different times to hear; among the rest two Jews, who are said to be men of considerable learning, especially one of them, who is from Morocco, and was in a Moorish dress. The audiences were always respectable, and closely attentive. That in the market-square was estimated at five hundred persons.

Every thing possible should be done to cherish and promote the Unitarian cause at Falmouth, as on its progress in that important town, will depend its success in several other places. The society should as soon as practicable have a meeting-house, in a better situation; this is under every view a matter of much consequence; the more so on account of Falmouth being visited by strangers from various parts of the world, who either come hither with the packets, or resort thither to sail with them.

2. *Flushing.*

This is a pleasant village on the eastern side of Falmouth harbour. There are several well-informed Unitarians in this place, especially my worthy friend Mr. Prout, who was the only decided and avowed Unitarian I found in Cornwall, when I visited it in the year 1811: and who has ably and judiciously answered Mr. Drew's * pamphlets against the Unitarians. The Flushing friends meet with those at Falmouth; but it is desirable, and I earnestly recommend it to them, to hold a meeting in their own village, once on the Lord's day, say in the afternoon, as the public meetings at Falmouth are in the morning and evening. Mr. Philp could preach at Flushing occasionally, and there are other friends capable of taking a part in conducting the meetings.

I preached at Flushing six times, twice in the open air, four times in a large room. We had always good and attentive audiences; the largest was estimated at four hundred persons.

3. *Penryn,*

A populous town, two or three miles from Falmouth. Here I preached three times, in the open air, the last time on a public green, when it was estimated we had five hundred hearers. There are several persons in this town favourable to Unitarianism; they came to hear me at Falmouth and Flushing, have begun to read Unitarian books, and I hope will attend regularly with, and become a part of the society at the former place: this I understood them to propose, doing. They expressed a wish to have meetings occasonally at Penryn; it is hoped the friends who are capable of conducting public meetings, will assist them to carry their wishes in this respect into effect.

4. *St. Maws,*

A few miles across the water to the south-east from Falmouth. I preached here in the middle of the day, on the public Quay, to about five hundred people, many of them fishermen. The middle of the day is the best time to get a congregation in many places on the Cornish coast, as the fishermen are then most at liberty.

5. *Helston,*

Twelve miles from Falmouth, to the westward. Here I preached in the public street, to, it was estimated, four hundred people. Some came to us afterwards, at our inn, and offered to receive books to distribute. The accounts we received from this town, of the effects of our exertions, before we left Cornwall, were pleasing, and led us to hope we had not laboured in vain.

6. *Marazion,*

Ten miles further west, near St. Michael's Mount, at the head of Mount's Bay. Two friends went round the town to call the inhabitants together. Within half an hour a large company came together, and I preached to them in the market-place.

7. *Penzance,*

Three miles from Marazion, to the westward. Here I preached in the green-market, to a large assembly. It was estimated that at the two last places we had one thousand hearers. After the service two gentlemen came to solicit me to preach the next morning at two fishing villages, further to the south-west, and undertook to circulate notices. With this request I of course complied. They also engaged to receive books and circulate them.

8. *Newlyn.* *

A fishing village on the western side of

* Mr. Drew is a Methodist preacher, and resides at St. Austel.

* On my arrival in this village an old

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Mount's Bay. Here we had an assembly of about five hundred people on the sea side. It was a delightful morning, the scenery, including land and sea, was beautiful and grand, the congregation sat on the grass, the scattered rocks, and the sand. I preached to them on the parable of the prodigal son. Never did I see a congregation more deeply affected than this, while I was insisting on the free mercy of God, as the Father of his sinful creatures. This scene brought to my recollection how the word of life was first preached, by our great Master, and the fishermen of Galilee, on the sea side, or in any place where the people were disposed to listen to the glad tidings.

9. *Mousehole,*

Another fishing village, on the western side of Mount's Bay. A man had met us from this place at the former village, conducted us hither, guided us to a proper spot on the shore for holding a meeting, and went round and informed the inhabitants. About two hundred and fifty persons assembled, and listened very attentively to a discourse on the love of God. The majority of the hearers at this and the preceding place, were fishermen.

10. *St. Ives.*

This is a populous town, and gives its name to a spacious bay on the north side of Cornwall. Here the people were assembled on the sand, near the sea, and I preached to about one thousand persons. Though it rained during the service, none of the congregation left the spot, but others continued coming, and the whole were very attentive. A sailor, of whom I had no previous knowledge, held an umbrella over me. After the service, two gentlemen came to us at our inn, and offered a large boat-house, for the use of any Unitarian Missionary who may visit that part of Cornwall, at any future period: they also agreed to receive books to distribute.

11. *St. Earth.*

Passing through this small town from St. Ives, back to Falmouth, two friends walked round and informed the inhabitants that a meeting would be held immediately, a good company came together, I preached to them in the open air, and had a very attentive hearing.

12. *St. Day,*

Is situated in the principal mining district. Here I preached in the middle of the day, near the market-place, to a pretty large and attentive audience.

13. *Redruth.*

A populous town in the midst of the principal mining district. This was the centre of what is called the late revival among the Methodists, which appears, from what I heard, to have been a scene of great extravagance and absurdity. In this town I preached twice, in the public street. The first congregation was estimated at five hundred, the second at one thousand persons.

14. *Camborne.*

A small market-town in the same district. Here I preached by the side of the market-place, to about two hundred people who were brought together by two friends calling at their houses to inform them of the meeting.

15. *Tuckingmill.*

A village in the same district. Here I preached to about a hundred people who were assembled in the street.

16. *Pool,*

Another Village in the same district. Here I preached to about three hundred persons, who were assembled at the front of the principal Inn.

Some persons followed us from town to town, from village to village, to hear the different discourses preached in the four or five last mentioned places.

17. *St. Agnes.*

A small market-town, on the north side of the country, surrounded by mines. Here I preached in the market-place to about one thousand people.

18. *Chase-Water.*

A village in a mining district. I preached to about one hundred people, in a public road.

19. *Truro.*

A large and well built town. Here I preached twice at the High Cross. The first congregation was estimated at more than one thousand, the second at one thousand five hundred or one thousand six hundred persons. The first evening after the public service we had some conversation and debate with Calvinists and others. It was agreed to renew the debate, at the time I had appointed to visit and preach at Truro again; but after the second preaching the Calvinists declined coming forward; though one of them told the people I was ten times worse than the devil. The second evening I preached in this town, after the public service, I had an interesting conversation and debate with a sensible Jew. We had also conversation with several other persons. The Unitarian cause is not without its friends in Truro.

During our journey in Cornwall, my fellow-traveler and myself, were much engaged in conversation with various persons, when not employed in regular and public services: sometimes with persons as we walked by the way, sometimes with those we visited at their houses, and occasionally with persons where we happened to call on the road. In one way or the other our time was fully occupied, and the great objects which called us so far westward, left us little leisure or interval of repose, till we had the pain of bidding farewell to our Cornish Friends.

[To be concluded in our next.]

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man met me, and said, "I bless God that a preacher of your description is come to this part of the country."

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Opening of the New Unitarian Chapel, Cullompton, Devon.

Some months since, on attempting to repair the Unitarian Chapel in this place, it was found to be so much decayed as to render farther assembling in it dangerous. The Society therefore determined to take the whole down and to erect another on the same ground, which being finished, was opened for public worship on Sunday, the 29th of October.

In the morning Dr. Carpenter preached from Mark viii. 38. The common duty of Christians openly to avow their principles was strongly enforced, to be deterred by worldly interest, by the unpopularity of their sentiments, by the favours or the frowns of men, or to be swayed by the indifference to Christian truth, too generally prevalent, was to deny Christ before men. In the afternoon Mr. Davis, who statedly officiates, delivered a discourse from John xv. 4—7, in which the nature of the union between Christ and his disciples, and the blessings resulting from it were illustrated, the duty of Christians to examine for themselves, and to make the Bible and the Bible only the rule of their faith and practice was also strongly insisted on. In the evening Dr. Carpenter again preached from 1 Peter iii. 15, 16. He began by stating the doctrines in which Unitarians agree with their Christian brethren of all denominations, next stated the doctrines concerning which they differed from the Church of England, the Calvinistic Dissenters, and the Wesleyan or Arminian Methodists, in doing which the particular doctrines referred to were quoted from the Creeds, Catechisms, and other writings of the different sects of Christians; by these it appeared impossible that Unitarians could conscientiously continue to be stated worshipers, with those who hold such opposite sentiments:—some of the doctrines held by Unitarians, it was observed, may no doubt shock many well-meaning Christians; on the other hand, it ought to be considered that these doctrines could not be more shocking to them than many which they believed and preached were to the Unitarians. The Doctor's exposition and defence of Unitarian principles, breathing throughout the spirit of Christian candour and benevolence, and evincing an ardent zeal in the cause of rational Christianity, were delivered in the most impressive manner, and being heard with the greatest attention, will, it is hoped, tend to the removal of those prejudices and to the promotion of that inquiry for which they were so eminently calculated. The audience was very respectable and numerous each part of the day—many friends from Honiton, Tiverton, and the neighbouring villages attended: in the evening the place was crowded, and it was a source of regret that many who came to hear were obliged to return for want of room. The friends of the cause were highly delighted with the whole service; and it is believed that few, if any, were otherwise than pleased with the manner in which it had been conducted. Dr. Carpenter has been strongly solicited to publish this sermon, which he declines doing at present.

On this occasion a tribute of merited thanks was paid to the Christian liberality of the Wesleyan Methodists in Cullompton, for the voluntary offer of their chapel, in which the Unitarians assembled for public worship, once on each Lord's Day for some months past. May this Christian spirit gain ground among fellow-christians of every denomination.

Unitarian Chapel, New-church, Rossendale. (*See Monthly Repository*, Vol. x. pp. 313, 392, 458, 461, 527, 596, 660.)

Donations in aid of liquidating the debt (£350.) upon this Chapel will be received by the Rev. Robert Aspland, Hackney Road; Rev. R. Astley, Halifax; Rev. W. Johns, Manchester; Mr. W. Walker, Rochdale; and Dr. Thomson, Halifax.

N.B. On the 13th ult. Dr. Thomson received a large parcel of Unitarian Tracts for the Rossendale brethren, from the Southern Unitarian Society and the Unitarian Fund.

	£	s.	d.
Amount advertised p. 660	208	0	0
Mrs. Astley, Chesterfield	1	0	0
Miss Wilkinson, ditto	1	1	0
Miss E. Wilkinson, ditto	1	1	0
John Wilkinson, Esq. ditto	2	2	0
Robert Malkin, Esq. ditto	1	1	0
Mr. Woodhead, ditto	0	5	0
Mr. Joseph Hall, ditto	0	5	0
Mr. James Croft, ditto	0	5	0
Mr. John Croft, ditto	0	4	0
Mr. Gill, ditto	0	3	0
Mrs. Thomas, Gatecare	3	0	0
S. W. Parker, Esq. Newcastle-upon-Tyne	1	1	0
Messrs. Reeders, ditto	0	10	0
Mr. John Davidson, ditto	0	10	6
Mr. Walter Smith, ditto	0	3	0
Mr. A. Ryle, ditto	0	3	0
Mr. Henry Atkinson, ditto	0	6	0
Miss Hogg, ditto	0	1	0
Mr. De Role, ditto	0	5	0
Mr. Edward Simpson, ditto	0	5	0
Mr. James Walton, ditto	0	5	6
Miss Cree, Mansfield	0	10	6
	222	7	6

Errata in the former List from Newcastle.

For James *Hash*, Esq. read Losh.
For Roger *Barrard* read Barrow.
For Joseph *Armour* read Armorer.

Halifax, Nov. 22, 1815.

Unitarian Academy.

Since the List of Subscribers, &c. was published with the Number for August, the following names and contributions have been received and are here inserted by desire of the Committee of Governors:—

	l.	*s.*	*d.*
Benefaction from an Unknown Friend, through the hands of Rev. T. Belsham	100	0	0
Two years' interest upon the same	10	0	0
Senex Cornubiensis, a present of a good copy of Taylor's Hebrew Concordance, valued at	10	10	0
Mr. Edward Corn, Birmingham	5	0	0
Richard Cooke, Esq. Yeovil	5	5	0
Mr. Richard Allchin, Maidstone	1	1	0
Rev. Mr. Wright, Rochdale	1	1	0
Mr. Heywood, Bolton	1	1	0
T. B. W. Sanderson, Esq. Chewbent	2	2	0

Corrections of the published List:

For Messrs. J. and J. S. Hancock, Liverpool, read Messrs. J. and J. S. Hancox, &c.

For Mr. Hounsell, Bridport, read Mr. Joseph Hounsell, &c.

Proposed Unitarian Chapel, Greenock.

Greenock, Nov. 14, 1815.

Sir,

The Committee of the Greenock and Port Glasgow Unitarian Association Fund having seen with extreme pleasure in the last number of the Repository, [p. 660] a Subscription opened in England for the infant church at Greenock, are induced to think that the same may be promoted by laying before your readers a statement of what has been done here since their last communication.

The expense of erecting a chapel without any gallery, capable of containing 560 people, is estimated not to exceed 800*l.*; and towards this sum there have now been obtained in donations and subscriptions here and at Port-Glasgow, 298*l.* A few donations have also been made in Glasgow and Edinburgh, which may amount to 10*l.* more.

The course of Lectures formerly stated to have been commenced by Mr. Harris, were continued once a fortnight in the original place of meeting, until from a want of accommodation, the Committee procured the theatre where the two last lectures were delivered. At the first of these there was an audience of about 1000 people, while several hundreds could find no admission. At the lecture last Sunday evening the theatre was also filled and numbers went away.

The spirit of inquiry which was then mentioned to be generally prevalent, appears to have suffered no diminution, notwithstanding repeated attempts have been made to crush it on the part of the orthodox, and anethemas launched openly from the pulpit against such as attend our meetings. It is with a reference to the existence of this spirit amongst the inhabitants that Greenock is to be viewed as a situation highly favourable for diffusing primitive Christianity: and by the continued developement of this disposition the Committee feel themselves excited to strain every nerve, to raise on this spot "a temple to reason, to free inquiry, to individual judgment." They therefore hope to be forgiven for pressing into notice this important feature of the public mind in this place; and for again bringing forward the erection of a Chapel in Greenock to the worship of the One God through the One Mediator, as an object worthy of support.

The Committee cannot close this communication without publicly expressing the high sense they entertain of the value of Mr. Harris's labours. With a zeal truly apostolic, he travels fifty miles once a fortnight to visit us *without remuneration*, and in the midst of academical business composes discourses at once perspicuous and animated.

I am, Sir,
In the name of the Committee,
Your most obedient Servant,
SAMUEL GEMMILL, Secretary.

Subscription to the Greenock Chapel.

By Mr. George Harris.

A Friend to the Cause - - - 10*l.*

Meetings on behalf of the French Protestants.

We have great pleasure in laying before our readers the following extract from the Morning Chronicle of Nov. 23:

"The first public body which has espoused the cause of the plundered and slaughtered Protestants in France, held its meeting on Tuesday morning, and with equal pleasure and gratitude we inform our readers, that this signal service has been rendered to our suffering fellow-christians by the Dissenting Ministers of this metropolis. Inheriting the wisdom, the virtue, and the courage of their illustrious ancestors, they have lifted their voice in behalf of the victims of merciless persecution. We hope it will rouse the energies of the friends of religious freedom throughout this country, and penetrate the cities and the Courts of Europe, and that while it speaks consolation to the oppressed, it will intimidate the instigators of crimes which have appalled the benevolent and the good in every part of Christendom. We understand that the meeting was attended more numerously than has been known for many years past,

and that it was determined to apply to the government, and to adopt every measure which prudence, zeal and liberality can dictate."

Four of the ministers of the Body of the Three Denominations, viz. Mr. Morgan, the Secretary; Mr. Aspland, for the Presbyterians; Mr. Wilks, for the Independents; and Mr. Newman, for the Antipedobaptists, waited upon Lord Liverpool on Saturday, the 25th. inst. and received from him the most satisfactory assurances of the intentions of the government with respect to the sufferers.

Another meeting of the body of Dissenting Ministers is to be held on Tuesday the 28th instant, whose proceedings we shall record in our next.

It will be seen by the Wrapper that the *Protestant Society* have taken up the subject with their wonted alacrity and zeal; and we understand that the *Deputies* of the Dissenting Congregations are summoned to take the subject into consideration.

MISCELLANEOUS.

The second Anniversary of the Norfolk and Norwich Association in aid of the Church Missionary Society, was held in St. Andrew's Hall, on Wednesday last.—The Lord Bishop of the Diocese took the chair precisely at twelve o'clock, and opened the business with the following speech:

Ladies and Gentlemen,—On an occasion like the present, it is the duty of him who has the honour and happiness of being President of the Norfolk and Norwich Church Missionary Association, in the retrospect to state to you, in as clear and forcible a manner as he can, the transcendant importance of the object which the members of the society have in view, which is, in humble imitation of their Divine Master, to send chosen messengers to go into all the world, and preach the gospel to every creature. In the next place, to point out what are the best means of promoting the success of so glorious an object. With respect to the former, when we are told that the population of the globe which we inhabit falls little short of a thousand millions of persons, more than eight hundred millions of whom, like the people of Nineveh, mentioned in the prophet Jonah, are unable, as far as religion is concerned, to distinguish between their right hand and their left; it is impossible that a benevolent Christian should not feel anxious to convey the light of the Gospel to those who sit in such darkness, and in the darkness of the shadow of death: it is impossible that any sincere Christian can offer his prayers, and repeat day by day those impressive words, "thy kingdom come," without in some way or other endeavouring to accelerate the consummation of an event, so devoutly to be wished for. And what can human prudence suggest, or human efforts carry into effect, more likely to succeed, than the establishment of Christian Missions; I say *Christian Missions*, because, though I am a sincere Member of the Church of England, and firmly attached to it, and consequently more particularly interested in the success of Church Missions, yet I shall never scruple, in any place, and at any time, to co-operate most cordially, and hold out the right hand of fellowship to any of my fellow-christians, of whatever denomination, whose noble, pure, and only aim it is, that the kingdoms of the earth shall become the kingdom of our Lord and of his Christ.—A member of our excellent ecclesiastical establishment, who resides in Norwich, has, within these few days, had the opportunity of hearing sermons from many distinguished clergymen round about me, in which this topic has been so ably insisted on, that it would be presumptuous in me to attempt to add any thing to what they have said on this point. I shall content myself with simply observing, that HE to whose honour, and in whose service your present labour of love, is employed, will never fail, in his own good time, to crown your exertions with success.

His Lordship's address was received with the strongest marks of approbation; after which the Rev. W. Mitchell read the Report of the Committee, which is now in general circulation.

The Report having been read, the Right Hon. Lord Calthorp moved that it be adopted and circulated, which was seconded by the Rev. J. Pratt, who took an enlarged view of the various scenes of the Society's labours. The Hon. and Rev. G. T. Noel moved that the thanks of the meeting should be given to the various Officers of the Institution. The Rev. Mr. Edwards proposed the Officers of the ensuing year.—Mr. E. Bickersteth having moved that a separate fund be opened for a Missionary Ship to Western Africa, this was seconded by the Rev. C. D. Brereton. The Rev. Francis Cunningham, George Glover, and J. W. Cunningham also severally addressed the meeting. Lord Calthorp moved the thanks of the meeting to the Bishop, who concluded the business of the day by a short address, expressing the interest he had taken in what had passed, and his determination to continue his support to the Institution. G. S. Kett, Esq. of Brooke, was added to the list of Vice-Presidents. Of the various eloquent and impressive speeches we are at this time unable to give even a sketch.

The Sermons in the course of the week excited as much attention as in previous years, and we believe altogether about the sum of 140*l.* was collected at the different churches.

On Thursday last, the General Annual Meeting of the Norfolk and Norwich Auxi-

liary Bible Society was held in St. Andrew's Hall.

The Lord Bishop having taken the Chair, rose, and addressing himself to the numerous assemblage of Ladies and Gentlemen, by whom the upper part of the Hall was completely filled, observed, that to him, the presence of so truly respectable a meeting, called on such an occasion, appeared pre-eminently calculated to impress on every benevolent mind, sentiments of the most lively satisfaction, and of the deepest interest; and to inspire the humble hope that the Almighty would look down on their proceedings with approbation. It would be unnecessary, his Lordship said, on this the Fourth Anniversary of the Norfolk and Norwich Auxiliary Bible Society, for him to enter into a detailed statement of its nature and objects; he deemed it sufficient barely to remind his audience that the great principle on which the Association solely rested, was that of distributing the Holy Scriptures throughout every part of the British Empire, and of the known world. And surely there could be nothing more free from every reasonable objection, nothing more deserving of the public countenance and support, than this plan of rendering the conjoint efforts of every denomination of Christians instrumental to the accomplishment of so enlightened, so important a design. The superior excellence and divine authority of the Bible were acknowledged by all; and it was the duty, therefore, of every sincere believer in Christ's Religion to endeavour to diffuse the Knowledge of Salvation to the utmost extent in his power, by affectionately and earnestly uniting in an universal dissemination of the Sacred Volume.—The venerable Chairman then took occasion to advert to the Eleventh Report of the Parent Society, as affording the most gratifying as well as the most incontrovertible testimony to the truth of this assertion. His Lordship instanced, as particularly deserving the attention of his hearers, the Letter of the King of Persia to Sir Gore Ousely, on the subject of the Society's labours, and the proceedings of the Russian Bible Society, instituted at St. Petersburgh under the auspices of the Emperor, in which fraternal band were to be reckoned Patriarchs of the Greek, and Bishops of the Roman Catholic Church, besides a large proportion of the chief Nobility. And yet it was this British and Foreign Bible Society, the Bishop remarked, which had recently been made the subject of censure and reprobation, by a Prelate of the Church of England—of that Church, the very foundation stones of which were, *the sufficiency of the Scriptures for the Salvation of Mankind, and the invaluable and imprescriptible right of private judgment in matters of religion.* His Lordship expressed his reluctance to disturb the unanimity of the truly Christian Assembly, which he had then the honour of addressing, by alluding to such attacks; adding, however, that the zeal which he had always felt, and ever should feel in the glorious cause of the Society, would not allow him silently to pass over any affront that was offered it, from whatever quarter it might proceed.—But it was no trifling source of consolation to the friends of the Institution to know, that the number of its adherents increased, whilst that of its opponents diminished; and that with such great and continued prosperity had their noble work of charity and benevolence been blessed, as to encourage the hope of sooner or later seeing every good man cordially joining to communicate the glad tidings of salvation to them that are near, and to them that are afar off.

Mr. J. J. Gurney then read the Report, of which the following is an outline:—

The Report of the Committee of the Norfolk and Norwich Auxiliary Bible Society, satisfactorily states, that the amount of donations and subscriptions, during the fourth year has been very considerable, exceeding that of the preceding by about 140*l.* which have enabled them to remit to the Parent Society, since the last General Meeting, the sum of 1730*l.* 3*s.* 9*d.* and that the aggregate amount up to the present time, of remittances to the Parent Society is 9542*l.* 1*s.* 10*d.* The Branch Societies in Norfolk are now fourteen in number. During the last year there have been distributed, or sold to subscribers and to the Bible Associations 2383 Bibles, and 1320 Testaments; and the aggregate number issued by the Society, since its formation is 13,340 Bibles and 6228 Testaments. The general operations of the Parent Institution have been marked during the last year, with new interest and increasing prosperity. Numerous Bible Societies have been formed on the Continent, and the Holy Scriptures have been largely circulated both amongst Roman Catholics as well as Protestants. In India the proceedings have been again supported by very large donations from the British and Foreign Bible Society.—The British Missionaries at Serampore, have now extended their labours to twenty-five languages, and in twenty-one of these the Scriptures are in the press. In North America and Ireland the cause is supported with vigour and effect.—During the last year twenty-three new Auxiliary Societies have been formed in England and Scotland. The whole amount of the Parent Society's receipts during the year ending March 31, 1815, was 99,894*l.* and the expenditure 81,021*l.* besides very extensive engagements not yet executed. In the course of the year, 126,156 Bibles and 123,776 Testaments were issued from the Depository in London; and the whole

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number of copies issued by the society, since its formation, is little less than 1,400,000—if to this vast amount, the Bibles and Testaments which have been distributed in Ireland, America, on the Continent of Europe, and in India, be added, the establishment of the British and Foreign Bible Society has already given rise to the distribution of about two millions of the sacred volume.

The Report having been gone through Lord Calthorp proposed, and the Hon. and Rev. T. G. Noel seconded a motion for its being adopted and circulated among the members. The Rev. Mr. Cunningham, Mr. Geldard, jun. Mr. J. J. Gurney, Rev. Mr. Edwards, Col. Bathurst, the Rev. Wm. Kingsbury, and Mr. Buxton, also severally addressed the meeting, the business of which concluded with an unanimous vote of thanks to the Lord Bishop.

It was announced at the meetings, that the Bishop would not again take the chair; but for no other reason than that which the late Bishop of Durham assigned for retiring from presiding at such public meetings, viz. that he had reached the age of three-score years and ten!

Notices.

Southern Unitarian Society.—We are desired to state that Mr. Fullagar, late Secretary to this Society, being about to remove to Palgrave, in Suffolk, in order to undertake the pastoral office in the Unitarian congregation there, all future communications to the Society are to be addressed to Mr. Thomas Cooke, Jun. Newport, Isle of Wight, who has accepted the office of Secretary, *pro tempore*.

The Rev. John Jones has issued the Prospectus of a Greek and English Lexicon, intended for Schools or for Individuals learning the Greek tongue. It will comprehend all the words to be found in the writings of Xenophon, in the histories of Herodotus and Thucydides, and in the more popular pieces of Plato and Aristotle—in the Poems of Homer, Theocritus, Pindar, Anacreon, Bion, Moschus, Euripides, and Sophocles. The Work will consist of one Octavo Volume, containing from 800 to 1000 pages closely, but distinctly printed, three columns each page, and the price not to exceed One Guinea. Every word will be fully, yet concisely, explained; the primary sense will be first stated, and the secondary deduced from it by analogy; authorities for the meaning will in general be specified: the constituent parts of compound terms will be pointed out, and the roots of simple words, whenever it may be necessary towards ascertaining the primary sense, shall be traced to the Hebrew, Arabic, Persian, and Shanscreet. Finally, one or two synonyms will generally be selected from the Greek Lexicographers, and the opposite term in Greek specified, as the most effectual means of acquiring a precise notion of the explained term.

MONTHLY RETROSPECT OF PUBLIC AFFAIRS;

OR,

The Christian's Survey of the Political World.

THE miseries of our suffering brethren in the South of France have been felt in this country. The return of the Bourbons has renewed the atrocities perpetrated on the memorable day of St. Bartholemew, by the order of their ancestor, that horrible monster, Louis the Fourteenth. It is hardly credible, that persons could have been found capable of reviving such a religious cry, and making a difference of opinion on the tenets of Christianity, a cause for spoliation of goods, tortures and deprivation of life. Amongst the crimes imputed to Buonaparte, from this at least he is free. No one suffered under his reign on account of his religion: but, on the contrary, the road to honours and employments was equally open to all, whatever might be their religious persuasion. Indeed, so far was he from fomenting the spirit of persecution, that, wherever his eagles came, the gates of the Inquisition were unbarred; and the priests lost their power till it was restored to them by those whom they falsely called heretics and doomed to everlasting perdition.

The wickedness perpetrated in France, has excited, as it might be expected, the Protestant Society for the protection of religious liberty. This excellent society, it will be recollected, was formed on an attempt made by Lord Sidmouth, adverse to the Protestants of England: for to the body of men of which this society is composed, this name peculiarly belongs. It is given indiscriminately in the present day to that class of nominal Christians which protests against the authority of the Church of Rome: but of what avail is it to protest against the authority of one church, if the Protesters assume an authority equally repugnant to religious liberty and to Christianity. Let it be impressed, and strongly impressed, by every

reader of this Retrospect upon his children, that it is in vain in any man or body of men to assume the name of Protestant or Christian, unless he discards from his breast the spirit of the Church of Rome, and embraces the spirit of love, the spirit of Christ, the true spirit of the gospel of peace. This will teach him, that any assumption to himself of civil privileges, in consequence of his belief of Christianity in any of its modes, is a violation of his duty to Christ, is a preference of the traditions of man to the commands of God, is countenancing in a degree tyranny and persecution.

The committee of the Protestant Society was summoned to a meeting called for the especial purpose of taking into consideration the case of their unhappy brethren in France, and it has published a series of resolutions, which ought to be read in every Protestant meeting of this kingdom. The principles of religious liberty are laid down with firmness and precision; the case of the French Protestants is commiserated as becomes Christians; the assistance of their brethren in this country is promised to them; the administration is called upon to exert itself in remonstrances with the French government upon this occasion; and copies of the resolutions are directed to be presented to the members of the cabinet, and to be circulated throughout Europe. They are not likely to gain admission into the French papers, where the press is held in a state of abject slavery: but there are others on the continent which are not completely devoted to the cause of tyranny and irreligion. It will be a consolation at least to our brethren in France to know, that they have advocates in this country. The impious cruelty of Louis the Fourteenth drove many of their ancestors to take an asylum in this country, readily granted by our ancestors. Indelible will be the disgrace of the Bourbons, if, forgetful that the best man of their family was a Protestant, they should imitate the wicked conduct of the worst man in it, and that having received an asylum for many years in a Protestant country, and having been restored to the throne solely by Protestant force (a very unhappy expression) they should prove themselves the decided enemies of Protestants and of religious toleration.

The Protestant Society is not the only one which has taken an interest in the cause of humanity and religion. The ministers of the Three Denominations of Dissenters in London and its vicinity, have also had a very numerous meeting, and it cannot be doubted, that every congregation of Protestants in this island will thus be made acquainted with the sufferings of their brethren in France; and the voice of humanity, thus raised in England, will reach to the thrones of the allied powers and produce an amelioration if not in the hearts at least in the conduct of the persecutors.

Indeed, a recent event will have excited an alarm in the cabinet of France. The Duke of Angouleme has been in the south of France, and in consequence of the petitions of the Protestants, leave was given for the opening of their chapels at Nismes. The very circumstance of leave being given for the opening of their chapels ought to lead into the inquiry, by whose authority and by what arts they had been kept shut. This inquiry, it is to be hoped, will be carried on with perseverance and integrity, and whatever may be the station or the rank of those who instigated the persecution, it is right that their names should be brought forward, and they should be subjected to the just indignation of every man of humanity. The populace, which had been stimulated to the preceding acts of violence, were not easily brought to the new change, and the General of the place called out his troops for the maintenance of public order. In the exercise of his duty, he was shot by an assassin, who probably thought that he was now doing equal service to that in which he had been employed in the massacre of the Protestants. The assassin has, however, been secured, and it will be seen, whether, if he is brought to trial, he may not make some important discoveries. This case will not pass unnoticed in France, as the public is now alive to the important subject, and even the papers in England, which have endeavoured as much as possible to conceal or palliate these enormities, begin now to express a kind of return to Protestant feeling. It would be unjust, however, not to withdraw from this censure the Morning Chronicle, which, from the beginning, has advocated the cause of the Protestants in France, and been the means, in great measure, of exciting the public attention. On this account, it has undergone the censure of another paper, conducted by a man of talents and education, whose only aim seems to be to stifle the principle of religion, liberty, honour and morals.

The cry of the legitimate right of the Bourbons to the crown of France has excited a re-action in that country, and in spite of the censors of the press, the question has been agitated by a very able pen. A judge had the impudence to assert, that kings reigned by the grace of God, and not by any constitution; thus destroying at once the legitimate right of the reigning family in this kingdom to the throne. But no throne in Europe is established on better principles than that of England. The Brunswick family was called to reign over us, by the then constitutional powers, the Queen, the Lords,

and the Commons: and let the Bourbons, if they can, produce as good a title. They have been placed on their throne by the bayonets of foreigners; and it is by no means clear that they will be able, without this aid, to maintain themselves upon it. Where is their legitimate right? On what is it founded? If they appeal to birth, then we come to a time when this plea will not avail them: for there was a reigning family before theirs which they superseded. If the grace of God means the actual possession of the crown, then the right of Buonaparte was as good as theirs, for it had the consent of the people, and the acknowledgment of the sovereigns of Europe, who afterwards leagued against him. But the French use a word as a party cry, which they do not understand, nor are they aware, perhaps, of the occasion on which the term was first introduced. We find the expression in Livy, who makes this remark on the death of Servius Tullius:—"Cæterum id quoque ad gloriam accessit, quod cum illo simul justa ac legitima regna occiderunt." His glory was increased by this circumstance, that with him perished just and legitimate government. On the accession of Tarquin to the throne, the same author observes:—"Neque enim ad jus regni quicquam præter vim habebat: ut qui neque populi jussu, neque auctoribus Patribus regnavit." He could claim no other right to the throne than that of force, for he was not called to it either by the order of the people or by the votes of the Senate. The advocates of the Bourbons tread on tender ground, when they talk of legitimate right: and it becomes Englishmen to understand their own constitution better than to permit a doctrine to pass unnoticed, which is a direct attack on the right which our sovereign has to his crown.

Treason is another subject that occupies the attention of the French, not considering that, by their own confession, they are a nation of traitors. Parties have succeeded each other so rapidly, that the bulk of the nation is in the list of traitors, according to the decision of their legitimate governments. Louis the Eighteenth was for a long time a proscribed person, as were the greater part of the people now around him; and the government which proscribed him was acknowledged to be legitimate by the powers around him. But this wretched nation is doomed to atone for its former vain boastings; to be degraded beyond measure; to drink to the very dregs of the cup of infamy. Infatuated men, instead of thanking God for a restoration to their country, are filled with ideas of vengeance; and they, whose misgovernment was the chief cause of the return of Buonaparte, insult reason and humanity by their opposition to the return of peace and social order. One of these misguided men proposed the plan of an amnesty with certain exceptions: and these exceptions included about fifteen hundred thousand persons! All the despotism of Robespierre is restored, and at this moment, there are, probably, more persons under arrest and in prison, than were under confinement during the whole reign of Buonaparte. In what manner the prisoners are to be disposed of, time will shew: but every thing tends to the wretched prospect of Europe being a witness to more horrors in that country. Let us hope that the experience of the past will leave the tigers to worry and devour each other.

The trial of one of the marshals excites a great sensation. He was sent before a military tribunal, which after various examinations declared themselves to be incompetent to judge the cause. It remained for the peers to do this business for their brother peer, and they were addressed by one of the ministers upon this occasion in a speech, which would in our House of Lords, have been considered as an insult to every member. But these people do not seem to have the least idea of what belongs either to the deliberative or the judicial power. In their debates confusion reigns, they cannot enter into the views of a dignified opposition, they have no respect for each other. The trial of Ney will try their House of Peers. They are to sit in judgment on life and death, and we very much fear, that they have, like one of our newspapers, prejudged the case, and are incapable of listening to those arguments which in this country would be attended to from the meanest individual.

The articles of peace between France and this country are arrived, but not promulgated. The terms are generally surmised to be, the payment of a considerable sum to the allied powers, the surrender of a line of fortresses to be held by them till it is paid, and the payment of debts due to this country. But France is permitted to hold all the acquisitions made by the tyrant Louis the Fourteenth. The allied troops that remain, will, it is supposed, be under the command of the Duke of Wellington, but they who return to their own country will carry back with them new principles, that may render indispensable better conduct on the part of the governors. In America the French acquired those first ideas of liberty which they have so much abused. We shall see, whether the cabinets of Europe have been made wiser by the calamities of this last revolution: whether they have learned, that when supreme power is confided to any one, the abuse of it inevitably brings upon the tyrant or his descendants merited punishment.

The dispute between the king of Wirtemberg and his states is not settled. The

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people there do not acquiesce in the doctrine, that princes reign by the grace of God and are superior to the constitution. They are firm in their resistance to the prince, and determined that he shall be limited by a constitution, and this constitution is to be framed by mutual consent. There is every reason to believe, that they will succeed, and that throughout Germany in general the condition of the people will be meliorated.

Spain continues to fill its prisons with the defenders of the country. It is said to have met with success in Peru, but the northern part of its provinces still remains in a state that promises the hope of their independence. The kingdom of Naples has witnessed the execution of its proceeding king, who was taken soon after his landing to resume his former dominion, and after a short trial before a military tribunal, was sentenced to be shot. Naples, it may be observed, was much indebted to this prince for a much better government than it ever enjoyed or is likely to enjoy under a Bourbon.

The account of the deposition of the king of Ceylon by our troops is arrived, and with it a history of the degrading condescension of the Englishmen in power walking in procession to an idolatrous temple, to which one of the abominations of that island was conveyed with great solemnity. Not to interfere with the religion of a country is one thing—to join in its idolatry is another.

NEW PUBLICATIONS IN THEOLOGY AND GENERAL LITERATURE.

The Geneva Catechism; entitled Catechism or Instruction on the Christian Religion. Prepared by the Pastors of Geneva, for the Use of the Swiss and French Protestant Churches. Translated from a new French edition, 1814. 12mo. 4s. 6d. boards.

The Counsel of a Deceased Christian Pastor to his Flock: a Sermon, preached at the New Meeting-house in Birmingham, August the 6th, 1815, by John Kentish: on occasion of the death of Joshua Toulmin, D.D. together with the Address at the Interment.

A Tour throughout the whole of France; or, New Topographical and Historical Sketch of all its most important and interesting Cities, Towns, Forts, Castles, Palaces, Islands, Harbours, Bridges, Rivers, Antiquities, &c. &c. interspersed with curious and illustrative Anecdotes of the Manners, Customs, Dress, &c. of the Inhabitants. By John Barnes. Embellished with Copper-plates.

A Reply to Popular Objections against Unitarianism: a Sermon preached at Bristol, on Wednesday, June 21, 1815, before the Western Unitarian Society. By W. J. Fox. 12mo.

A Sermon on Free Inquiry in Matters of Religion. By W. J. Fox. 12mo.

The Moral Tendencies of Knowledge, a Lecture, by Thomas Williams. 8vo. 2s.

Morning Meditations for every Lord's Day in the Year. To which are added, Twelve Sacramental Meditations. By Josiah Townsend, Minister of the Gospel. 12mo. 2s.

The Father Alone the Christian's God. A Sermon. By Joseph Jevans. 12mo. 3d.

Time's Telescope for 1816; being a Complete Guide to the Almanack. 2s. extra boards.

A Catalogue of Books in various Languages and Classes of Literature, including One Thousand Articles, ancient, curious and rare, by James Rusher, Reading. 8vo. 2s. 6d.

CORRESPONDENCE.

In our next Number, which will conclude the Volume, we hope to give a Memoir of the late Rev. S. Cary, of Boston; compiled chiefly from the Funeral Sermon preached at Essex Street by the Rev. T. Belsham, which has been kindly sent to us through the hands of Mrs. Cary.

The communications of *Credo* and *V. M. H.* on the state of man after death; of *E.* on the Marriage Ceremony, of *A. A.* on Mr. Gilchrist's Sermon, and of other correspondents, which are likely to provoke discussion, must be reserved for the next Volume.

The great press of Miscellaneous Communications has, we regret to find, made it impossible for the Printer to bring into this Number some articles promised in our last. In the next Number we hope to fulfil our promise and to make the Volume complete.

Some mistakes in the Unitarian Fund List of Subscribers will be corrected in our next.

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THE

Monthly Repository,

&c.

No. CXX.] DECEMBER, 1815. [Vol. X

HISTORY AND BIOGRAPHY.

Some Account of the late Rev. Samuel Cary.

SAMUEL CARY was born at Newbury Port, Massachusetts, in the year 1785, the son of the Rev. Thomas Cary, of that place, a minister much respected and beloved. He entered the University of Cambridge, New England, in the year 1801, and graduated in the year 1805. At Cambridge, he studied divinity for three years, preaching occasionally. In November, 1808, he was called to preach on probation at King's Chapel, Boston, and after six weeks was ordained joint pastor of the church with Dr. Freeman, January 1st, 1809. In 1811, he was married to the lady who survives him and who has furnished these brief particulars.

The following is an extract from the Funeral Discourse for Mr. Cary, delivered at Essex-Street Chapel, on Sunday, the twenty-ninth of October, 1815, by the Rev. Thomas Belsham:

"Those of you who are acquainted with the Memoirs of Mr. Lindsey, may probably recollect that about ten years after his happy settlement in this place, a correspondence commenced between that venerable man, and the minister of the episcopalian church at Boston, in New England. This excellent and respectable clergyman, who had lately been appointed to officiate in that chapel which was by way of distinction called the King's Chapel, and in which antecedently to the Revolution the governor and principal officers of the state usually attended divine worship according to the rites of the Church of England, informed Mr. Lindsey that the majority of his congregation had adopted Unitarian principles; and that although in deference to the prepossessions of some of the older members, he was prevented from introducing the Liturgy which was used in Essex Street; the society had nevertheless consented to a reformation of the public liturgy so as to render it nearly if not completely Unitarian. From that time this able and eloquent confessor and teacher of evangelical truth communicated occasionally to his venerable friend the pleasing intelligence of the gradual progress which the grand doctrine of the One God and Father of all, the sole object of religious worship, was making in the American States, and particularly in New England. And these favourable accounts have been from time to time confirmed by the testimony of young ministers of different denominations; all of them men of exemplary characters, and some of them distinguished by transcendant talents, who have successively visited this country from the United States. It is a pleasing and undoubted fact, that in many of the most respectable religious societies in the New England States the worship of God is conducted upon Unitarian principles, and that great numbers of the enlightened inhabitants are in the strictest and properest sense of the word, Unitarians, whose character reflects the greatest honour upon their profession, being distinguished by the excellence of their example as eminently as by the simplicity and purity of their faith.

This interesting correspondence continued till the increasing infirmities of Mr. Lindsey brought it to a period. And soon after the decease of that venerable man, his respectable correspondent, Dr. Freeman, after twenty years' active service in the church, finding his health beginning to decline, requested and obtained from his numerous and flourishing congregation the assistance of a colleague. That colleague was the Reverend Samuel Cary, a young man of dis-

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tinguished ability and piety, who on the first of January, 1809, was ordained co-pastor with the Reverend Dr. Freeman. The talents and the virtues of this excellent young man are spoken of in the highest terms by all who had the happiness of his acquaintance, and especially by those who enjoyed the great privilege of attending upon his ministry.

"The greatest advantages were naturally anticipated from this auspicious connexion. The venerable pastor of the society whose precarious health led him to apprehend that his own labours might be speedily terminated, or at least frequently interrupted, was delighted with the prospect of leaving the people of his charge, the objects of his affectionate solicitude, and particularly the rising generation, in whose welfare and improvement he felt a peculiar interest, under the care of one who would follow his steps, and perfect the work of instruction and edification which he had so happily begun. The members of the society also rejoiced that they had found a minister who inherited so large a portion of the spirit of their admired and beloved pastor; and one who would be so well qualified, with divine assistance, to support and to carry on the great cause of truth and goodness when his venerable colleague should in the course of nature be dismissed from his labours, or by declining health and the infirmities of advancing years be under the necessity of retiring from his official duties. 'With such an affectionate people' (saith this exemplary minister of Christ, in a charge delivered upon the solemn occasion of Mr. Cary's settlement as a co-pastor with him) 'my brother has reason to hope that his life will be happy. And you, my friends, on your part have cause for pleasing expectation. The youth and health of your new pastor promise you many years of usefulness and love. And long after I am laid in the grave, the light of his instructions will shed a kindly influence upon your children.'

"Alas! how little can we see what lies before us. For what is human life? It is even a vapour, which appears for a little time, and then vanishes away.

"How much nearer to the truth, much nearer indeed than any one at the time could have suspected, were those sadly prophetic words which occurred a few sentences before in the same discourse, and upon the same occasion. 'You are still young: but *death will soon overtake you.* This solemn truth furnishes you with a strong motive to diligence. The world abounds with comforts and even pleasures. It is a world every part of which displays the goodness of God. But the present scene is not permanent. All its joys are passing rapidly away, and you look for something more substantial.'*

"These prophetic words have been but too literally and exactly fulfilled. After a connexion of six years, the result of which was the increasing attachment of his reverend colleague, of his numerous congregation, and of all who had the honour and the happiness of his acquaintance, Mr. Cary was arrested in the midst of his days, and in the prime of his usefulness, by the hand of death. 'His purposes were broken off, even the thoughts of his heart.' His sun is gone down while it was yet day. All his schemes of usefulness, all his flattering hopes of glorifying God and Christ, and of contributing to the diffusion of truth and virtue and genuine evangelical piety in the world are cut off in the bud. And his family, his colleague, his congregation, his friends, and the public, are left to deplore their irreparable loss, and to adore the unfathomable mysteries of Divine Providence which baffle all human sagacity, and whose ways are past finding out.

"Endued with a vigour of constitution which promised length of days, and which perhaps occasioned the neglect of prudent caution, he was seized in March last with an accidental cold, which not exciting immediate alarm, was not treated with sufficient attention, and which of consequence went on increasing in violence, and gradually sapping his excellent constitution, till in the month of July he found himself incapable of continuing his public services, and retired for a few weeks to what was conceived to be a more salubrious climate. He returned somewhat relieved, but without any radical im-

* Dr. Freeman's Sermons, pp. 294, 295.

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provement. Some of his friends then suggested, and he was himself inclined to hope, that a voyage across the Atlantic might be of service to his health; and that a winter spent in the mild climate of England might perfect his recovery. He accordingly left Boston in the month of September. His passage was remarkably expeditious. But the weather being uncommonly wet was unfavourable to an invalid. About three weeks ago, he landed at Liverpool, and proceeded to Yorkshire, where he passed a few days in the house of a friend. But finding himself a little revived he was anxious to continue his progress towards the south: being desirous after passing a few weeks near the metropolis to spend the winter in the West of England. He traveled slowly, and by short stages, as he was able to bear it (accompanied by Mrs. Cary, whose tender solicitude for his health and comfort animated her to endure the fatigues of a long voyage, and of a residence in a land of strangers, together with another friend). Being refreshed by gentle exercise and change of air, he pleased himself with the hope that upon some early day, perhaps at this very hour, he should be able to assist in divine worship in the Chapel which Mr. Lindsey had founded, in which that great and good man had statedly officiated, and where the doctrine which he himself regarded as of the first importance, that of the sole unrivalled majesty and worship of the one God and Father of all, was still publicly taught. But this favour was denied. Last Lord's Day (October 22,) he was at Cambridge, in better spirits than usual; and expressed his delight in the transient view which he enjoyed of the venerable and majestic buildings of that ancient seat of learning. In the evening he pursued his journey, but a mile before he came to Royston, he was seized with a difficulty of breathing, and an acute pain across the chest. With much difficulty he was taken forward to the end of the stage: and notwithstanding all the assistance which could be given, and the humane attention which he experienced not only from the few friends who accompanied him but from the strangers who surrounded him, Mr. Cary expired within two hours after his arrival.

"Almost with his latest breath he expressed a wish that his remains might be taken to London, and that his funeral service might be performed by the officiating minister of Essex-Street Chapel; to whom he had brought a letter of introduction, and with whom he had expressed a desire to become acquainted, and who, on his part would have been truly gratified had an interview, however short, been permitted with a character so interesting. All that Divine Providence in fact allowed was, that he should fulfil the dying request of his unknown friend by officiating at his funeral. Such was the will of Him who doth all things well. And may his will be done, and ever be cheerfully acquiesced in by all his reasonable creatures. Nor, after all, was the disappointment of great account. Pass but a few fleeting years, and the virtuous of all countries and of all ages, will meet, to part no more.

"Events like these are not intended to excite curious inquiry and speculation concerning the divine conduct, but to impress upon the mind the most important lessons of wisdom: they are loud and awakening calls to a careless and thoughtless world, they teach us to acknowledge the government of God, to adore his sovereign authority, to bow to his supreme disposal, to resign our will and wisdom to his: to disengage our affections from sublunary objects, and to prepare for that awful but unknown hour when our Lord shall come, and shall require an account of our stewardship. And in particular such events as these beyond all others are calculated to fix upon the mind the important and affecting lesson, cease from man whose breath is in his nostrils, for wherein is he to be accounted of?"

To this interesting and affecting tribute of respect to Mr. Cary, we have only to add the testimony of the human being in the world that knew him best, that habitual piety and devotion, perfect resignation to the will of heaven, love of the truth, liberality towards those who differed from him on religious points, and ardent desire to improve the talents committed to his trust, were virtues which shone in him with distinguished lustre.

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EXTRACTS FROM NEW PUBLICATIONS.

Charles James Fox.

(Continued from p. 685.)

40. *Equality.* (Feb. 1, 1798.)

THE use of the word "equality" by the French was deemed highly objectionable. When taken as they meant it, nothing was more innocent; for what did they say? "All men are equal in respect of their rights." To this he assented; all men had equal rights; equal rights to unequal things; one man to a shilling, another to a thousand pounds; one man to a cottage, another to a palace; but the right in both was the same, an equal right of enjoying, an equal right of inheriting or acquiring, and of possessing inheritance or acquisition. The effect of the proposed address was to condemn, not the abuse of those principles (and the French had much abused them) but the principles themselves. To this he could not assent, for they were the principles on which all just and equitable government was founded.

41. *Whig Principles.*

Mr. Fox said, he had already differed sufficiently with a right honourable gentleman (Mr. Burke) on this subject, to wish not to provoke any fresh difference; but even against so great an authority, he must say, that the people are the sovereign in every state; that they have a right to change the form of their government, and a right to cashier their governors for misconduct, as the people of this country cashiered James II.: not by a parliament, or any regular form known to the constitution, but by a convention speaking the sense of the people: that convention produced a parliament and a king. They elected William to a vacant throne, not only setting aside James, whom they had justly cashiered for misconduct, but his innocent son. Again, they elected the House of Brunswick, not individually, but by dynasty, and that dynasty to continue while the terms and conditions on which it was elected were fulfilled, and no longer. He could not admit the right to do all this, but by acknowledging *the sovereignty of the people as paramount to all other laws.*

42. *Constitutions.* (On a Motion for a Reform in Parliament.)

Without attempting to follow his right honourable friend, when he proposed to soar into the skies, or dive into the deep, to encounter his metaphysical adversaries, because in such heights and depths the operations of the actors were too remote from view to be observed with much benefit, he would rest on practice, to which he was more attached, as being better understood. And if by a peculiar interposition of divine power, all the wisest men of every age and of every country could be collected into one assembly, he did not believe that their united wisdom would be capable of forming even a tolerable constitution. In this opinion he thought he was supported by the unvarying evidence of history and observation. Another opinion he held, no matter whether erroneous or not, for he stated it only as an illustration, namely, that the most skilful architect could not build, in the first instance, so commodious a habitation as one that had been originally intended for some other use, and had been gradually improved by successive alterations suggested by various inhabitants for its present purpose. If then so simple a structure as a commodious habitation was so difficult in theory, how much more difficult the structure of a government? One apparent exception might be mentioned, the constitution of the United States of America, which he believed to be so excellently constructed, and so admirably adapted to the circumstances and situation of the inhabitants, that it left us no room to boast that our own was the sole admiration of the world. The objection, however, was only apparent. They had not a constitution to build up from the foundation; they had ours to work upon, and adapt to their own wants and purposes. This was not the present motion recommended to the House—not to pull down, but to work upon our constitution, to examine it with care and reverence, to repair it where decayed, to amend it where defective, to prop it where it wanted support, to adapt it to the purposes of the present time, as our ancestors had done from gene-

ration to generation, and always transmitted it not only unimpaired, but improved to their posterity.

43. *Liberty.* (On a Motion for the Suspension of the Habeas Corpus Act.)

Was every man who had liberty in his mouth to be considered as a traitor, merely because liberty had been abused in France, and had been carried to the most shocking licentiousness? He would venture to say, that if this was to be the consequence, fatal, indeed, would it be for England. If the love of liberty was not to be maintained in England; if the warm admiration of it was not to be cherished in the hearts of the people; if it was not to be reverenced as our chief good, as our boast and pride and richest inheritance: what else had we worthy of our care? Liberty was the essence of the British Constitution. *King, Lords, Commons, and courts of judicature were but the forms; the basis of the constitution was liberty, that grand and beautiful fabric, the first principle of which was government by law,* and which this day they were going to suspend.

44. *Christian Religion.*

Mr. Fox declared, that with regard to what he had said on the subject of the Christian religion, the right honourable gentleman had entirely misunderstood and mis-stated him; which he did not conceive possible, as he had taken particular pains to make his meaning clear and obvious. What he had said was, that the Christian religion owed much of its success to persecution; not insinuating from that, that it was deficient in point of divinity; *it was a religion of which he always had been accustomed to speak with reverence, and which he had ever professed;* and further to elucidate that point, he had observed, that not only the Christian religion, but other sects, which had no just claim to divine institution, had flourished under persecution.

45. *Peace.* (Dec. 3, 1795.)

There was a maxim from a celebrated character of antiquity, of which he was fonder at this time than when the ardour of youth had greater influence on his passions. The more he thought, the more he was convinced of the philosophy of the maxim, *Iniquissimam pacem justissimo bello antefero.* "I prefer peace, though ever so unfair, to war, though ever so just."

46. *Sympathy of Rulers with the People.* (Dec. 14, 1797.)

You cannot pretend to call yourselves the *actual* representatives of the people, but you say you are the *virtual.* Prove yourselves so, then, by obeying their united voice. I hope and trust that you will shew yourselves, in some degree, entitled to the name of virtual representatives. I will fairly tell you that even if you were to do so, I should not consider it as a sufficient proof that you are the virtual representatives of the people, unless I see you also sympathizing with the people. You must make common cause with them. You must invite them to sacrifices by your own example. You must lead the way. Mr. Burke once illustrated this principle by a story very much in point. A French regiment, in speaking of an old colonel whom they had lost, and of a new one that had succeeded him, extolled the first to the skies. "What particular reason have you for your ardent affection for the old colonel, rather than the new?" said a person to them. "We have no other reason," said they, "than this—the old colonel always said *Allons, mes enfans!* (Let *us* on my boys!) The new colonel says, *Allez, mes enfans!* (On *ye,* my boys!) This was, indeed, a striking contrast; and just in this manner we ought to act towards the people. We ought not to say to them, *Go, make sacrifices!* but, *Let us make sacrifices!* To rouze the energy of the people, let us hear of the sacrifices of the crown. It is from the highest place that the example ought to be given. It will animate and cheer the heart of the kingdom:

Solamen miseris socios habuisse doloris.

47. *War for Religion.* (Feb. 3, 1800.)

Sir, if I understand the true precepts of the Christian religion, as set forth in the New Testament, I must be permitted to say, that there is no such thing as a rule or doctrine by

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which we are directed or can be justified, in waging a war for religion. The idea is subversive of the very foundations on which it stands, which are those of peace and good-will among men. Religion never was, and never can be, a justifiable cause of war; but it has been too often grossly used as the pretext and the apology for the most unprincipled wars.

48. *Abolition of the Slave Trade.—Mr. Fox's last Speech.* (June 10, 1806.)

In pursuance of the notice he had given, Mr. Secretary Fox rose and spoke as follows:

Before, Sir, I proceed to state the grounds on which I look with confidence for the almost unanimous countenance of the House in this measure, I feel myself called upon to say a few words by way of apology, for being the person to come forward upon the present occasion. For the last sixteen or seventeen years of my life, I have been in the habit of uniformly and strenuously supporting the several motions made by an honourable gentleman (Mr. Wilberforce) who has so often, by his meritorious exertions on this subject, attracted the applause of this House, and obtained the admiration of the public. During the long period that I found it in such excellent hands, it was impossible for me to feel the slightest disposition to take it out of them. I am still of the same opinion; and cannot but think it would have been much better, if the same honourable member and his friends had retained it in their own hands, and they might certainly have depended upon me and those with whom I have the honour to act, for the same ardent support which we have uniformly given them. But, Sir, the honourable member and many of his friends seemed so strongly to entertain different sentiments in that respect, from me, that I submitted my own opinion to theirs, and now assume the task, reluctantly, on that account, but on every other, most gladly. So fully am I impressed with the vast importance and necessity of attaining what will be the object of my motion this night, that *if, during the almost forty years that I have had the honour of a seat in parliament, I had been so fortunate as to accomplish that, and that only, I should think I had done enough, and could retire from public life with comfort, and the conscious satisfaction, that I had done my duty.*

Having made these preliminary observations, I now come to the main question, but do not think it necessary to stop at present, for the sake of referring in detail to all the entries on your journals, made at different periods since the year 1792, the different motions made by the honourable gentleman, the resolutions of the House, and the bills brought in to abolish the trade, particularly that which received the sanction of this House, though it was unfortunately negatived in another place. I have not lately had time, from other occupations, to prepare myself by referring minutely to dates and details; and must, therefore, content myself with a general reference, in which, should I fall into any mistake, I am sure there are gentlemen who will be certain to set me right. In the execution of this duty, I am happy to reflect, that whatever difference of opinion might have prevailed upon some points of this subject, between a few members, and, at one time, unhappily, so as to defeat the measure, the opinion of this House upon the subject was, I will not say unanimous, for in that I may be contradicted, but as nearly unanimous as any thing of this kind could be, "that the slave trade is contrary to the principles of justice, humanity and sound policy." These, I believe, were the words of the resolution, adopted after long and serious deliberations; and they are those which I mean to introduce into the resolutions which I shall propose this night. Surely, Sir, it does not remain yet to be argued, that to carry men by violence away to slavery, in distant countries, to use the expression of an illustrious man, now no more, (Mr. Burke,) a man distinguished in every way, and in nothing more than for his great humanity, "is not a traffic in the labour of man, but in the man himself." I will not now enter, for it would be unnecessary, into that exploded argument that we did not make the negroes slaves, but found them already in that state, and condemned to it for crimes. The nature of the crimes themselves (with

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craft in general) is a manifest pretext, and a mockery of all human reason. But, supposing them even to be real crimes, and such as men should be condemned for, can there be any thing more degrading to sense, or disgusting to humanity, than to think it honourable or justifiable in Great Britain, annually to send out ships in order to assist in the purposes of African police? It has, I am told, been asserted, by an authority in the other House of Parliament, that the trade is in itself so good a one, that if it was not found already subsisting, it would be right to create it. I certainly will not compare the authority just alluded to with that of my honourable friend (Mr. Wilberforce), who, in the efforts he has made in order to abolish this dishonourable traffic, has done himself so much honour. I will not compare that authority with the authority of a right honourable gentleman now no more (Mr. Pitt), whose talents have always so justly been entitled to admiration, and whose eloquence was never more powerfully displayed on any occasion than in opposition to this scandalous traffic. I will not compare it with that of a noble viscount (Sidmouth), one of your predecessors, but not your immediate one, in that chair, than whom, though he opposed the manner in which we wished to obtain an abolition, yet as to the principle, no man ever enforced more strongly or with more feeling his utter detestation of it. Another noble lord also (Lord Melville), who took a lead in constantly opposing our attempts at a total and immediate abolition, yet in regard to the principle, when he prevailed in his measure of gradual abolition, recorded his opinion on the journals, by moving, that the House considered the slave trade to be adverse to policy, humanity and justice.

I do not, therefore, suppose, that there can be above one, or perhaps two members in this House, who can object to a condemnation of the nature of the trade, and shall now proceed to recall the attention of the House to what has been its uniform, consistent and unchangeable opinion for the last eighteen years, during which we should blush to have it stated, that not one step has yet been taken towards the abolition of the trade. If, then, we have never ceased to express our reprobation, surely the House must think itself bound by its character, and the consistency of its proceedings, to condemn it now. The first time this measure was proposed, on the motion of my honourable friend, which was in the year 1791, it was, after a long and warm discussion, rejected. In the following year, 1792, after the question had been, during the interval, better considered, there appeared to be a very strong disposition, generally, to adopt it to the full; but in the committee, the question for a gradual abolition was carried. On that occasion, when the most strenuous efforts were made to specify the time when the total abolition should take place, there were several divisions in the House about the number of years, and Lord Melville, who was the leader and proposer of the gradual abolition, could not venture to push the period longer than eight years, or the year 1800, when it was to be totally abolished. Yet we are now in the year 1806, and while surrounding nations are reproaching us with neglect, not a single step has been taken towards this just, humane and politic measure! When the question for a gradual abolition was carried, there was no one could suppose that the trade would last so long: and in the mean time, we have suffered other nations to take the lead of us. Denmark, much to its honour, has abolished the trade; or, if it could not abolish it altogether, has at least done all it could, for it has prohibited its being carried on in Danish ships or by Danish sailors. I own, that when I began to consider the subject, early in the present session, my opinion was, that the total abolition might be carried this year; but subsequent business intervened, occasioned by the discussions of the military plan; besides which, there was an abolition going forward in the foreign trade, from our colonies, and it was thought right to carry that measure through, before we proceeded to the other. That bill has passed into a law, and so far we have already succeeded; but it is too late to carry the measure

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of abolition through the other House. In this House, from a regard to the consistency of its own proceedings, we can indeed expect no great resistance; but the impediments that may be opposed to it in another, would not leave sufficient time to accomplish it. No alternative is therefore now left, but to let it pass over the present session; and it is to afford no ground for a suspicion that we have abandoned it altogether, that we have recourse to the measure I am now about to propose. The motion will not mention any limitation, either as to the time or manner of abolishing the trade. There have been some hints indeed thrown out in some quarters, that it would be a better measure to adopt something that must inevitably lead to an abolition; but after eighteen years of close attention which I have paid to the subject, I cannot think any thing so effectual as a direct law for that purpose.

The next point is, as to the time when the abolition shall take place; for the same reasons or objections which led to the gradual measure of 1792, may here occur again. That also I leave open; but I have no hesitation to state, that with respect to that, my opinion is the same as it is with regard to the manner, and that I think it ought to be abolished immediately. As the motion, therefore, which I have to make, will leave to the House the time and manner of abolition, I cannot but confidently express my hope and expectation, that it will be unanimously carried; and I implore gentlemen not to listen to that sort of flattery which they have sometimes heard—and particularly from one of the members for Liverpool—that they have abolished it already. When the regulations were adopted, touching the space to be allowed for each negro in a slave ship, the same gentleman opposed it as being destructive, and exclaimed, "Oh, if you do that you may as well abolish it at once, for it cannot be done." Yet, when we propose an abolition altogether, they use, as arguments against us, the great good already done by regulating the slave ships, and bettering the condition of negroes in the colonies. In the same way, when we first proposed the abolition of the foreign trade, they told us it would have the effect of a general and total abolition; and I beg of them not to forget that declaration now; and having made it once, I must use to them a phrase in common life, "Sir, if that be the case, I must pray you to put your hand to it." As to the stale argument of the ruin the measure would bring upon the West India islands, I would refer gentlemen to perhaps the most brilliant and convincing speech that ever was, I believe, delivered in this or any other place, by a consummate master of eloquence (Mr. Burke), and of which, I believe, there remains in some publications a report that will convey an inadequate idea of the substance, though it would be impossible to represent the manner; the voice, the gesture, the manner, were not to be described. "*O! si illum videre, si illum audivisse!*" If all the members of this House could but have seen and heard the great orator in the delivery of that speech, on that day, there would not now be one who could for a moment longer suppose that the abolition of the slave trade could injuriously affect the interests of the West Indian colonies. I am aware that a calculation was once made, and pretty generally circulated, by which it would appear, that were the importation of negroes into the island put an end to, the stock of slaves could not be kept up; and, if I recollect right, the calculation was made with reference to the Island of Jamaica. Fortunately, however, for our argument, the experiment has been already tried in North America, where the trade has been abolished; and the effect of it shews, that the population of the negroes is nearly equal to that of the whites. As that is the part of the world where population proceeds more rapidly than any other, and as we know that within the last twenty years the population of the whites has doubled, and that of negroes very nearly so, without importation, it affords, I will not say a damning, but a blessed proof that the adoption of a similar course would ultimately produce gradual emancipation and an increasing population, and that it would enable the negroes to acquire

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roperty as the reward of long servitude, and that thereby these islands ould be placed in a state of safety eyond any which could be effected y fleets or armies.

Nothing now remains for me, Sir, ut to address a few words to those nembers opposite me, who are so ond of quoting the opinions of a right onourable gentleman deceased (Mr. 'itt), and who profess to entertain o profound a respect for his memory. They all know, that there was no ubject on which that right honourble gentleman displayed his extraordinary eloquence with more ardour, han in support of the abolition of he slave trade. His speeches on hat subject will not easily be forgotten; and, therefore, in supporting the present motion, they will not only have an opportunity of manifesting their private friendship for him, their admiration of his splendid talents, and the sincerity of their zeal and respect for his character and memory; but also the opportunity of quoting him with great advantage; added to which, they may now display all this for the public good, and on a subject upon which they cannot be suspected of making that respect and admiration only a vehicle for party purposes.

Mr. Fox then moved the following resolution:—"*That this House, conceiving the African Slave Trade to be contrary to the principles of justice, humanity and sound policy, will, with all practicable expedition, proceed to take effectual measures for abolishing the said trade, in such manner, and at such period, as may be deemed adviseable.*"

[The motion was opposed by General Tarleton, Mr. Gascoyne, Lord Castlereagh, Sir William Young, Mr. Rose and Mr. Manning: and supported by Sir Ralph Milbanke, Mr. Francis, Sir Samuel Romilly (the Solicitor General), Mr. Wilberforce, Lord Henry Petty, Mr. Barham, Sir John Newport, Mr. Canning, Mr. William Smith and Mr. Wyndham.

The House divided on Mr. Fox's motion,—Yeas, 114, Noes, 15.

This was the last motion made by Mr. Fox in the House of Commons. About the middle of June, he became so seriously indisposed, that he was forced to discontinue his attendance in parliament. Symptoms of both general and local dropsy declared themselves, and so rapid was the progress of his complaint, that after the middle of July, though informed of every step taken by his colleagues in the negociation with France, he could seldom be consulted by them on that or any other public measures till they had been carried into effect. It was at length thought necessary by his physicians, to have recourse to the usual operation for his relief, which was accordingly performed for the first time on the 7th of August, and repeated on the 31st. After both operations, he fell into a state of languor and depression, but his medical attendants never absolutely despaired of his case till Monday, the 7th of September, when he sunk into an alarming state of lowness, in which he languished till the evening of Saturday, the 13th, when he expired in the arms of his nephew, Lord Holland, in the fifty-ninth year of his age.]

MISCELLANEOUS COMMUNICATIONS.

On the Atonement.

Sir, *Manchester, Nov.* 18, 1815.

I DID not say that Mr. Frend is an invidious and uncharitable man. There is surely an essential difference between ascribing these qualities to a man's character generally, and to a sentiment or expression used in the heat of dispute. If in the opinion of the judicious and candid, my expression of disapprobation against the part of Mr. F.'s argument referred to be too strong, and chargeable (as in that case it must be,) with the fault of which I complain in him, I would most cordially ask them and Mr. F. to excuse my inconsideration in using it. I must, however, confess, that I must see very differently from what I do at present, before I can admire the complexion of the paragraph in question. "Next year, perhaps," says Mr. F. "another Unitarian may have found out some point in theology, which he thinks equally necessary or unnecessary to the faith of an Unitarian." He then places the

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following subjects in this predicament:—*infant baptism, liberty and necessity, the existence of the devil, the Mosaic account of the creation and fall, the canonical authority of the book of Revelation.* In whatever manner these subjects may be "chatted over," it is creating an envy surely against any person to suppose that he should magnify his opinions concerning any of these subjects to the importance of the question concerning the person of Christ. No man will either next year, or ever, identify the above subjects with the profession of Unitarianism. The selection, too, cannot but strike a person acquainted with the parties as being calculated, to use the rhetorician's expression, *ad invidiam excitandam.* I have the highest regard for the character of both Mr. Frend and Mr. Belsham, as far as I know them; but both those gentlemen, I hope, will bear with me, if I strongly express my disapprobation of the polemical style sometimes adopted in personal disputes.

I never had a right to call upon Mr. Frend for explanations certainly, yet the importance which he attaches to his particular views, and some expressions used by him in the number for January, p. 32. led me to *expect* some important communications from him on the doctrine of *atonement* or *redemption.* I for one exceedingly regret that the discussion proposed by Mr. F. and others should not have taken place, but should have been devoured, like Pharaoh's fat kine, by a lean and ill-favoured dispute. I particularly wish that the sacrificial terms, borrowed from the Mosaic ritual for the sake of illustration by the writers of the New Testament, and applied to the redemption by Christ, were better understood by the general body of Unitarians. They would then be completely invulnerable against the specious arguments of the orthodox, derived from the use of such terms, they would understand the scriptures to their own complete satisfaction, and they would be able with good effect to turn the edge of scriptural argument against their antagonists. To effect this, I expected much from the discussions which should appear in your present volume, particularly those of Mr. F. I intended to do something myself—*pro virili*—which want of time has not so much precluded, as a want of spur from the co-operation of others. I propose now, however, with your leave, Sir,—not indeed to enter fully into this important subject—but barely to state the *result* of some of my inquiries.

In a course of reading the Greek and Roman classics—confined, it is true—I could no where discover the notion which is essential to the orthodox atonement, viz. *the transfer of moral qualities from one moral agent to another;* but I observed much that is inconsistent with such a notion. The sacrifices are generally represented of no avail, without a reparation of the wrong. This remark might be supported by innumerable references; but see particularly the beginning of the Iliad; where, in order to appease the displeasure of Apollo, it was required not only to offer the magnificent sacrifice of a hecatomb, or hundred beasts, but likewise to repair the wrong—to restore the daughter of the priest without ransom.

The sacrifices are generally represented acceptable as a tribute, an homage, or a mode of worship.

"Et quisnam numen Junonis adoret,
Præterea, aut supplex aris imponet honorem."—*Virgil.*

The worshipers were frequently said to appease by sacrifice when they had committed no sin or particular offence against the deity in question.

"Sanguine placastis Ventos."—*Virgil.*

Sacrifices were thought of no avail without purity and sanctity in the worshiper. The gods are said not to regard the gift, but the mind of the giver.

I have thought it necessary to say so much—though, indeed, it be but very little,—concerning the heathen sacrifices; because interested writers appealing to the ignorance and prejudices of mankind, have supported the popular doctrine of the atonement by the authority of profane no less than of sacred writers.

Notwithstanding the hardy assertions and inimitable criticisms of Dr. Magee, I will venture to affirm, that the question concerning the first institution of sacrifices is effectually hidden in the impenetrable obscurity of antiquity.

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In regard to the sacrifices instituted by Moses, they were in adaptation of what had existed before to the service of God in the sanctuary—under particular regulations; and they were adopted (as we are informed in different parts of the Old Testament—Jer. vii. 22, Hos. vi. 6, Mic. vi. 7,) not because God delighted in them, but because of hardness of heart on the part of the Israelites. The whole account which we have of the admission rather than the institution of sacrifices by Moses, and the passages just referred to in particular, clearly evince that they were not, that they could not be accepted by the Deity as a reparation for moral offences, as Dr. Magee would have us believe.

The expressions which were used in the law of Moses concerning sacrifices, are in different ways applied by the writers of the New Testament to the scheme or mode of redemption through Christ. He is our Redeemer, he bought us with his blood, he gave himself for us, he was slain the just for the unjust, he was made sin for us that we might be made the righteousness of God in him.

Now it is evident that expressions taken from their proper connexion, and adapted to a new subject, cannot stand for ideas or notions which did not originally belong to them. The doctrine of the atonement, then, if indeed true, must be supported by some other evidence than the use of sacrificial terms; because these terms never had such an extension of meaning—they never signified the transfer of moral qualities.

It is a mode of speaking frequently used by the writers of the New Testament, that Christ becomes for us, or is made unto us, every thing in which our salvation consists:—I use the term salvation here in its real scriptural sense, of being truly Christians, and not as equivalent to eternal life. Thus (1 Cor. i. 30,) "Christ is made unto us of [by] God, wisdom and righteousness, sanctification and redemption." In another place: "He is sin for us, and we are the righteousness of God in him." What! Is all this perfectly literal? What! Are we wise by a substitute? Are our sins as truly and properly Christ's as they are our own? And are we then not virtuous and holy in our own persons? The mode of the figure (so to speak) is very evident surely to every one that will use his common sense and understanding. Christ, through whose instrumentality these blessings become ours, is said himself to be these things to us; and for no other reason, and in no other sense. But we shall be told, that this latitude of interpretation is unpardonable. Yet what is there in it half so absurd, half so extravagant, as to understand the whole in a purely literal sense?—As will be shewn more particularly below. The terms *redeeming, purchasing, buying,* &c. are frequently used in the Old Testament in a sense implying temporal deliverances and advantages, and surely these strong and significant terms are particularly well calculated to set forth the great deliverance through Christ from ignorance and vice, and from the burden of ancient carnal institutions, and degrading superstitions.

The notions entertained concerning *appeasing the wrath of God, giving satisfaction to divine justice, appropriating the active and passive merits of Christ,* and others equivalent to them, are wholly unscriptural and unworthy of consideration.

Whatever Christ is to believers in him in the accomplishment of their salvation, he is so by the appointment, and as the instrument of God, acting as he received commandment and power from on high. When our Saviour says that he had power over his life and death, he adds that he received this commandment from his Father. John x. 18. Is Jesus Christ the *resurrection* and the *life*? He raises Lazarus after a solemn prayer to the Almighty: and it is expressly said, John v. 26, "For as the Father hath life in himself, so *hath he given* to the Son to have life in himself." Will he judge the world? It is expressly said to be by the appointment of God. It may be said, indeed, that many passages ascribe our salvation, our redemption, our resurrection and everlasting life *immediately* to Christ; but as many other passages ascribe the same to him expressly as the *instrument* of God, it is surely evident enough, that the same instrumentality is implied where it is not specifically mentioned. And let the reader be

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apprized that this important observation is applicable to all the super-human attainments and actions of Christ. Every work which Christ performed as the messenger of the Most High, we should always ascribe to the power of God, operating through Christ as his instrument. Because this is *frequently* asserted in direct terms, it must *always* be implied.

If any thing different from this, or inconsistent with it, is meant by Mr. Frend and those who think with him on this question, it can surely be stated and explained; and it is, I think, incumbent on him to explain, although I may have forfeited all right to interrogate him. "Jesus Christ," says Mr. F., "is the necessary medium through which we enter into eternity." Is not Jesus Christ the medium through which we receive every privilege peculiar to the new dispensation? Who denies this? A *great* difference surely can be stated with clearness; and an *important* difference ought to be stated, and the scriptural evidence for it adduced.

But I will now proceed to state another result of my inquiries.—— Though the pardon of sin is an act absolutely of free grace and unmerited favour; yet in the scriptures we are represented as *accepted* with God on account of the goodness of our dispositions and conduct. We *please* him by virtuous actions or good works. 1 Thess. iv. 1, &c. The redemption which Christ has accomplished—the state into which he bought us with the price of his blood—was the introduction of a new dispensation, under which spirituality *of* worship, and goodness of character, *alone*, would be acceptable to the Almighty. *In the new creation*, i. e. under the gospel dispensation, to worship God *in spirit and in truth, to fear God and work righteousness*, are the only essential conditions of acceptance with our Maker.

The undeniable import of innumerable plain and unfigurative passages in the New Testament is, that we must keep the commandments, abound in good works, and that we shall be judged at last according to our works. "If thou wilt enter into life keep the commandments." Some indeed set aside the authority of this important passage by understanding it in the following sense. "If thou wilt keep *all* the commandments, even that which Adam broke before thou wast born, thou wilt enter into life; though I know very well that neither thou nor any other man, can comply with this condition." A comment this worthy of a bad cause!

Good works, or personal righteousness, are the only solid foundation of hope unto eternal life. Our Saviour's sermon on the mount wholly consists of moral precepts, (now-a-days denominated *legality*) and yet he says, that "the man who doeth these words of mine hath built his house upon a rock:" his foundation on good works is perfectly safe and secure.

Our Saviour frequently speaks of *reward in heaven*—"Great shall be your reward in heaven." Who can wonder that this expression should sound discordant in the ears of those who wholly exclude good works from the scheme of redemption?

Improving our talents and *being faithful*, are, according to the evangelists, means of "entering into the joy of our Lord."

Peter, in the affair of Cornelius, seeing more clearly than ever he had before—*the moral constitution of the new dispensation*—cried out with great emphasis, as is natural to one making a great discovery—"Now of a truth I perceive that God is no respecter of persons, but in every nation he that *feareth* him and *worketh righteousness* is *accepted* with him."

In fine, for I must come to a conclusion, what man of a sane and unprejudiced mind will contend in the face of all this evidence, that those expressions on which the doctrine of the Atonement is solely built—as when we are said to have been bought with a price, to have been redeemed with the blood of Christ, to have been washed clean in his blood—are to be understood in the literal meaning? Can those who will say so be aware of the consequences? According to them, our salvation is a downright bargain between the Father and the Son, as much so as merchandize in the market: our salvation is an equivalent consideration for value received, a *quid pro quo*, a debtor and creditor account between the Father and the Son. (I do not say this in jest, but for the sake of clearness of ideas.) But if our salvation was not of this character, it was some-

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thing of a very different nature. For there is no medium between the figurative and unfigurative meaning of *buying and selling*. The two ways of understanding these terms are essentially different, in the very nature of things. We must have been bought either in the strict literal, or in a figurative and accommodated sense. Let no man therefore deceive himself in understanding these expressions in some dark, ambiguous, undefined sense, which in fact means nothing; and let him not build on the acceptation of words thus dark and unascertained a doctrine irreconcileable with the genius of Christianity.

What was the grand design *of the glorious gospel of the grace of God?* To teach us "that denying ungodliness and worldly lusts, we should live soberly, righteously and godly in this present world:—that they who have believed in God should be careful to maintain good works." What did Jesus Christ *redeem* believers from? "From all iniquity" to be "zealous unto good works"—from the previously vain conversation of the world, from the power of sin, from their evil habits. What did he *purchase* for them? The means of moral reformation through the gospel, with the favour of God as a necessary consequence. 1 Pet. ii. 9. Christians are "a peculiar [margin, *purchased*] people, to shew forth the praises of him who called them out of darkness into marvellous light."

How astonishing is it, that ages of ignorance and barbarism should have so far tarnished the glory of Christianity, that men, instead of understanding its obvious and plain principles, should be irretrievably bewildered by the occasional use of a few phrases adapted to the notions of those who had been brought up under the old dispensation! What can the most metaphorical of those expressions mean—that *we are washed white in the blood of the lamb*—but that the new moral dispensation introduced by that innocent person, whose testimony was sealed with his blood, has been the means of freeing all who have truly received it from their moral pollution and sinfulness? How long will the New Testament be read in vain? When will its words be understood in the sense and meaning in which they were originally delivered?

J.

Hackney, Nov. 23, 1815.

SIR,

IF you think the following notice explaining why a late Bible Meeting was not to be held *in a church* but *in a chapel*, is worth preserving in your pages, as a specimen of the genuine spirit in which the circulation of the Scriptures without the Prayer Book, has been recently opposed by a beneficed clergyman of the Established Church in this neighbourhood, it is at your service.

The Rector's letter was sent to Mr. Bragg, "the churchwarden," late on Monday night, the 13th inst., and the "adjourned" Bible Meeting, which was large and respectable, was held on Tuesday, the 14th, *Mr. Byng, the member for the county, in the chair.*

Whether the frequent repetition of the Athanasian Creed, with its damnatory clauses, which are required by law to "be *sung* or *said* at morning prayer, *instead of the Apostles' Creed*," no less than thirteen times in the year, on certain festivals and Saints' days, "*by the minister and people standing*," and the reverend gentleman's inability to find any thing like it in the scriptures, excited his vindictive zeal against those who promoted the circulation of *the latter* without *the former*, or from what other cause such zeal may have arisen, is not for me to determine. But I cannot help thinking, that the periodical profession of *such a creed* has a natural tendency to beget an uncharitable and intolerant disposition of mind, or, what is alike to be lamented, a total disregard to all religion, but that of the state, and an equal zeal to defend that, whether it be true or false.

I am, your constant reader,

PHILEMON.

"ST. MATTHEW, BETHNAL GREEN.

"The *Rector of this Parish*, claiming his right of opposing the circulation of the Holy Scriptures amongst his parishioners, sent, *late last night*, (the 12th of Nov. 1815) the following letter to the churchwarden:

"COPY:

"*Rectory House, Nov. 13, 1815.*

"'SIR,

"'As the church is my freehold, and is consecrated for the celebration of divine worship *alone*, I cannot but call to mind, with merited indignation and abhorrence, the conduct of those parish officers who, shrinking

from legal investigation, and stimulating their ignorant and deluded adherents to outrage and insult those whose duty prompted them to expose their mal-practices, have heretofore too often successfully contrived to convert so sacred an edifice into a Bear Garden. Determined, if possible, to prevent a recurrence of such disgraceful scenes, or, at least, to prevent the church from being turned into a conventicle, I give you notice, (and desire you will communicate the same to your colleagues, and the rest of the fraternity,) that, if you, or any person or persons shall presume to enter the church on the 14th inst. for the purpose of holding a meeting for the Bible, (as it is miscalled) or for any other association, that I will vindicate my rights against such invasion, and enforce such penalties against the offenders as the ecclesiastical and civil law may enjoin.

"'I am, Sir, yours, &c.
(Signed) "JOSHUA KING."
"'*To William Bragg.*'"

"For the purpose of avoiding contention the meeting is adjourned to GIBRALTER CHAPEL, Bethnal Green Road."

SIR,

IS it too much to assume that an act of Almighty power, wisdom, and goodness, must be so immutably right, so altogether worthy its divine original, that a parallel act under all its circumstances must be as immutably right as altogether worthy, &c.? What now should he think of the Supreme Being multiplying *ad infinitum*, or only indefinitely such an achievement as was, on the Calvinistic hypothesis, the creation of man! Can the human imagination on the contrary, conceive a case of which the repetition in a single instance should be, reasoning *a priori*, so utterly, so ineffably improbable?

CLERICUS.

SIR, *Nov.* 27, 1815.

I COPY the following from the Public Ledger of this morning:

"We are concerned to notice, that the spirit of superstition seems not to have been abated, by all the calamities which Europe has suffered. The King of Naples has made a present to the *Virgin of Monte Leone of a diamond necklace, and one of Murat's decorations.*"

Perhaps some of the readers of your Repository may have overlooked this important information. It is fitting they should know what is the fruit of British instruction during the royal exile in the Island of Sicily. J. W.

Comment on a passage of Horace by Mr. W. Frend.

[Extracted from the Evening's Amusements, for the year 1816.]

IN the midst of the gross darkness, in which the nations were enveloped before the coming of our Saviour, faint glimmerings of light beamed through the surrounding gloom, and we should be astonished, that in the highly cultivated state of the human intellect at some periods, they did not produce a greater effect, if we, who have been blessed with the divine effulgence, had not witnessed in our own times, to what degree it may be obscured by passion and prejudice. Three distinguished poets flourished in the age of Augustus. They were, I am persuaded, all of them more or less acquainted with the holy scriptures. The Pollio of Virgil has led many to attribute to him the perusal of the prophet Isaiah: the first lines of the Metamorphoses of Ovid scarcely admit a doubt, that the first chapter of Genesis was familiar to him: and a passage in Horace convinces me, that an attempt had been made to impress on his mind the great truth inculcated in the Hebrew scriptures. Yet their hearts were hardened; and in spite of the opportunities of superior knowledge, they perverted their fine talents to the support of the prevailing superstitions and the most degrading notions of the divinity.

That Horace was acquainted with the sacred scriptures we cannot doubt, when we consider, that one of his most intimate friends was a frequenter of the synagogue. This circumstance we learn from his own works, and it cannot be imagined, that Fuscus Aristius, a scholar of great eminence, could be attached to the Jewish religion, without imparting to his friends Virgil and Horace, some of the sublime truths, which he derived from it. But we have internal evidence, that puts it beyond all doubt, that this would be at times a subject of conversation.

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Horace in one of his odes is led to speak of the attributes of Deity, and, in utter contradiction to the general tenor of his writings, bursts forth upon us with this sublime stanza.

Unde nil majus generatur ipso;
Nec viget quicquam simile, aut secundum;
Proximos illi tamen occupavit
Pallas honores.

Nothing exists greater than himself, neither has he a similitude in any thing, nor does he admit of a second. Next to his throne, and most highly honoured, stands Pallas. My readers will recollect, that in the vain mythology of the ancients, Pallas is represented as the Goddess of Wisdom, but so far from being superior to their other abominations, their Jupiter admitted even of a partner on his throne in Juno. How Horace made this slip in his theology may thus, I think, be accounted for.

I can conceive from the character of Horace, that he might have been bantering his friend Fuscus Aristius, on what he would call the Jewish superstitions, when the latter, with that seriousness which the subject would suggest, might have thus addressed him and his friends. Ye worship ye know not what. "Ye split your Deity into numberless persons, and fall prostrate before the vain idols of your own imaginations. But we are better taught. We know that the true God is and can be only one, and our scriptures abominate the idea of any likeness being formed of him, or any person being supposed to be equal or second to him. His unity is not to be compared with the unity of any created being. When we are speaking of the unity of any thing created, as of the sun, moon, earth, man, tree and the like, another of the same kind either does or may be conceived to exist. But it is not so with God: he is one, one only person, and when we think aright of him, we feel that his unity excludes the possibility of conceiving a second God to exist. This is the great tenet of our faith. Of this our scriptures are full; and, wherever this truth is adopted, all the abominations, under which you represent your Gods, fill the mind with horror." In corroboration of his sentiment he would probably produce to them many sublime passages of scripture, and among them not unlikely those in which wisdom is so beautifully described in the book of Proverbs. A momentary conviction was produced on the mind of Horace; he penned his stanza; could not, or would not, divest himself of his vain mythology; exchanged wisdom for Pallas; and then relapsed into all the idle tales which were familiar to and congenial with the reigning religion.

The passage I have quoted was not we may presume entirely without effect, and many may have been prepared by it to think better of the Deity. It is a pleasing satisfaction to find these traces of divine truth in profane writers; and as our holy apostle Paul has not disdained to make use of similar passages, my readers will, I am persuaded, not be displeased with this apparent digression from the general tenor of the work. But when we are dilating on the works of nature, how can we forbear from looking continually up to the author of it. To him the King eternal, immortal, invisible, the only true God, be all our adorations paid, and may we never, like Horace, pollute our imaginations by the prostration of our intellect to any vain superstition.

Mr. Aspland's final Reply to Pastor.

Hackney Road, Dec. 2, 1815.

As the dispute between Pastor and me will naturally drop with the present volume of the Monthly Repository, I shall make but a very short answer to his last letter [p. 710] and shall avoid introducing any thing to which he might wish to reply.

What "reflections against" Pastor I have dropt, I know not. His own tone appeared to me to be growing angry, I rebuked him gently, and he recovered his temper. If, however, I have fallen into the fault which I censured in him, of which I am not aware, I beg that every expression of mine that is offensive to him personally may be considered as cancelled.

Pastor cannot see how the term *Unitarian* which denotes my agreement with other Christians should also mark the peculiarity of my faith. But I must again assert that the peculiarity of it consists in that agreement. All Christians hold the divine unity, but most of them hold with it opinions that appear to me to subvert it; I agree with them in their first principle, but I agree with them no fur-

ther. Their peculiarity consists in their additions to the doctrine of the divine unity, mine in my adhering to this doctrine without additions, and in my believing this doctrine to be of supreme importance.

It is true that I profess other opinions besides that of the Unity of God, but I have none that I esteem of equal importance, for this appears to me to include the benevolence of the Supreme Being and to exclude all those doctrines concerning the person and office of Jesus Christ which distinguish the bulk of reputed orthodox Christians.

No one term can express all that a man believes. Pastor might call himself an Arian, and yet no one would know from this that he embraced or rejected the doctrines of satisfaction for the sins of mankind by the death of Christ, of original sin, of infant baptism, of the divine ordination of bishops, of an intermediate state of existence and of eternal torments. "I call myself an Arian," he might say, "because I must have some religious distinction, and I choose that which explains my difference from others on the most important and comprehensive subject." He might not be shaken in his attachment to the term if he were told that between the primitive and the modern Arians there is as wide a difference as between the first Arians and Athanasians. His answer might be that custom modifies and fixes the use of terms, and that in the present day every one understands sufficiently by the appellation in question what he wishes to set forth as his most important religious belief.

In some circumstances the words *Christian* and *Protestant* would be justifiable terms of distinction, even in Protestant and Christian countries; as, for instance, when the persons taking them should suppose that the principles implied in them were violated, or at least overlooked by the majority of those who were ordinarily known by them. Has Pastor never heard of, or does he object to, the denominations of *The Christian Tract Society*, and *The Protestant Society for the Protection of Religious Liberty?*

I will here take the liberty to say that I rejoice that Mr. James Yates abandons the term *Socinian;* but I doubt the expediency of reviving the use of the word *Humanitarian*. It is very uncouth and ambiguous. What necessity is there for a name expressly to distinguish our opinion concerning the person of Christ, when we already have one [Unitarian] which clearly points out our diabelief of his Deity? The few Arians that are left do not hesitate, I believe, to call themselves such—they who call themselves Unitarians only will be generally understood to be not Arians. We may not object to conceding to Arians the name of Unitarians, but they probably will not content themselves with this denomination indicative of their agreement with us; they seem to conceive their peculiarity to be Arianism rather than Unitarianism.

In closing this paper, I trust, I need not assure the reader that I feel no ill-will and mean no disrepect towards either Arians or Trinitarians.

ROBERT ASPLAND.

SIR,

I PERCEIVE that Mr. Yates has in your last number retracted his opinion respecting the adoption of the term *Socinian*, as applicable to that class of Christians to which he belongs; and having in a former paper quoted with approbation a sentence or two of his on that subject, I beg leave to observe that although he has altered his opinion, yet the reasons he assigned for it are before the world, and many will probably continue to think with me that they are good and sufficient. I agree with him, however, in a reluctance to apply that name to those who disown it. And on that account am sorry that no other has been selected by themselves that can be generally admissible. Till this is done I have no doubt but that the term Socinian will continue to be given them by the world at large.

Mr. Yates recommends the term *Humanitarian*. This does not appear to me so objectionable as that which they commonly use among themselves; for although the real *humanity* of Christ be admitted and believed by all sects, yet there are none besides themselves who consider the Saviour to have been a *mere* man, and consequently they are alone in believing him to be possessed only of *simple humanity*. The term therefore which

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is recommended by Mr. Yates cannot be said to have "*no allusion* to their peculiar faith." It refers directly to one of their peculiarities, or one of those tenets "by which they are distinguished from all other Christians." This cannot be said of the term Unitarian.

But after all, may I be permitted to ask why must any term be chosen which refers to *one* article only, among several, by which that sect is distinguished from all others? I can see no reason for this. Would it not be desirable to fix on a term which should mark their system generally, instead of any one which relates only to a particular point? If, for instance, the word *Priestleyan* were agreeable to the party, the world, I am persuaded, would at once concur with them in the use of it, not only as unobjectionable, but also as descriptive and definitive. Not that they must be considered as believing every thing that Dr. Priestley believed, but as receiving and supporting those leading theological opinions of which he was the principal reviver and the most conspicuous defender. It is mere trifling to say "we are to call no man master," and so forth. No man would think of putting that interpretation on the term, any more than on the term Arian or Calvinist. The general sense of mankind and the common practice preclude any such idea. And I should think it an honour to the sect, to be distinguished by the name of a man so justly celebrated. It would at the same time be distinctly understood by all mankind, and be universally acknowledged as equally expressive and appropriate.

PASTOR.

Highgate, Dec. 2, 1815.

SIR,

ALTHOUGH I did imagine that the very excellent letter of Mr. Belsham, p. 416, of the present volume, might have settled the dispute on the term *Unitarian*, which was thought by others as well as myself to have proceeded quite far enough, yet as the subject is still in progress, I beg leave to make a few observations, to which I am induced by the proposal of my excellent friend Mr. Yates, in your last number, who suggests that the believers in the proper humanity of Christ should content themselves with the distinguishing epithet of *Humanitarians*, to avoid giving occasion of offence to our Arian brethren, who now claim to be ranked as Unitarians. I know the well-earned influence which Mr. Yates has in a particular part of our island, and that what he recommends needs little more for its general adoption; I beg leave therefore to offer some reasons, why I think his proposal ought not, hastily, to be admitted.

Mr. Lindsey, in the Appendix to his Farewell Sermon (1793) says, "the name of Arian I remember, in my youth, to have been a name full of horror with the great majority in all places"——" but this term of reproach has been comparatively little heard of for the last thirty years and upwards."

Now, Sir, I remember the opening of the New Chapel in Essex Street, in 1778, and though I was certainly very young at that time, yet I was old enough to enter very feelingly into the controversy respecting the person of Christ, and to be, in my own estimation, at least, a zealous and eager Arian. I was a constant attendant upon the preaching of the late Rev. Hugh Worthington; yet I suspect, that at that period, and I may add, and still keep within the boundaries of truth, for 12 or 15 years afterwards, no Arians stood forward in their claims for the title of Unitarian. That term was then as much a term of reproach, as the epithet Arian had been half a century before, and the followers of Mr. Lindsey and Dr. Priestley might very readily appropriate it to themselves. It is true the ignorant and malignant, to render these excellent men more odious, frequently reproached them as Socinians, as did others, still more malignant, with the epithet of Atheists, or believers in no God, because they would not worship three Gods under the uncouth denomination of a Trinity.

The term "Unitarian," Sir, as a term of reproach, has, to use Mr. Lindsey's language, been little heard of during the last fifteen or eighteen years, and therefore the Arians are desirous of applying it to themselves: but that is not the only reason; the epithet Arian is well nigh worn out, as is the doctrine itself, and hence it should seem the believers in the pre-existence of Christ and atonement

are desirous of shifting it off their shoulders. Let them if they please rank themselves under the general term Unitarians, but those who simply believe in the humanity of Christ, and in the unpurchased love of the Almighty, ought not to abandon it for another which to my ears is extremely barbarous; and, if I mistake not, in the north, where Mr. Y. has justly acquired so high a reputation, liable to be mistaken.

I have a still stronger and, in my opinion, a much more important reason why the believers in the pre-existence of Christ and the other doctrines usually attached to it, should not be left in the exclusive possession of the term Unitarian. I do not mean to speak with the smallest disrespect of this class of Christians, in which I am proud and grateful to reckon some of my best and steadiest friends in the worst times, but, Sir, if the current goes on for the next twenty years with as much force and velocity as it has the last, there will, probably, be scarcely a remnant of the sect remaining, and then, with the sect, we shall lose, next to the term *Christian*, the most appropriate denomination by which the worshiper of the true God can be designated.

J. J.

P. S. In answer to a "Young Scholar and no Middle-Man," p. 693, allow me to say that for many years I was a constant attendant at Salters'-Hall, and during that whole period it was impossible to hear Mr. Worthington many successive times without knowing his religious sentiments on almost every topic: he never scrupled to attack in the same sermon, often in the same sentence, Trinitarians, on the one hand and those who believed in the simple humanity of Christ on the other: he was also a zealous advocate for the doctrine of an atonement, scrupling not to say he had drawn it in with almost his earliest breath, and that by the blessing of God he would continue in it till his death. He had a great abhorrence to the leading tenets of Calvinism, Predestination and Reprobation, nor was he less inimical to the philosophical doctrine of Necessity. The writer of this likewise well knows that he was a believer in the existence of a Devil, for having once hazarded a doubt on the subject he irrecoverably lost that warmth of his tutor's friendship with which he had been previously honoured. J. J.

Essex House, Dec. 6, 1815.

SIR,

PERMIT me through the channel of your widely circulating Repository to acknowledge my great obligation to my friend Dr. Estlin, for his kind and spontaneous defence of my character in his late excellent publication addressed to the Unitarians in South Wales, against the unfounded and ungenerous aspersions of the Bishop of St. David's.

My obligation is the greater, as my friend professes to differ from me in some points of considerable importance. "I am," says he, p. 62, "*not a* MATERIALIST." Now this must be understood to imply that Mr. B. is a materialist. And this being asserted by a friend, after forty years acquaintance, will naturally pass as a well-authenticated fact. And by ninety-nine in a hundred of my friend's readers, Mr. B. will be regarded as maintaining, that the intellectual and active powers of the human mind are properties of a gross, extended, solid, and essentially inert substance: this is the only idea which the multitude annex to materialism, and if this notion were seriously entertained by Mr. B. it would entitle him to offer himself as a candidate for the first vacancy in St. Luke's Hospital, or for an appropriate habitation in the New Bedlam.

Whether I have ever conversed with my worthy and learned friend upon the subject of philosophical materialism, I know not. But that I ever declared myself a materialist in any sense of the word I greatly doubt. For it is a subject upon which it is difficult to form clear ideas: and so far as I do understand it, I hesitate concerning the conclusion.

The simple question between Dr. Priestley and Dr. Price was, whether the principle of perception was separable or inseparable from certain modifications of attraction and repulsion. Dr. Priestley maintained that they were inseparable, and Dr. Price that they were never separated. Just as in the case of the two churches of Rome and England, one claims to be infallible, and the other maintains that it never errs. But for this dif-

ference, so trifling in itself and so little understood by the million, Dr. Price is applauded as an immaterialist, and Dr. Priestley is vilified as a materialist. I certainly go as far as Dr. Price, and I do not go quite so far as Dr. Priestley. Because my philosophic friend regarded attraction and repulsion as divine energies; which appeared to me to verge upon pantheism. But whether that which is never actually separated from its adjunct be naturally absolutely inseparable from it, I really am not metaphysician enough to determine, so that in truth I cannot say to which of the two appellations I am entitled: whether I am a poor, despised, degraded materialist who believe that perception, attraction, and repulsion are inseparable, or a sublime and exalted immaterialist who believe that though not inseparable they are in fact never separated. My true position is, I believe, in the centre of oscillation.

Such are Mr. B's. notions of materialism and immaterialism. How far his friend's ideas may coincide with his own upon this subject it is not for him to say.

And perhaps even upon the subject of the Lord's day, Mr. B's. ideas may not be quite so much at variance with those of his worthy friend as he may imagine.

I quite agree with Dr. Estlin, that the apostles instituted the first day of the week as a religious festival for the commemoration of the resurrection of Christ and for the celebration of Christian worship. And I am sure that my friend will agree with me that it is not explicitly set apart as a day of sabbatical rest in the New Testament, nor was it observed as such by the primitive church. Upon this question there can be no difference of opinion among those who have read and are well-informed upon the subject. And if my friend is of opinion that it is *expedient* that a day of *religious solemnity* should also be observed as a day of *sabbatical rest*: I content myself with the decision of the apostle: if one Christian regards one day above another, and another regards every day alike, let every one freely follow his own judgment. Let not him who regardeth the day condemn him who does not regard it: and let not him who disregards the day despise him who regardeth it. For we must all give an account of ourselves to God.

But it seems that my friend has been informed, that what Mr. B. has said on the subject of the sabbath "has injured the cause of Unitarianism in Wales." I am sorry for it. But when I see it to be my duty to speak unpalatable truth or to oppose popular error, it is not my custom to inquire who will like it or who will dislike it; or what party will be offended and weakened, and what will be gratified and promoted by it.

My sole object is, at least it is my desire that it should ever be, to approve myself to conscience and to God. As to the acceptance and success of my honest, however humble, exertions I am willing to leave it in the hands of Him who will carry on his own cause in the way and by the instruments which he shall himself select and qualify for the work. I am satisfied to have had it in my heart.

I am, Sir,
Your obedient servant,
T. BELSHAM.

Higham Hill, Dec. 8, 1815.

SIR,

I AM aware that when I said in my last, that the Calvinistic system can send a man triumphing to glory from the scaffold, I brought forward a case which the more intelligent and moderate of Calvinistic divines will consider as an enthusiastic abuse, not a just consequence of their doctrine. But the system itself does not positively exclude such a case, as it admits conversion to be wrought at the very close of a vicious life. I think my memory is strictly correct with respect to an instance recorded in the Obituary of a work published under the sanction of respectable names, the Evangelical Magazine. The writer visits a prostitute on her death-bed. He awakens her to a sense of her sad condition, goes through the usual process, and concludes his account with expressing a full conviction that *he* shall meet that poor creature in glory.

To the observations of my last perhaps you will allow me to add the following:

It will strike most minds with the force of an axiom, that it must be a general blessing to any species of beings to be under the government of

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an infinitely wise, just and benevolent Creator. This axiom, Calvinism, if admitted, proves to be false.

The first and great commandment is, "Thou shalt love the Lord thy God with all thy heart;" this commandment Calvinism sets aside by rendering the observance of it impracticable. On the other hand, the command refutes the doctrine.

Calvinists with other Christians admit, on the evidence of scripture, that God is infinitely good; but Calvinism reduces this infinite goodness to mere theory which fact most woefully contradicts. And, strange to tell, the causes which prevent the exercise of this attribute are found in the Divine Nature itself!

Scripture assures us in various ways that mercy is what God delights to exercise; but Calvinism sets up in its stead an infinite indignation at a supposed infinite evil, which reigns in the divine dispensations, triumphs over wisdom, equity and goodness, and which nothing can satisfy but the eternal sufferings of myriads of creatures, whose grand crime (as they were born with a nature radically corrupt) has been, that they were destined to exist!!!

And now, Sir, as it is not probably that I shall trouble you again on this subject, I should like to take my leave of it with saying a word on the *tone* in which my observations have been written. Conceiving Calvinism to be a most gross corruption of the best gift of God to man, I have exhibited its inconsistencies and its horrors as they have struck my own mind with unrestrained freedom, but without even an evanescent feeling of ill-will towards those from whom I differ thus widely. Strong as is my conviction of the absurdity and impiety of the system itself, I shall ever lose sight of the theoretical Calvinist when found in the person of the practical Christian.

I am, Sir,
Yours respectfully,
E. COGAN.

Islington, Dec. 10, 1815.

Sir,

AS I am not the author of Mr. Dendy's *Obituary* I should be justified in treating with silence the *Young Scholar's* modest call on me to furnish him with a confession of my faith. But as my life has been devoted to the instruction of young people, I must not withhold the desired information on the present occasion. My religious opinions will be found detailed in my *Twentieth Anniversary Sermon*, preached at Worship Street, November, 1811. And should the inquirer wish to see *the Middle Scheme* perspicuously stated and ably defended, he is referred to Dr. Richard Price's *Sermons on the Christian Doctrine*; the attentive perusal of which may afford *Young Scholars* (if not too confident and opinionative) considerable improvement. As to my revered friend, the late Rev. Hugh Worthington, it is passing strange that any one individual of Salters' Hall congregation can have any doubt of his disbelief of the Trinity, since he is known to have delivered from the pulpit this memorable declaration—"I must first lose my understanding and likewise my sight before I can believe my *Saviour* equal to my GOD!" I am, Sir,

Yours respectfully,
J. EVANS.

Sir,

THE promotion of a subscription for the suffering, persecuted Protestants of France is truly honourable to the Dissenting Ministers of London. Besides relieving distress, it will hold out to the French an assurance of our hailing peace, in the spirit of peace. It will shew the government of that unhappy people that there is a tribunal to which even generalissimos, prime-ministers and kings are subject, the tribunal of public opinion, before which persecutors, oppressors and destroyers stand condemned.

Oliver Cromwell set on foot a general collection, in 1655, for the sufferers for conscience' sake in the valleys of Piedmont, heading the subscriptions with a donation of 2000*l*. This might not be princely, but it was Christian, and the example was not without effect, the collections amounting to about 40,000*l*. Amongst the distributors of this bounty were Calamy, Caryl and other nonconformist divines.

AN OLIVERIAN.

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BIBLICAL CRITICISM.

Miscellaneous Notes intended to explain the Christian Eucharist.

(See p. 571.)

THE commemorative acts, which were performed by Jesus Christ and his associated disciples and friends in the primitive rite of the Lord's Supper, seem very clearly and strongly, if not demonstratively, to forbid the belief—that the sufferings, crucifixion and death of Christ were specially commemorated on that occasion; or indeed that they were ever intended to be made the special objects of commemoration in any subsequent observance of that rite. For suppose (what is far from being improbable), that Jesus Christ was a communicant at that time, and that he communicated in common, or on a footing perfectly level with his disciples,—will it not necessarily follow, that the object or objects then commemorated, was or were precisely the same both to our blessed Lord and to all the associated guests? Now if the object commemorated at that time, both by Jesus and his apostles and friends was precisely the same; and if that object, according to common estimation, was the blood (i. e. the sufferings and death) of Jesus Christ, must we not infer—That, as the disciples drank some part of the Eucharistic cup, or wine, (expressly called the blood of Christ), so Jesus himself also drank some part of the same cup, or wine (i. e. his own blood) to commemorate his own death, even before his decease had actually taken place? It will perhaps be said that as the blood of Christ is mentioned twice in this statement, it may be supposed to denote both the resemblance of Christ's blood, and also his real or true blood. But, allowing the propriety of this deduction from the present statement, doth it equally result from the words of Christ's institution, in which the term *blood* is mentioned but *once*? In expounding, or rather in administering the Lord's Supper, according to its prevalent signification, are not the expositors perpetually obliged to shift their ideas and consider this self-same, single term *blood* in a *two-fold* sense? That is to say (1) as the resemblance of Christ's blood, meaning the Eucharistic wine; and (2ndly) as Christ's real blood, denoting his sufferings and death, or the commemorated object of the Eucharistic rite? What then can possibly be more arbitrary or more unscriptural, and consequently more injurious, than the insertion of the word *resemblance* in the expositions or administrations of the Lord's Supper; and employing it with manifest ambiguity? Even in imagination alone, can any one possibly believe, that the very same word, in one and the same place, hath more than one plain single meaning?

Considering the time and circumstances of the Eucharistic institution, and its immediate and intimate connexion with the Jewish passover;—would it not be far more rational and correct to ascertain the true intention and use of the Eucharistic body and blood (i. e. of the Eucharistic bread and wine) by retrospective, than by prospective means and principles? In other words, may not the adoption, the use, and the true meaning of the Eucharistic bread and wine be more commodiously and satisfactory illustrated and justified, by simply deducing them from the ancient passover, than by any arbitrary or conjectural applications of them to the sufferings and death of Jesus Christ, which are neither warranted by the Eucharistic records nor by any other scriptures of the New Testament. Let this be exemplified only in one of our Christian symbols: at the end of the last Jewish passover, which Jesus ever attended, he transferred from the remains of that rite some wine, or a cup of wine, and called it his blood.

Doth this appear wonderful to us? Or was there really any thing mysterious in the action or expression? When Christ had appropriated the wine to the formation of his own new rite, might he not justly call it *his* wine, in opposition to that which had been previously used in the paschal rite? And as to the figurative term *blood*, which was given to that wine, may it not be fairly justified by considering that it was now substituted, as a commemo-

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rative symbol in the eucharistic institution, to supply the place of the paschal symbol, which was hereby contrasted, and, indeed, silently exploded and excluded from the pure and spiritual worship of Almighty God? At the time and in the circumstances of setting up the Christian Eucharist, our Lord Christ could not possibly entertain any immediate designs other or less than (1), the complete and universal subversion of superstition, idolatry and all false worship of Almighty God: and (2), the universal introduction and establishment of his most pure and spiritual worship: and as a compendious ritual for the gradual and effectual accomplishment of these purposes, the human mind can scarcely conceive that a more wise and adequate plan was ever offered to the Christian world.

The institution of the Lord's Supper was the institution of the public and Christian worship of the Deity; or there is no other to be found:—and what other institution was there ever offered to the world which so commodiously disseminates right sentiments concerning the Almighty, and so effectually inculcates practical virtue and piety on the human temper and conduct? Celebrating the Christian Eucharist, on the broad and comprehensive ground on which our divine Christian Teacher undoubtedly intended it to be celebrated, perpetually presents to the minds of sincere Christian worshipers the whole economy of divine benevolence and mercy; that is to say, a compendious view, in its origin and process, of the new Christian covenant for the accomplishment of human salvation. My fellow-Christians, to the love and labours of Jesus Christ, our elder brother, our obligations are unspeakably great, and should pervade our whole temper and conduct; but the eucharistic law, which he hath enjoined on us, directly calls upon us to contemplate, solely or chiefly, the gracious designs and operations of infinite benevolence and mercy; yea, as it presents to our devout commemorations the new covenant of remissions and recompenses, in the most generous and condescending point of view, it furnisheth us with themes the most ample, and subjects the most grand and sublime for exciting our praise and thanksgiving to Almighty God, and securing to him our everlasting obedience, devotion, love and gratitude. But some may say, have we still got these means and motives to the obedience, love and worship of Almighty God in our view, and still in our hands? Blessed be God! we have. The object to which Jesus invited our contemplations remains unaltered:—"Do this in remembrance of me"! No proleptic device could ever enter into his divine precepts. Had such a device been adopted, without avowing it to his associated friends, it would necessarily have stamped the conversation and conduct of the Son of God with a brand of base artifice and disingenuity. The holy and beloved Jesus, the faithful and true witness, did not speak one thing and mean another; and therefore we may rest assured that his eucharistic teachings have, at this day, precisely the same meaning as they had when they first dropped from his gracious lips, when he first instituted and exemplified *Christian communion for the religious and social worship of Almighty God.*

To the preceding notes it seems expedient still to add one more, to shew that St. Paul in 1 Cor. xi. 26, probably intended to teach something quite different from the eucharistic commemoration of Christ's crucifixion and death. It is generally allowed, that this noted verse doth not lie within the letter and limits of the eucharistic record; and therefore, unless we take the institution, or the main part of it, from the authority of Paul, and not of Jesus, it cannot be admitted as having any imperative construction, or any weight to justify the meaning and use of any particular clause, which doth not explicitly occur in Christ's original and authentic law.

The sentiment and language of this *ex* and *post institute* remark of of the apostle most probably arose out of the early and peculiar history and circumstances of St. Paul and his Corinthian correspondents, who, nearly home to the time of this correspondence, had been habituated to use animal sacrifices in the service of that God whom they worshiped. Of this mode of worship, both the Jews and Gentiles seem to have been very

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fond; and they are generally supposed to have laid an inordinate stress on the meritorious virtue of their sacrificed animal victims; thinking them to be peculiarly acceptable to the God whom they worshiped, and to be sufficiently efficacious to compensate even for their immoral as well as for their ceremonial transgressions. Is it then any matter of wonder to find the mixed members of the infant church in Corinth entertaining some such persuasion? And under its influence, with their having heard that Jesus had sacrificed himself for the benefit of his followers, would they not be naturally and strongly induced to consult the founder of their society to ascertain whether, in their Christian worship, they were bound to respect the death of Christ as having (like their ancient sacrifices,) any sacrifical or federal influence and efficacy for gaining the future and final favour and acceptance of Almighty God? From a regard both to his own recent prejudices and engagements; and to those of the Corinthian converts, we should expect to find the apostle's reply to be exactly such as we now find it; that is to say, peculiarly cautious, mild and tender;—not enjoining on his correspondents any precise or specific duty, but simply informing them what would and ought to be the certain effects of their eucharistic devotions or Christian worship.

Commemorating and shewing the Lord's death, are doubtless two different acts or things; for such was evidently the apostle's distinction. The former (which was probably the notion entertained by the Corinthian worshipers,) seems to imply an estimate and recollection of the certainty and expiatory virtue, efficacy and benefits of Christ's death during its access, and home to its actual accomplishment. The latter, on the other hand, might only denote a declaration of the early result or issue of that death, together with its appointed, necessary and beneficial tendency to (what it actually and soon attained, namely) a resurrection from the dead. And hence St. Paul, without enjoining the stated commemoration of the death of Christ, seems to have been fully warranted in the implied distinction he made between "commemorating" and "shewing the Lord's death;" and also in the ground and reason of the instruction, on this point, which he gave to his Corinthian correspondents:—"As oft as ye eat this bread and drink this cup ye do shew the Lord's death;" (i. e.) "your eucharistic and devotional acts, or your Christian worship, plainly shew and declare the actual result and beneficial tendency of your Lord's death." This, it is presumed, is the true and accurate meaning of this apostolic reflection on the eucharistic rite; being fairly justified by the circumstances in which it was penned, and also by the true sense of the original words in which it was expressed: for Αχρις οὗ αν ελθη, connected, as it ought to be, with its subject, Θάναλος, and not Κυριος, should have been rendered into the following English terms: "The Lord's death ye shew" [not "till he (Jesus Christ) come," but] "to what it went or tended." If the elliptic phrase, Ἄχρις αν οὗ, be supplied and completed, as Mr. Wakefield did to the writer of this critique, it would assume this form, Αχρις ἂν προς οὗ σκοπὸς ελθη, and might then be translated, in its reference to or connexion with Ὁ Θάναλος, "to what issue, object or termination *it* went or did go." For the verb ελθη, being the second Aorist, may be rendered by the preterimperfect tense as well as by the future. This 26th verse, which is subjoined to the apostle Paul's eucharistic record, is often cited to prove the perpetuity; but relative to the Corinthian Christians, this application of the words would have been quite irrelevant or incongruous; for the Corinthian worshipers were censured for the intemperate and indecent use of our Lord's rite, but not for its omission or infrequent observance. And the period prescribed for its duration is expressed in a term so extremely indefinite and ambiguous, that the most learned and pious divines are at a loss to ascertain its true extent and meaning.

P. K.

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POETRY.

Sir, *Dec.* 3, 1815.

In the following attempt to translate the Latin verses (p. 716), I have supposed a reference by the learned author, in the last line of his verses on Mr. Fox, to the resemblance, personal and mental, between the nephew and his illustrious uncle. Though I wished not to weaken the panegyric on Dr. Bell, I cannot help remarking, that his claims on British gratitude had been much stronger but for the principle on which his system has been applied in our misnamed *National* Schools. Did it not occur to M. Marron that, on such a principle, in France, all the children of Protestants would be excluded from a pretended general education, unless their parents resigned them to the religious instruction of the Romish ritual? Such parents would, indeed, cease to be Protestants, and thus escape the persecution which all but the most inconsiderate might have expected from the fall of Napoleon and the return of *Louis le desiré*. J. T. R.

TRANSLATIONS

From the Latin of M. Marron.

Fox.

VOTARIES of freedom! ye, on ev'ry shore,
Who hate the tyrant, and the slave deplore;
Who spurn the servile yoke, that dire disgrace,
Behold a man, the glory of our race!
Freedom on him the choicest gifts bestow'd,
His tongue, her voice; his breast, her lov'd abode.
'Twas Virtue's praise ensur'd thy gen'rous strife,
O, Fox! who liv'st in Holland's honour'd life.

Holland.

The love of freedom, long to Britons dear,
A patriot's zeal, from base corruption clear,
Religious rev'rence, manners frankly kind,
And knowledge, by no scanty bounds confin'd,
Persuasion eloquent, whose pow'rful sway,
Reason directs, and raptur'd minds obey;
All join a Holland's well-earn'd fame to raise,
Albion! be just, and give his merit praise.

Andrew Bell.

Haste! British youth! with grateful haste bestow,
A civic wreath, meet garland for his brow,
Imperishable seed, with ceaseless toil,
He, lib'ral, casts on childhood's tender soil;
Awakes the fear of hear'n, a country's love,
And bids rude minds with gentler passions move.
Bell's honour'd name through ages shall be known,
And Envy's malice wound herself alone.

J. T. R.

Verses on the Irish Melodies.

1814.

Erin's wild harp long time had hung
Silent, but to the rising gale,
Laurels around the chords were flung,
Entwin'd with lilies, deadly pale.

And there, sigh'd many a blushing rose
'Midst cypress' shade, of deepest gloom;
Like Love, too closely link'd to woes,
Or Beauty, blooming for the tomb.

When *Moore* each intertwining flower
With magic fingers light enwreath'd;
The harp confess'd a master's pow'r,
And to his touch responsive breath'd.

While thus th' enchanting minstrel swept
The tuneful chords in Erin's praise,
To native airs that long had slept
He wak'd her pride of former days.

Wak'd, too, the bright indignant glow,
As, with his nation's pow'rful soul,
He sang her plaintive tale of woe,
Beneath oppression's harsh control.

IGNOTA.

Address to the Spring of 1814.

Meek ush'rer of a new-born year,
Sweet Spring, thy verdant mantle cast,
O'er chilling plains and forests drear,
Just 'scap'd relentless winter's blast.

Fit emblem thou of happiest youth,
Calm op'ning of tumultuous life,
Ere folly dim the light of truth,
Or love expire 'mid passion's strife.

At thy last dawn, a welcome guest,
How many 'raptur'd hail'd thy sight,
Whose eyes now clos'd in lasting rest,
Nor heed thy smile, nor mourn thy flight.

IGNOTA.

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TO THE EDITOR,

On the completion of his Tenth Volume.

——— *incipient magni procedere menses.*
VIRGIL.

Ten years, as told by ev'ry classic boy,
Greece mark'd, indignant, the high walls of Troy;
Valour, in vain, and martial pow'r assail'd,
Proudly they stood till treach'rous art prevail'd.
Not thus a ten years' war thy champions wage
'Gainst wily error, and polemic rage;
'Tis theirs the sword of argument to wield,
Beneath the orb of Truth's impervious shield.
And still may learning aid thy just design,
And pay due homage at the hallow'd shrine,
Science each path explore that sages trod,
Who *look'd through Nature up to Nature's* God,
And classic taste, in polish'd strains, rehearse
Immortal themes that dignify her verse.
Proceed,—through many a *lustrum*, still be thine
To prompt the virtuous deed, the hope divine,
Till peace erect an empire, ne'er to end,
And *Man* describe a brother, and a friend.
Bright scenes I thus anticipate for thee,
Which years, and cares forbid my hope to see.

J. T. R.

To C. S. on his Lines entitled "The Storms of Life." [*See p.* 716.]

Yes, my dear Charles, when gath'ring storms
In the bleak hail-clouds, spread around
The gloomy day, with hollow sound,
When chilling north-winds blow, and foam
Of Heav'n's avenging fires, with horror gleam
In the flashing lightnings beam,
And on a weak and shudd'ring nature lour,
When persecuting tempests beat,
Upon a head defenceless, that's the hour
To try the man, amid the pelting show'r
Stands he where duty bids, erect, serene!
As if to steer some little bark, mid shoals,
And rocks, and hidden sands, and tempests' rage,
The skilful Pilot, all the crew should greet,
While his strong hand th' obedient helm controuls,
While he rules all, or guides with counsel sage
Nor heeds the foaming billows at his feet!
He knows his ground, his compass, and his chart,
And eyes the nearing haven, nor of rest
At present dreams, with hope (not fear) his heart,
Honest and firm, beats high within his breast,
Mourns not the port he left, with foolish sorrow,
He has no time to nourish black despair;
His duty plain before him lies, and there
He guides his course, nor thinks about to-morrow.

Harlow. B. P. S.

True Pleasure,

From the Masque of Comus, By Dr. Dalton.

(Plumptre's Collection of Songs, II. 234.)

Nor on beds of fading flowers,
Shedding soon their gaudy pride,
Nor with swains in rosy bowers,
Will True Pleasure long reside.

On awful Virtue's hill sublime
Enthroned sits th' immortal Fair;
Who wins her height must patient climb,
The steps are peril, toil and care.
For thus does Providence ordain
Eternal bliss for transient pain.

Peace at last.

(From Heber's Translations of Pindar.)

Our life in peace resign'd
Shall sink like fall of summer eve,
And on the face of darkness leave
A ruddy smile behind.

Epigram,

Ascribed to a Young Gentleman of Oxford, on Sir Nathaniel Wraxall's Memoirs of his Own Times.

(From the *Edinburgh Review*, Oct. 1815.)

Men, Measures, Seasons, Scenes and Facts all
Misquoting, Misstating,
Misplacing, Misdating,
Here lies Sir Nathaniel Wraxall!

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REVIEW.

"Still pleased to praise, yet not afraid to blame."—Pope.

ART. I.—*Nine Sermons, on the Nature of the Evidence by which the Fact of our Lord's Resurrection is established;* and on various other subjects. To which is prefixed, a Dissertation on the Prophecies of the Messiah dispersed among the Heathen. By Samuel Horsley, LL.D. F.R.S. F.A.S. Late Lord Bishop of St. Asaph. London, 1815. Longman and Co. and Rivingtons. 8vo. pp. 352.

"MORE last words"* of Bishop Horsley!† Not any of his "loose and unconnected sheets," not any of his "scattered and mutilated manuscripts," seem to be withholden from the public. "The Dissertation which stands first in the following pages," is "confessedly an incomplete work": *the manuscript was not left in that state in which the author, had he been living, would have published it*—"indeed a note found in one of its pages expressly states that it was his intention to have revised it." Our readers will judge, whether, in these circumstances, it ought to have been laid before the world!

The *Advertisement* is dated from *Dundee*. Of course, we presume that the Rev. Heneage Horsley is the editor, and though we are ignorant of the motives of this gentleman in thus exposing to the eye of day every crude, unfinished essay which he finds in his father's study, yet we really think that he would have shewn greater respect to the memory of a parent and to the discernment of the age by suffering the *Dissertation* and the *Nine Sermons* to enjoy their peaceful slumbers. It were inequitable to represent them as altogether unworthy of seeing the light: we content ourselves with insisting on the fact that they were not prepared or designed by the writer for publication, and that, according to the editor's concession, the manuscript, so far as regards the more important part of the volume, "was not left in that state in which Bishop Horsley, had he been living, would have published it"!

Among the theologians of his time, among the scholars and divines raised to the episcopal bench during the present reign, the prelate of whom we are speaking held a considerable place. Perhaps it is an advantage flowing from that kind of *posthumous* knowledge of him which the Rev. Heneage Horsley has abundantly communicated, that we possess somewhat of a more intimate and familiar acquaintance with the Bishop than we could otherwise have formed. At least, we obtain, in this way, a clearer view of his literary character, and are better able to perceive the cast of his mind, the direction of his studies, the extent of his attainments and the peculiarities of his style. Towards the conclusion of this article, we shall endeavour to make an estimate of his rank as a theological author and of his merits as a writer. The duty previously imposed on us, is that of examining the contents of the present volume.

Of these "A Dissertation on the prophecies of the Messiah dispersed among the Heathen" *stands first*, in singularity as in order. It "appears by the form of compellation to have been originally delivered from the pulpit." This is the remark of the editor, to the justness of which we feel some, though no great, difficulty in subscribing. A rational curiosity would have been gratified could he have informed us to *what audience* so curious a production was addressed. To the wants, the taste and the qualifications of a parochial congregation nothing can be more unsuitable: and, assuredly, the dissertation is much too "unfinished" to have been hazarded before an academical or a clerical assembly.

"For the fact that the Gentile world in the darkest ages was possessed of explicit written prophecies of Christ," Bishop Horsley relies on "the contents of a very extraordinary book, which was preserved at Rome under the name of the oracles of the Cumæan Sibyl." Yet he admits (9) that "among heathen writers it

* Spectator, No. 445.
† Mon. Rep. vol. viii. 332.

would be in vain to seek for any *quotations* of particular passages from the Sibylline oracles." If therefore no such *quotations* can be found among "heathen writers," whence, it is natural to ask, were they derived by Christian authors? And how can we be certain that the prophecies adverted to are *explicit*, and not vague and general?

Let us attend to the opinion of a more competent judge. "THE SIBYLLINE ORACLES," says Jortin,* "were composed at different times, by different persons, first by Pagans, and then perhaps by Jews, and certainly by Christians.——The Sibylline oracles† seem to have been all, from first to last, and without any one exception, mere impostures. We have a collection of them in eight books, which abound with phrases, words, facts and passages *taken from the* LXX *and the New Testament*, and are a remarkable specimen of astonishing impudence and miserable poetry." To the same excellent scholar we are indebted for a summary‡ of "the judgment which *Fabricius*, after a diligent examination, formed upon this subject," and which fully supports his own. In confirmation of it we could produce numerous and unexceptionable authorities. But we imagine that few persons of thought and learning will now maintain that the book of *the Cumæan Sibyl* contained "explicit written prophecies of Christ." The wretched effusions which in an age of pious frauds were cited as prophecies of this description, have been weighed in the balance of criticism, and proved to be "light as air."

"I see not," observes Dr. Jortin, "why we should have a more favourable opinion of those" Sibylline oracles "which are lost" than of those which are extant.§ We add that if, according to Bishop H., any of them were collected *in different nations of Asia* and in Sicily, we may very reasonably conceive that some of these compositions would be formed, in part, from the poetry of the Jewish Scriptures already translated into Greek; on which principle we can easily account for certain images, &c. in Virgil's *Pollio*.

Thus much for the oracles of the Cumæan Sibyl, in respect of which the late prelate of St. Asaph's argument is nearly as conjectural and paradoxical as his speculation concerning *the existence of a church of orthodox Jewish Christians at Ælia after the time of Adrian!*

Dr. Horsley introduces, in the following paragraph (53, 54), a favourite topic:

"Paganism in its milder form [acknowledging the Supreme Providence and retaining the fear and worship of the true God, but adding the superstitious worship of fictitious deities], was rather to be called a corrupt than a false religion; just as at this day the religion of the Church of Rome is more properly corrupt than false. It is not a false religion; for the professors of it receive, with the fullest submission of the understanding to its mysteries, the whole gospel. They fear God. They trust in Christ as the author of salvation. They worship the three persons in the unity of the Godhead. The Roman church therefore hath not renounced the truth, but she hath corrupted it; and she hath corrupted it in the very same manner and nearly in the same degree in which the truth of the patriarchal religion was corrupted by the first idolaters; adding to the fear and worship of God and his Son the inferior fear and worship of deceased men, whose spirits they suppose to be invested with some delegated authority over Christ's church on earth. Now the corruptions being so similar in kind and pretty equal in degree, the idolaters of antiquity and the papists of modern times seem much upon a footing."

We know not what "the papists of modern times" will think of this reasoning and this parallel. Nor are we immediately concerned to weigh the difference between a *false* and a *corrupt* religion; though we cannot but suppose that a theological system which teaches for divine doctrines the commandments of men, and which introduces false objects of worship must necessarily be *false*. And Bishop Horsley might have been asked, "what agreement hath the temple of God with idols?" Or, in other words, "Are mystery, idolatry and bloodshed characteristics of the religion of Jesus?"‖

* Remarks on Eccles. Hist. vol. i. 283.
† Ib. 284.
‡ Ib. 289—295.
§ Ib. 292.

‖ Garnham's Sermon at Trinity College, Cambridge, (12mo.) p. 18.

"It is a circumstance," remarks this writer, "that deserves particular attention (70, &c.) that Job prophesies of the Redeemer, not without manifest allusion to the divinity of his nature, and express mention of the resurrection of the body as the effect of his redemption."

Then follows a criticism on Job xix. 25, &c.:

"*I know*, saith Job, *that my Redeemer liveth*; I know, that he *now* liveth; that is, that his nature is to live. He describes the Redeemer, you see, in language much allied to that in which Jehovah describes his own nature in the conference with Moses at the bush."

What however is the extent of the alliance between the *language* in the one passage and that in the other? Is not the verb in the former the same which the Hebrew writers employ to denote *life* in general, and therefore frequently *human* life? In 2 Sam. xv. 21, *Itai* is represented saying to *David* "as my lord the king LIVETH:" it is no other word in the original as well as in the translation than what the author of the book of Job uses when he makes the patriarch declare, "I know that my Redeemer *liveth*." Would Dr. Horsley have deduced from the expression "the divinity of" David's "nature"?

Equally curious is the Bishop's comment on the clause "in my flesh shall I see God":

"though the form of this body will have been long destroyed; notwithstanding this ruin of my outward fabric; the immortal principle within me shall not only survive, but its decayed mansion will be restored. It will be re-united to a body, of which the organs will not only connect it with the external world, but serve to cement its union with its Maker. For in my flesh, with the corporeal eye, with the eye of the immortal body which I shall then assume, I shall see the divine majesty in the person of the glorified Redeemer."

Here, notwithstanding Job himself affirms "*in my flesh* shall I see God," the late Bishop of St. Asaph forces him, as by torture, to assert, "with the eye of the *immortal body* which I shall then assume I shall see," &c. But in scriptural phraseology, *the flesh is a term appropriated to the mortal body and to present objects.* Consequently, the prelate's criticism is altogether gratuitous and chimerical.

We shall notice one other sentence in the Dissertation.

The writer is substantially correct when he observes (117) that "a magus in the old sense of the word, had nothing in common with the impostors that are now called magicians." However, the term occurs once in the New Testament, in an unfavourable signification, Acts xiii. 6, 8. Nor should it be unnoticed that the *magi*, even in the earliest times, "applied themselves to the study" of *astrology:* whence the transition was natural to those incantations and other idolatrous practices the idea of which is commonly and justly associated with the word *magicians.**

Bishop Horsley's "four discourses on the nature of the evidence by which the fact of our Lord's resurrection is established" are from the appropriate text in Acts x. 40, 41, *Him God raised up the third day, and shewed him openly;* not to all the *people, but to witnesses chosen before of God.* And they contain some valid and ingenious reasoning, the effect of which, however, would have been heightened by greater compression and a more careful arrangement. The preacher vigorously repels the objection that our Saviour, when he had risen from the tomb, appeared only to *select* witnesses. To one of his arguments we must, nevertheless, refuse our assent. Our author supposes that the body of Jesus had now *undergone its change.* "The corruptible (205) had put on incorruption. It was no longer the body of a man in its mortal state; it was the body of a man raised to life and immortality, which was now mys-

* The view taken by the late Bishop of St. Asaph of Balaam's character and pretensions (74—103.), seems altogether erroneous: and we refer our readers to Butler's Sermons at the Rolls, No. vii. for a correcter statement. On the whole of Dr. Horsley's Dissertation, &c. we may observe that it presents a memorable contrast with the truly philosophical spirit and well-digested though comprehensive knowledge which characterize Bishop Law's *Considerations*, &c.: an admirable introduction to the study of which work, will be found in a sermon of the Rev. Charles Wellbeloved's, lately published, and entitled, *The religious and moral improvement of mankind, the constant end of the divine government.*

terionsly united to divinity." Again (209); "Jesus was no longer in a state to be naturally visible to any man." His body was indeed risen, but it was become that body which St. Paul describes in the fifteenth chapter of his first epistle to the Corinthians, which, having no sympathy with the gross bodies of this earthly sphere, nor any place among them must be indiscernible to the human organs, till they shall have undergone a similar refinement. The divinity united to the blessed Jesus, produced in a short space that change in him, which, in other men, according to the mysterious physics of St. Paul, must be the effect of a slower process——every appearance of our Lord to the apostles after his resurrection, was in truth an appearance of the great God, the Maker of heaven and earth, to mortal man." Once more (211); "Would you now ask, why Jesus after his resurrection was not rendered visible to all the people? Will you not rather stand aghast at the impiety of the question? Ask, why God is of purer eyes than to behold iniquity? Ask, why he who conversed with Abraham as a man talketh with his friend, conversed not but in judgment with the vile inhabitants of Sodom?" &c. &c.

But enough of such quotations. In the case described Bishop Horsley has thrown the reins on his imagination: and the sacred writers are profoundly silent concerning these "mysterious physics." We hesitate not to say that the prelate's speculation destroys the testimony of the apostles to "the fact of our Lord's resurrection:" for how could they be proper witnesses of the *identity* of his person if *before* that event he had a *mortal* and immediately on its taking place an *immortal* body? Plain men will be satisfied with the declarations of the Christian scriptures, without additions and refinements: and it is not undeserving of our regard, that among the "many infallible proofs" by which Jesus "shewed himself alive, after his passion," to his chosen associates, one was *his eating and drinking with them after he rose from the dead.** Indeed, they had the authority of nearly all their senses for considering him not as a phantom, but as a real man. The error of Dr. Horsley resembles "the error of the Docetæ" (198).

To justify this fancy of his brain, he would translate Acts x. 40, as follows: "Him God raised up the third day, and *gave him to be visible;*" as though he "was no longer in a state to be naturally visible." The words, in the original, are, εδωκεν αυτον εμφανη γενεσθαι, *appointed him to be seen:* and he who consults Schleusner on the word εμφανης, and the passages where it is found in the LXX and in the Greek Testament, will be sensible that Bishop Horsley's version of it is not more accurate than that of King James's translators.

Of the five remaining sermons, the first is on Ps. xcvii. 7. *Worship him all ye Gods;* which text the preacher alleges in proof of our Lord's divinity. For this purpose, he appeals to Heb. i. 6, where these words of the Psalmist are quoted from the Septuagint translation, and employed in illustrating the dignity of the Messiah's office, and not that of his person and nature.

Granting that this Psalm is "a prophecy of the establishment of Christ's kingdom by the preaching of the gospel, and the general conversion of idolaters to the service of the true God," still, the Bishop is unfortunate in the reasoning by which he endeavours to sustain the proposition. In God's universal kingdom, says he, "a great majority of the ancient world, the idolaters, were considered not as subjects who might rejoice in the glory of their monarch, but as rebels who had every thing to fear from his just resentment (229)." *Rebels* indeed they were: yet they were comprehended, nevertheless, under the Divine administration. Further; it does not appear that *they* are exhorted to "*rejoice* in the glory of their monarch." The invitation in the first verse, is addressed to inanimate nature: that in the twelfth, to the Jews, the worshipers of Jehovah. *Mudge*‡ with reason considers the Psalm as "occasioned by some victory, in which God had declared his award from heaven in favour of his people, by some extraordinary manifestation of his glory in storms of thun-

* Acts x. 41. † 1 John i. 1.

‡ On the Psalms (in loc.).

der and lightning." The clause "worship him, all ye Gods," i. e. all ye idol-deities,* is introduced with singular beauty and force by the denunciation, "Confounded be all they that serve *graven images*, that boast themselves of *idols!*" By *the righteous*, or *the just one*, in ver. 11, Bishop H. understands *Christ in his human character*; than which a more gratuitous and chimerical notion was never conceived by the wildest theologian. *The righteous* is the righteous nation, in opposition to the wicked mentioned in the preceding verse.†

In the next discourse [Rom. iv. 25, *Who was delivered for our offences, &c.*] the prelate labours to shew that Christ's death was "an expiatory sacrifice in the most literal meaning of which the words are capable." His reasoning has no originality. Some pertinent and sensible reflections, however, are intermixed with the doctrinal part of this sermon: and towards the conclusion we meet with a passage of considerable energy and eloquence. This we shall transcribe, after we have laid before our readers Dr. Horsley's ideas on *justification*. 265.

"Our justification is quite a distinct thing from the final absolution of good men in the general judgment. Every man's final doom will depend upon the diligence which he uses in the present life to improve under the means and motives for improvement which the gospel furnishes. Our justification is the grace "in which we now stand." It is that general act of mercy which was previously necessary on the part of God, to render the attainment of salvation possible to those who who had once been wilfully rebellious," *&c.*

"Whoever thinks without just indignation and abhorrence of [*on*] the Jewish rulers, who in the phrenzy of envy and resentment—envy of our Lord's credit with the people, and resentment of his just and affectionate rebukes,—spilt his righteous blood? Let us rather turn the edge of our resentment against those enemies which, while they are harboured in our own bosoms, 'war against our souls,' and were, more truly than the Jews, the murderers of our Lord. Shall the Christian be enamoured of the pomp and glory of the world when he considers that for the crimes of man's ambition the Son of God was humbled? Shall he give himself up to those covetous desires of the world which were the occasion that his Lord lived an outcast from its comforts? Will the disciples of the holy Jesus submit to be the slaves of those base appetites of the flesh which were indeed the nails which pierced his Master's hands and feet? Will he in any situation be intimidated by the enmity of the world, or abashed by its censures, when he reflects how his Lord endured the cross and despised the shame? Hard, no doubt, is the conflict which the Christian must sustain with the power of the enemy, and with his own passions. Hard to flesh and blood is the conflict; but powerful is the succour given, and high is the reward proposed. For thus saith the true and faithful witness, the original [*beginning*] of the creation of God, 'To him that overcometh will I grant to sit down with me in my throne,'" *&c.*

This style of address is simple and manly, and far unlike what passes for eloquence with the bulk of auditors and readers.

The third of these nine discourses is, on Matt. xx. 23, "To sit on my right hand and my left, is not mine to give," &c. Here the preacher endeavours to evince that our Lord does not "disclaim all property in the rewards and honours of the future life and all discretionary power in the distribution of them." And he further reasons against the doctrine of unconditional predestination.

Towards the conclusion, he remarks,

"Confirmed habits of sin heighten the difficulty of repentance, but such are the riches of God's mercy that they exclude not from the benefits of it. This our Lord was pleased to testify in the choice that he made of his first associates, who, with the exception perhaps of two or three who had been previously tutored [*instructed*] in the Baptist's School, had been persons of irregular, irreligious lives; and yet these we know are they who hereafter shall be seated on twelve thrones, judging the twelve tribes of Israel."

Let our readers cast their eyes over the catalogue of the apostles of Christ, and say whether this representation of them be agreeable to truth?

The two remaining sermons have for their text, Ephes. iv. 30, "And grieve not the holy spirit of God, whereby ye are sealed unto the day of redemption." In these the Bishop treats first of the visible gifts of the Spirit that were communicated to the

* *Tous les Dieux des nations.* Genev. Vers. (1805.)

† Mudge, Ps. xcvii. 11.

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Christians of the earliest age, and next of its ordinary moral influences. When he affirms that the latter, "by which every believer must be regenerated in order to his being saved, are conferred in baptism," we require evidence of the declaration. In another passage he says, "we neither abolish nor weaken the testimony of the Spirit by bringing it to rest upon the testimony of conscience:" and, allowing him to be correct in the principle of his argument, many of his observations are forcibly conceived and perspicuously expressed.

No inconsiderable portion of the time and thoughts of Bishop Horsley appears to have been bestowed on the study of the scriptures. His learning was extensive: but he possessed not the sound, discriminating judgment which is necessary to form an accomplished theologian. Hence there is a great inequality in his sermons; and the reader's admiration yields quickly to weariness and disgust. Some critics* have lamented that this author did not animadvert on the famous fifteenth and sixteenth chapters in Gibbon's History of the Decline and Fall of the Roman Empire. The truth is, the late Prelate of St. Asaph was much better prepared, and perhaps more inclined to be the champion of an established creed than the advocate of our common Christianity. For another Bishop, of very different and superior endowments, the honour was reserved of successfully resisting one of the most formidable attacks on the religion of Jesus. Yet strange to say, these same critics have overlooked the labours and the merits of the venerable Dr. Watson!

We cannot dismiss the volume before us without adding a few words on the style of Bishop Horsley. In these pages it is usually strong, though often coarse and careless. But in his more finished compositions, and above all in his controversial tracts, its excellence stands confessed. There are passages in his archidiaconal charge and in his Letters to Dr. Priestley, which we first read, thirty years since, with exquisite delight: and lately we have again perused them with almost unabated pleasure. Of course, we speak chiefly of the *language*, and not, without numerous exceptions, of the *temper* and the *sentiment*. It is remarkable, that whenever his positions are most untenable, his reasoning weakest and his insolence greatest, he is especially studious to select his words and to arrange his periods. There are workmen who conceal, or attempt to conceal, defects in a fabric by covering the flaws with much external ornament: and experience has taught us to suspect the soundness of those parts of Dr. Horsley's polemical labours in which he is exhibited with most advantage merely as a *writer*.

* Quarterly Review. Article, *Gibbon's Misc. Works.*

ART. II.—*Letters addressed to the Right Reverend the Lord Bishop of London, in Vindication of the Unitarians.* By Thomas Belsham, Minister of the Chapel in Essex Street. 8vo. pp. 92. Hunter. 1815.

WE have already reviewed the Bishop of London's Charge, (p. 576, &c.) and in pp. 305—308 we extracted the whole passage which relates to Unitarians. This denomination of Christians may justly complain of his lordship's language, but they may well rejoice that from the episcopal chair attention has been called to their doctrines: these "Letters" shew that they welcome every opportunity of making their faith public.

The Letters are Five in number.

Letter I. is introductory, and contains a statement of the religious opinions of the Unitarians. The statement is remarkably clear, and we think perfectly correct. Every Unitarian does not believe all the articles here confessed, or disbelieve all the articles here renounced, but they certainly describe both the belief and the disbelief of the majority, from whom alone the faith of a community is to be determined. We make no exception to Mr. Belsham's correctness on account of his excluding Arians from the Unitarian name, whatever be our own conviction, because this is matter of opinion and not of faith.

In Letter II. Mr. Belsham refutes the allegation of the Bishop that the Unitarians are in alliance with other sects to overturn the Established Church. He maintains that the Establishment is perfectly secure, resting upon the law of the land; that the Dissenters in general hold the ma-

that it is absolutely unlawful upon any occasion whatever to propagate religion by force; and that the Unitarians have no peculiar motive for desiring the downfal of the Church as by law established. We perfectly agree with Mr. Belsham, and are persuaded that any alteration in the Establishment which should be made by any of the powerful religious parties now in being would be at once and decidedly unfavourable to the Unitarians. But Mr. Belsham goes further, and states that one half at least of the Unitarians "approve of a civil establishment in religion, are attached to the hierarchy of the Church of England, greatly prefer the established liturgy to any other form of worship, and reluctantly withdraw, if indeed they do withdraw, from the communion of the Church solely upon the strong ground of dissent concerning the object of worship." Does our author mean only that the number of Unitarians in the Church of England is equal to the number out of it? The last clause of the sentence just quoted suggests this question. If this be meant, no one can contradict the assertion, for it is impossible to calculate how many remain in a communion with dissatisfied consciences. But if, as the general argument of the letter implies, it be intended that a moiety of the known Unitarians, declared such by their habit of worship, are advocates for a national religious establishment and friends of the English hierarchy, we beg leave respectfully to aver our decided conviction of the extreme incorrectness of the statement. There is unquestionably a difference of opinion amongst Unitarians on the expediency of liturgic forms, though as far as our knowledge of the denomination extends we should not hesitate to say that three-fourths of them are adverse to printed forms of prayer, with responses. Their practice, indeed, determines their opinion. With no hindrances to any improvement in their worship, and with a general marked and eager desire to conciliate their neighbours of the Church of England, who can scarcely conceive of prayer without a Prayer-book, there are not we believe half a dozen of their congregations in England which make use of a liturgy. This sacrifice, however, would not, if it were general, infer the principle of a national church. It is not the magistrate's imposing a liturgy to which enlightened Dissenters object, but his imposition of any thing in religion. That the Unitarians agree with other Dissenters in this principle is, we think, evident from their writings: we scarcely know another Unitarian writer besides Mr. Belsham who pleads for a *civil* establishment of Christianity; or rather, we scarcely know, with this exception, an Unitarian writer who has not, in one form or other, protested against the principle of the interference of the secular power in spiritual concerns.

Mr. Belsham thinks, that "if the scriptures were substituted for the Thirty-nine Articles and the Liturgy were reformed upon the principles of Dr. Clarke, the benches of our chapels would be greatly thinned, and a very considerable majority of the Unitarians, at least in the upper and more cultivated classes of society, would become members of the Establishment." With regard to these "classes," who have never been generally the most laborious inquirers or the most persevering reformers, it *might* be so; this is a mere speculation; but *ought* it to be so? What "cultivated" mind could safely declare unfeigned assent and consent to any one translation of the scriptures, or even to any one copy of the scriptures in the original languages? Who that has just notions of religious liberty would be content with a Liturgy, however "reformed," which would be unalterable, except at the will of the magistrate?

With a frankness, which even opponents must admire, Mr. Belsham states "the grand principle of dissent," as laid down by Dr. Rippin, and discloses his disapprobation of it, viz. "that religion, like philosophy and medicine should be left to itself, to make its way by its own intrinsic worth and native energy." It was not within the plan of the Letters to give the reasons for rejecting this favourite principle of the modern Nonconformists, and, as we believe, of the Unitarians in particular; but we should rejoice if Mr. Belsham would lay them before the public in some other form. We are open to conviction, but we are at a loss to conceive what arguments can be adduced to

prove the insufficiency of the Christian religion to preserve and perpetuate itself without the fostering care of the civil power; especially since for three hundred years it had to struggle against the state, and was always successful. Even churchmen have acknowledged that the preservation of the spirit of piety in England has been owing more to the Nonconformists than to the Established Church.

There appear to us to be certain great evils inherent in a national religious establishment; such as political patronage in the church and the consequent nullity of the suffrages of the people, the imposition of creeds and tests, the impossibility of reformation or at least of reformation without convulsion, and the persecution of the minority. The magistrate may exercise only what is called *a public leading* in religion, but this patronage amounts to nothing if he do not apply some portion of the revenue of the state to the support of certain external offices: now these very offices may be objectionable and offensive on the ground of conscience to a part of the community. They may withdraw themselves into separate congregations, and will be tolerated in their secession! This is so far well; in the mean time, however, their property or labour is taxed for the promotion of what they hold to be error and are compelled to protest against. Is this equitable in a Christian view?

That the will of the majority should bind the minority is a necessary evil; but it is an evil; and the object of all good government is to limit and soften the cases in which the principle is brought into action. Religion is not, we think, one of the cases which calls for its exercise. Man is naturally prone to religion, and all that is worthy of the name individuals will take care of for themselves, whether with or against the mind of the magistrate. The province of the civil ruler is the public morality of a community: he cannot enter into the private opinions or the religious forms which help or hinder good morals: as far as he restrains or punishes overt evil actions he is a common benefactor; this is done every day without regard to religion: but if he step beyond this line and establish religious forms with a view to their probable secret moral influence, he may do no real service to any man but must certainly do injury to some men.

For these and other reasons, we are not of the number of those who would, as Mr. Belsham predicts, rejoice in seeing "*not only liberty, but protection and support*" granted to the Roman Catholic system of faith and discipline in Ireland. A state-religion is likely to last as long as the state itself, but, with every good wish to Roman Catholics, we ardently desire the downfal of their system and deprecate its being so morticed into the government of the country that the one must sink with the other.

Letter III. is designed to vindicate Unitarians from the preposterous charge of unbelief. "He," says Mr. Belsham, "who receives Jesus Christ as a teacher sent from God is a believer: he who does not allow the divine mission of Christ is an unbeliever. What room is left for degrees of infidelity?" In reply to the imputation, which is not confined to the Bishop of London, of *straining* the scriptures, Mr. Belsham very happily replies for the Unitarians,—

"If indeed our adversaries could allege that, when our Lord expressly and solemnly asserts, 'that he knew not the day nor the hour when he should come to judgment,' the Unitarians explained the text by imputing to the Saviour of the world the mean equivocation, that he was ignorant of it in his human nature, though he knew it in his divine:—if it could be shown that when our Lord says, 'My Father is greater than I,' the Unitarians understood by it that he was in all respects equal to the Father, and neither greater nor less;—and if when St. Paul says, 'by *man* came death, by *man* came also the resurrection of the dead,' the Unitarian expositors, misled by an attachment to system, insisted that the apostle's meaning must be, that though by man came death, it was *not* by a man, but by a superior being, a GOD-MAN, came also the resurrection of the dead:—if such interpretations as these could be fixed upon the Unitarians, your Lordship might reasonably express your astonishment"—.

Mr. Belsham proceeds, in Letter IV., to consider the curious fact so confidently asserted by the Bishop, that unbelievers have embodied themselves in one faction with Unitarians.

He pleads total ignorance of it, and assures the Prelate that he is misinformed. What advantage, he asks, could unbelievers find in an Unitarian profession? We have no civil dignities, we have no ecclesiastical preferments to bestow. *The world is not with us, nor the world's law.* —His Lordship is reminded, that by looking nearer at home, he would stand a better chance of finding the remains of the infidel corps. The deserter of religion commonly finds it convenient to call himself a member of the Established Church. Bolingbroke was a high Churchman, and a persecutor of the Nonconformists. Gibbon was a placeman and professed great zeal for orthodoxy of faith. And, it may be added, that Mr. Cobbett, who omits no opportunity of jesting on revealed religion, protested against the bill for the relief of Unitarians, on the ground that he and other *good Churchmen* were obliged to believe all the Prayer Book, and he saw no reason why the Unitarians should have their consciences less taxed than their neighbours.—In the conclusion of the Letter, Mr. Belsham traces, with an able pen, the progress of an enlightened, ingenuous mind from reputed orthodoxy to Unitarianism, and sets in striking contrast the creeds of the Unitarian and the unbeliever.

The Vth and last Letter is miscellaneous. The remarks on the "prostration of the understanding," recommended by the Bishop as a token of Christian docility, and on his use of the term "enemy" in relation to Unitarians, are particularly pointed and excellent.

All the Letters are distinguished by courtesy of manner. The reasonings are forcible, the avowals bold and the statements perspicuous. The publication is peculiarly suited to Churchmen in the higher walks of life, and will perhaps be more acceptable and effectual with them, on account of that part of the second Letter, on which we have made some free, but we trust respectful and candid, animadversions.

OBITUARY.

Died, at Portsmouth, 5th October, Mrs. ELIZABETH PRICE, aged 54, wife of Mr. Samuel Price. Her remains were interred in the General Baptist Chapel, of which she had been a useful member from an early period of life.

Nov. 11, aged 70, Mr. MAURICE MARGAROT, who was more than twenty years ago Chairman of the London Corresponding Society united for a Reform in Parliament. He was sent as a delegate from that Society to the British Convention, which met at Edinburgh, for the same object, in the year 1793, where he was accused of sedition, with the whole of the Convention. He was tried before the Court of Justiciary, and sentenced to fourteen years' transportation to Botany Bay, with Gerrald, Muir, Skirving and Palmer. He was the only one of the four, who survived the term of his banishment and returned home.

Nov. 11, died, at his house, in Chichester, in the 81st year of his age, JOHN BAYLY, M. D.

His father, Dr. George Bayly, had, during the long period of almost half a century, practiced physic in that city with distinguished reputation and success, and left behind him a name dear to his friends, to the numerous objects of his skill and bounty, and to all who knew him, and who, at the same time, possessed a proper sense of the value of great learning, fervent and unaffected piety, inflexible integrity, and diffusive benevolence.

His mother was the daughter of — Carter, Esq. of Portsmouth, whose political and religious principles may be inferred from an anecdote which his descendants have been well pleased to relate. He had the honour of being imprisoned by Gibson, the jacobite commander of the garrison, for the heinous offence of bringing thither the first intelligence of the decease of Queen Anne, and of the accession of George I. to the throne of these realms: nor was he released till the news was confirmed by the

official account. The late Sir John Carter, of Portsmouth, whose useful life and distinguished character are recorded in the 3rd volume of the Monthly Repository, was first cousin to the subject of this article.

Dr. John Bayly was born on the 17th of February, 1735. Although, as a child, his constitution was feeble and valetudinary, he was, at a very early age, sent to a grammar school at Lymington, then taught by the Rev. Mr. Pearson. Before he had attained his twelfth year he was transferred to the more efficient instruction of Mr. Wood, of St. Albans, a gentleman who at that time enjoyed a very high and deserved reputation as a schoolmaster, and who had had the honour of educating Mr. Hollis, Dr. Doddridge, and other eminent persons among the Dissenters. At this school Dr. B. laid the solid foundation of those classical attainments, which, to the latest year of his life, opened to him sources of pure and elegant gratification. The death of his valuable and respected preceptor occasioned his removal from St. Albans at an earlier age than his friends or he himself wished. After a short interval passed under the tuition of his father, who, though excellently well qualified for the business of instruction, had too much business of another kind to attend to it, he was sent to the academy at Taunton, at that time under the superintendance of the learned and worthy Dr. Amory, than whom no man was more fitted by his example to infuse into his pupils a fervent and rational piety, and the love of every thing excellent. In the year 1754, having completed his third year at the academy, Dr. B. repaired to Edinburgh and entered on the studies preparatory to his future profession. After attending with great diligence the public and private lectures delivered at that celebrated university, being received as a member by several of the more reputable societies there, and having passed with great credit through the usual examinations, he took his degree of Doctor of Physic. On this occasion he published and defended a thesis *de Frigore quatenus morborum Causa*, a performance in which excellence of matter, skill in arrangement, and a pure and flowing latinity are alike conspicuous. Having passed one winter in attending on the medical practice of the largest hospital in the metropolis, he returned to his native city in the spring of the year 1759, and immediately took a part in the professional labours of his father. This connexion, so useful to the young physician, and so agreeable to both, was, in the month of December, 1771, dissolved by the lamented death of Dr. George Bayly.

From his earliest youth Dr. B. was liable to frequent attacks of severe head-ache, and to catarrhous and febrile complaints. Notwithstanding many painful interruptions from these causes he continued, during more than twenty years, to exert himself in his profession with unremitted diligence, with signal success, and with a liberality and disinterestedness of which there are few examples. Increasing ill health rather than advancing years induced him gradually to withdraw from the constantly recurring causes of great bodily and mental fatigue, and to enjoy in retirement and in the society of a very few select friends the fruits of early study, and the retrospect of maturer years devoted to active and benevolent exertion. The comfort of his declining life was much lessened by occasional attacks of sickness, and by the almost constant pressure of slighter indisposition, and his last illness, though short, was accompanied by so much pain as to unfit him for attending to any thing but his bodily sufferings.

He needed no death-bed preparation for the change that awaited him. His whole life was a preparation for eternity. If moral conduct the most pure and correct, integrity the most perfect, benevolence the most diffusive, and piety not less fervent than rational—if these qualities united form an example to be imitated by contemporaries and successors, such an example was furnished by our lamented friend.

His opinions and principles on political and religious subjects were such as might be expected from a mind endowed and cultivated as his was. No man could be more devoted to the cause of civil and religious liberty. This attachment descended to him through successive ancestors on both sides of his house, and he regarded it as by no means the least valuable part of his inheritance. It is

probable that, in the course of his theological studies and inquiries, of which he was very fond, his sentiments underwent some change; but it is certain that, during the last twenty-five years of his life, he was a firm and zealous Unitarian. He was one of the earliest members of the Essex Street Society: yet he laid no undue stress on speculative opinions of any kind, nor did he imagine that any theory of religion was exclusively connected with devotional and moral habits. On his intimate and critical acquaintance with the scriptures, on the soundness of his understanding, and the liberality of his disposition, were founded his objections to any thing approaching to Calvinism, as well as his no less decided opinions respecting the character and value of hierarchical pretensions.

The support, which during life he afforded to the society of Unitarian Dissenters in this city, he has perpetuated by a legacy, and the same scrupulous regard to justice, the same impartial benevolence, which guided and animated all his exertions, were manifested in the testamentary distribution of his property among his numerous relatives.

To him who has thus attempted to pay a slight tribute to his memory, he was a most generous and constant friend. His kindnesses were unremitted, and of the most valuable description.

Ὡς τε πατὴρ ὦ παιδί, καὶ ἑστορε λησομαι αὐτων.

* * *

Chichester, Nov. 27, 1815.

INTELLIGENCE.

FOREIGN.

Unitarians in America.

Under this head we gave extracts from the letters of a Philadelphia correspondent in our number for October, pp. 657—659. We have lately received another letter, of which we shall proceed to make use. Our communications from America will, we trust, be frequent, and they promise to be exceedingly interesting, on account of the attention which, it will be seen, the Unitarian controversy is beginning to excite in the United States.

"*Philadelphia, Sept.* 13, 1815.

—"I suppose you have heard every thing relative to our new church. We go on very comfortably, though I cannot say that during the last year we have had any accessions. It is possible that the clamour, the misrepresentations, and the calumnies of the orthodox may have frightened some timid people; several churches have been erected since our church was opened; and during the conclusion of the war several families removed from the city. It is so far pleasant that no instance of desertion to any other church has occurred, and so far as I can judge our people seem strongly attached to our worship; I only wish they would shew this *twice* a day on Sundays."

"Mr. Cary, of Boston, sailed for Liverpool with Mrs. Cary on 2nd September. It grieves me much that he is far gone in a consumption. He was here in June for two or three days, but much out of health and is lately much worse. I sent him letters to —— —— but fear he will not long survive his voyage—he is a most excellent man."

"In the Monthly Repository there is a mistake as to the expected cost of our church; it is there stated at 5,000 dollars, whereas it ought to have been 5,000*l.* sterling—the actual cost was about 5,500*l.*, including the ground, a sum which may appear extravagant in England, though not so here, where land is so high, as well as the materials for building. Our debt is heavy, say 14,600 dollars. *We had hoped that in England there were some zealous and wealthy Unitarians, who would have patronized us, as ours was the first attempt to erect a Unitarian Church in the United States.* So long as Mr. Eddowes and I are able to go on, we may do well enough as to paying interest and current expences; but when it is necessary to have a fixed minister, I do not see how he can get a decent salary, unless something is previously done to diminish and pay off the debt.

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As we are a mere handful, our efforts have been considerable.—Whether——has represented these facts to the public through the medium of the Repository, as I suggested four years ago, I cannot undertake to say—several Nos. of the Repository having been lost during the war and not yet replaced. I confess I did calculate on his zeal in stimulating those who were able to render essential aid, though I am necessarily ignorant as to the probability of success. *Perhaps, as we are now political friends, this may be a better time to represent our case than when I first wrote.*"

"A Dr. Morse in the vicinity of Boston, and a Calvinistic minister, lately published a piece, entitled, 'American Unitarianism,' extracted from Mr. Belsham's Life of Mr. Lindsey. The same person as editor of a periodical publication entitled 'The Panopist,' published therein an article called 'Review of American Unitarianism,' containing not only misrepresentations of facts, but various calumnies against the Boston ministers and others of liberal sentiments. This brought out Mr. Channing, who declares himself an Unitarian, speaks of those with whom he is most intimately connected as holding similar opinions, denies the charges of concealment, duplicity, &c. A Dr. Worcester has rejoined in a very——article, to which Mr. C. has well replied. Lastly, as Harvard College had been attacked, John Lowell, Esq. one of the most active of its trustees, has written ably on its behalf. I shall send some of these pamphlets for your perusal. They will serve to shew the temper of the orthodox. Mr. Channing is correct in stating that the generality of his brethren believe in the pre-existence of Christ; but he appropriates the term Unitarian to all the worshipers of the Father. As our church was implicated in one paragraph, where Dr. Kirkland also was implicated, I have enabled Mr. Lowell to disprove the fact and have thereby fastened on ——a notorious falsehood."

So far our correspondent. Several of the pamphlets which he mentions are received; some use may be hereafter made of them. We heartily wish that we could render assistance to our Transatlantic Unitarian brethren. The case of the Philadelphian church is fully entitled to consideration and deserving of British liberality. We are aware of the happily repeated calls upon the charity and zeal of Unitarians, and therefore we cannot urge any one particular case upon their notice: but we feel it to be a duty to say, that we shall experience great pleasure in receiving and transmitting the contributions of any who may be disposed to testify their Christian affection towards the infant church of Philadelphia.

Blasphemy Laws in America.—An American paper states, that in October last a man of the name of *Ruggles*, was tried at New York and found guilty of *blasphemy*, in uttering certain expressions of and concerning Jesus Christ, in contempt of the Christian religion and of the laws of New York. He was sentenced to pay a fine of 500 dollars.—*Examiner.*

Persecution of the Protestants in France.

ORDONNANCE OF THE KING.

Louis, by the Grace of God, &c.

An atrocious crime has sullied our city of Nismes. In defiance of the Constitutional Charter, which recognizes the Catholic religion as the religion of the State, but which guarantees to other worships protection and liberty, a seditious mob has dared to oppose the opening of the Protestant temple. Our military commandant in endeavouring to disperse them by persuasion before resorting to force, has been assassinated, and his assassin has sought an asylum against the pursuit of justice. If such an offence should remain unpunished, there would be no longer either public order or government, and our ministers would be guilty of a non-execution of the laws.

For these causes we have ordered and do order as follows:—

Art. 1. Our Procureur General and our Procureur Ordinaire shall proceed without delay against the assassin of General Lagarde, and against the persons concerned in the riot which took place at Nismes on the 12th instant.

2. A sufficient number of troops shall be sent to Nismes to remain there at the expence of the inhabi-

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tants, until the assassin and his accomplices have been brought before the tribunals.

Such of the inhabitants as are not entitled to form part of the National Guard shall be disarmed.

(Signed) LOUIS.

Dated Nov. 21.

The atrocious assassination of General Lagarde at Nismes, it was of course impossible to pass over, and we find in the *Gazette Officielle* an ordonnance of the king, directing a prosecution to be commenced against the assassins, and against the individuals concerned in the riot at Nismes, aimed against the re-opening of the Protestant Churches. Troops are ordered to be quartered on the inhabitants till the assassins are brought before the tribunals; and those of the inhabitants who are not entitled to form part of the national guard, are ordered to be disarmed. It cannot, however, escape notice, that the burden of supporting troops, and the disarming, are applied to the inhabitants generally, and must, therefore, from a variety of circumstances, affect more particularly the Protestants. The preamble of the ordonnance is an acknowledgment of the persecuting spirit against that body of men which prevails at Nismes; and we trust that far different measures than the present will be without delay adopted, to put a stop to those scenes of barbarity and outrage which have disgraced the age we live in. The Duke d'Angouleme, it seems, in consequence of this event, suddenly left Toulouse for the purpose of returning to Nismes. We hope he will apply himself actively to the real causes of the outrages, and not be content with making formal speeches, meaning nothing, and leaving a bigoted mob to infer that they may commit murders with impunity.—*Morn. Chron. Nov.* 27.

The *Rhenish Mercury* says, "The insurrection in the South, *excited with the one hand, repressed with the other*, has been another of those weak misdeeds of the present times; the blind rage of the people has been *roused*, and *disowned*; the effects have been nothing but the murder, robbery, and assassination of private individuals, without aim or object, to the horror of the whole world, and to the disgrace of those who let loose the profligate."

Our letters from Paris yesterday, contain authentic particulars of the late horror at Nismes. The following is the extract of one of our letters:—

"The Duc d'Angouleme on his arrival at Nismes, had the *indiscretion*, to say no worse of it, to walk *bare-headed* and *bare-footed* in a procession of Monks with images, relics, and other symbols of superstition, through the streets, and by this solemn demonstration of his religious principles, after all the horrors that had been committed by the zealots, to whom his own cockade had been previously given in contradiction of the orders of his sovereign, animated and inflamed the rabble anew. He did this at the very time when he told the Consistory of Protestant Ministers, *that he should not oppose any obstacle to the free exercise of their religion*—for such were the terms of his answer. Sufficiently cold and unsatisfactory as it was, some few of the Protestants assembled in their principal church to hear divine service, on the day after this public exhibition of his sanctity, when he left the town. The persons going to the church were at first insulted and afterwards assailed with stones by banditti, evidently placed for that purpose in the adjacent streets. The General Count Lagarde, a good and loyal soldier, (faithful to the letter of the instructions he had received) had assured the Protestants that he would protect them to the utmost of his power—and he accordingly called out the only troops he had in the place,—but unfortunately at Nismes, as well as through the whole of the South of France, the only troops, with the exception of a few regulars, are the *volunteer bands* raised and organized by the Duc d'Angouleme himself (the most bitter and infuriated enemies of the Protestants), and they had no sooner arrived on the spot where the rabble was collected than instead of paying obedience to the orders of the gallant General, they joined the assassins. One of the Lieutenants of Trestaillon, the chief of the band, fired a pistol at the General, by which he was severely wounded.

"This happened in the front of the Protestant place of worship. The

few persons within the church were ignorant of this assassination, and divine service was begun. But no sooner did the mob hear the sound of the organ, than they cried out to burn the edifice and sacrifice the heretics with it. The horrid cry reached the ears of the poor people, chiefly women, within—and by the noble exertions of a few individuals of authority, they were preserved from instant death, by being carried out at a back door leading into an adjoining lane. The ruffians then broke into the church, demolished the pulpit, the seats, &c. The organ was brought out in triumph and a bonfire made of it in the front of the place—the volunteer army of the Duc d'Angouleme assisting in the conflagration! M. de Lagarde was not dead of his wound, but he was not expected to live."

We can assure our readers that the above comes to us from a known and respectable source. Several letters that we have seen, besides others that we have ourselves received, confirm the principal points in it. And we are informed, that our own ministers have an account of the *indecorum* of the Duke d'Angouleme in marching through the streets *bareheaded and barefooted* in the procession of the bigots who had provoked the rabble to all the previous massacres. Is it too much then to expect from the British government, that as they support the king on his throne—they shall not merely remonstrate with him on these continued horrors—but actually withdraw our troops from his capital, if he does not forthwith maintain the constitutional charter by which he promised civil and religious freedom to the people?—*Morn. Chron. Nov.* 28.

While every day increases the melancholy detail of the enormities and designs of the bigots of France, we rejoice to record the regular and benevolent efforts of the friends to natural and religious rights.

The Dissenting ministers of London, who have set the example to the British nation in these honourable exertions, have determined to correspond with their friends throughout the United Kingdom, and to recommend collections in all their congregations—their Resolutions, breathing the most noble and Christian spirit, we insert this day, and in addition to the tone which they will give to public feeling, by the circulation of such sentiments, they are entitled to the gratitude of their countrymen and Europe, for the diligence and accuracy with which they have obtained and furnished information, as the ground of proceeding for other persons.

The assurances which their deputation received from ministers is encouraging to those who feel for the miserable victims of relentless bigotry, to use their strongest efforts—to avert calamities which threaten to be augmented in an incalculable degree.

The following extract of a letter from one of the most respectable persons in France, we have from the best authority, and are requested to make public:—

"Places of worship are shut up throughout nearly the whole southern provinces of France. The flourishing churches of Nismes and Uzes are nearly annihilated. Although we enjoy a state of comparative tranquillity as citizens, we fear that the professors of the college cannot long hold out. They have received no salary for nine months, and the time when any part of this may be expected is very far distant, and sooner or later they must look out for some other means of subsistence and labour in a less offensive profession.

"We have yet much reason to be thankful, that we have been hitherto spared and strengthened. So many provinces laid waste—so many houses in flames—so many of our brethren mercilessly murdered—so many pastors without asylum and without bread! Alas! alas! Still let us adore the incomprehensible, but always wise ways of Providence with resignation. Let us hope, and let us pray."—*Morn. Chron. Nov.* 29.

Paris, Nov. 25.—The wounds of General Lagarde are not mortal. A ball which had lodged in his false ribs, had caused in the first instance a good deal of apprehension. The last letters from Nismes state, that he is not only out of danger, but even in a state of convalescence.

Nismes, Nov. 15.—It was reported yesterday that search had been made at the house of the assassin of General Lagarde, and that he had fled. Every thing is, in the mean time,

tranquil, and such good precautions are taken, that the repose will not be disturbed, some of the national guards of Montpelier and of the environs of Nismes, have arrived, and more are expected from Toulouse and Marseilles; but it is probable they will receive a countermand.—The Duke of Angouleme arrived this morning.

The following is the proclamation which the Marquis of Arbaud-Jouques, prefect of Gard, published on the 12th, in consequence of the atrocious events which had nearly cost the life of General Lagarde:—

"People of Nismes! — All the French, whatever religion they profess, are the subjects and children of the king, the father of the country.

"The orders of the king are to protect all sorts of worship: to secure the property, the life, the liberty of conscience of all the French.

"We have received these sacred orders for every good Frenchman. We have executed them. We will maintain them to the last breath of our existence.

"A wretch, concealed in the groupes of the people, which, perhaps, fancied they were only rioters, but were absolutely rebels to the king, has attempted to assassinate the brave general to whom this department owes so much esteem, gratitude and affection.

"The sentence alone of this infamous assassin may henceforth save the country and absolve the people. He has not been seized at this unfortunate moment; but you know him; you who surrounded him at the moment of his crime.

"I promise, in the name of the department, a reward of 3000 francs to him, or them, soldiers or inhabitants, who shall give information of him, and bring him before me.

"(Signed)

"Marquis of Arbaud Jouques."

"*Nismes, Nov.* 12, 1815."

DOMESTIC.

RELIGIOUS.

The last autumnal Quarterly Meeting in Manchester and its vicinity was held at Bolton on the 19th ult. The service was introduced by Mr. H. Turner, *vice* Mr. Elliot. Mr. Whitelegg preached the sermon, on the moral obligations of Christians. Though the day was exceedingly unfavourable, the meeting was respectably numerous. Between thirty and forty gentlemen dined and passed the afternoon together. The Christmas quarterly meeting will be superseded by a meeting to take place at Oldham, for the purpose of opening the Unitarian chapel lately built there. It will be held on Wednesday, January 3rd, 1816.

Messrs. Wright and Cooper's Missionary Tour in Cornwall.

[Concluded from p. 718.]

OBSERVATIONS.

The foregoing is a mere outline, given with all possible brevity, of proceedings which gave me very high pleasure, and will be long remembered with satisfaction and joy. It will be proper to add a few observations, explanatory of the plan we pursued, the present prospect of success to the Unitarian cause in Cornwall, and the measures most likely to ensure it.

1. It will be perceived that my labours and exertions were limited to the western part of that county: this did not arise from the impracticability of finding people disposed to hear in other places; but, after mature deliberation, it was thought most judicious, and that it would be most useful, to adopt this plan. The congregation at Falmouth being the only one yet formed in Cornwall, and still in its infancy, it was judged of essential importance, to make every possible exertion to confirm and establish it, as the parent society and first fruits of Unitarian missions in that remote part of the island. It was further thought, that to visit and preach at places to which some attention could be afterwards given by the society at Falmouth, where some persons could be brought into acquaintance and correspondence with some of the brethren belonging to that society, and have an opportunity of frequently receiving books from them, would be more likely to produce permanent effects, than the going to places which must be immediately left, and to which continued attention could not so well be paid. Besides, in the west of Cornwall there appears to be the most seriousness, and disposition to religious inquiry. Such were the considerations which determined us to adopt the plan we pursued.

2. The success of the plan adopt-

ed was beyond our expectation. One or more of the brethren from Falmouth or Flushing accompanied us to all the places we visited. We found their assistance of great use. In a number of places they formed an acquaintance with persons who are favourable to the cause: it is hoped this acquaintance will be cherished, a correspondence kept up, and that the persons who liberally offered to receive and distribute books will be supplied with them: nor can I doubt, after all I have seen of the truly Christian spirit and ardent zeal of the members of the Unitarian church at Falmouth, their readiness to do all they can to water the seeds already sown, in different places, and to carry on the work which is begun.

3. Justice requires that I should distinctly and particularly mention the obligations we are under to the friends at Falmouth and Flushing, for the facilities they gave to our exertions, their ready assistance in the labours we engaged in, and their many kind attentions. Without such aid, we could not have gone through such an incessant and extended course of public labours in so short a time. They generally called together the congregations for us, conducted the singing, aided us with their counsel, and conversed with individuals so far as opportunity offered. May our brethren every where imitate their firm, judicious and unwearied exertions, to promote what they believe to be the truth of God! They also undertook the distribution of tracts, in the different places we visited.

4. The plan we adopted consisted of three parts:—public preaching, the distribution of books, and conversation. We found no great difficulty in collecting congregations any where in the west of Cornwall. The methods adopted to do this were various. We had handbills printed at Falmouth, with spaces left to be filled up with an account of the time and place of preaching. These were posted up or circulated, when there was time for it to be done before the commencement of the service. In a small town two or three friends would walk round, call at most of the houses, and so give notice of the meeting. Sometimes we were under the necessity of employing the public crier to make known the time and place of meeting; this is not thought inconsistent with delicacy and respectability in Cornwall, as it is done by different religious parties. Sometimes books were distributed at the close of the service. At other times persons came to us at our inn for them. The plan which we most approve is, to deposit them with judicious persons, on whom we can rely, for them to distribute them, either by lending or giving them to such as would read them. This plan we adopted whenever practicable. We held conversation with those who were disposed for it either in a more public or private way as we had opportunity.

5. Our places of meeting were most commonly in the open air. Public buildings could rarely be procured for the purpose. Other denominations of Christians would not lend us their places of worship: indeed if they would, an Unitarian missionary could hardly accept of them, as he must preach his own views of the Christian doctrine; and to do this in a Calvinist or Methodist chapel would be thought uncandid, and give offence. Jesus and his apostles preached in the open air, and it cannot be wrong to imitate their example, when it can be done with order and solemnity. In Cornwall, congregations meet in the open air with the same seriousness and decorum as they would in a church or chapel; and larger congregations may be procured abroad than in any building.

6. The success of our mission in Cornwall very far exceeded the expectation we had previously formed. Every where we found the people disposed to hear; we had generally large congregations, and most of the people who came together were deeply attentive. They had been told frightful tales respecting Unitarianism; but many were determined to hear for themselves. Some expressed their surprise at finding that instead of our rejecting Christ and the gospel these formed the subjects of our preaching. We distributed a large parcel of tracts, which were received with much eagerness, many persons followed us to our inns begging for books; had we taken a cart-load of them with us we should no

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have had too many to have satisfied the urgent call of the multitude for them. I suppose, during my stay in this county I did not preach to fewer than 10,000 different persons.

7. Unitarianism has made considerable progress in Cornwall during the last four years. I had the honour of being the first Unitarian missionary who visited that county. It was in the spring of 1811. I then found one determined and avowed Unitarian, and several other persons who were favourable to the doctrine; now I found a respectable congregation, and friends to the cause in many other places. The controversy has become public through the medium of the press, and a great many tracts on the subject are got into circulation. Even the conduct of our opponents tends to keep the spirit of inquiry alive.

8. From the preceding remarks it may be concluded, that the prospect of success to the Unitarian cause in Cornwall, is not a little promising: properly to estimate this, several things should be considered:—as, 1. The state of society in that county. The people possess a considerable degree of intelligence for persons of their rank and condition. The Methodists have done a great deal of good to the Cornish people, notwithstanding all the religious extravagances which have at times appeared among them; they have brought the mass of them to seriousness, diffused a general sense of the importance of piety and virtue, and effected a great moral change. Such orderly conduct, moral correctness and serious attention to religion, will be found among the lower orders of the people, in few, if any, other districts in England. The Methodists have, in a considerable degree, prepared the way for the Unitarians. 2. Among the Methodists there are Universalists, and persons whose inquiries go beyond the system of their party. 3. A disposition to hear serious discourses on religion, and read theological publications, seems extensively to prevail among the Cornish people, and no small degree of curiosity to attend to what appears novel. 4. An Unitarian may preach any where without danger of interruption, and need seldom fear obtaining a considerable and attentive audience. 5. Unitarian publications may be extensively circulated, and there is good reason to think will be read with seriousness. On the whole, I know of no county in England that offers a more promising field for the propagation of the Unitarian doctrine than Cornwall, or to which I think the attention of Unitarians ought to be more carefully directed, or which is more deserving of their assistance and steady exertion.

9. It is a highly important inquiry, what are the best steps to be taken for the effectual promotion of the great and good work begun in Cornwall. In answer to this inquiry, I take the liberty of suggesting:—1. That every thing possible should be done to strengthen the hands, encourage the exertions and aid the labours of the brethren at Falmouth and Flushing. 2. That they should be, as far as practicable, from time to time, furnished with books to distribute, and send to different towns, where they may be lent out or given away. Any gentleman who has it in his power to contribute his allotments of tracts from any of the book societies for this purpose, will serve the cause. 3. That as soon as it can be made practicable, a minister should be employed five or six months regularly out of the twelve, as a missionary in Cornwall: the rest of his time he might be employed as the minister at Moreton Hampstead; where one is wanted. This plan would be agreeable to the congregation at Moreton, the leading members of which have been consulted on the subject. 4. That till some such plan can be adopted, it is desirable a missionary should visit and labour at least for a month in every summer, among our Cornish friends. It is hoped, the importance of these matters will be felt by the Unitarian public, and that nothing practicable will be neglected in so good a cause.

I conclude these observations with expressing my fervent wish and prayer, that God in his infinite mercy may guide all our efforts to promote his glory and crown them with success.

Postcript.

One thing I omitted in its proper place. It relates to the excellency of the plan of the Unitarian Fund, in enabling its missionaries to act without receiving any thing of the people

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among whom they go, and whom they call together to hear them. Persons of opposite religious sentiments in Cornwall, I was told, said, "Whatever may be the opinions of these men, however erroneous their doctrine may be, they must be sincere; for they want nothing of us but a patient hearing, they take no money of us: and they not only travel and preach to us for nothing, but give us books without being paid for them."

Before I lay down my pen, justice requires that I should thank the Committee for so agreeable and worthy an assistant in my late journey, as my traveling companion, Mr. Cooper, whom I found a great comfort and help to me in so long and laborious a mission. To say I was perfectly satisfied with his conduct, would fall far short of what I ought to express; his deep seriousness, steady piety, good sense and rational zeal, rendered his company and assistance highly acceptable. He participated, with much propriety, in a variety of conversations, and conducted the devotional part of services in public in a truly edifying manner. His pulpit services, also, as far as I could learn, were generally acceptable. Throughout, he shewed his heart to be in the work. During the whole of the journey, Mr. Cooper preached twenty-four times.

R. WRIGHT.

The Address and Remonstrance of the Roman Catholics of Ireland, to his Holiness Pope Pius VII., resolved upon at their Aggregate Meeting held in the City of Dublin, August 29th, 1815,

SIR THOMAS ESMONDE, BART. *in the Chair.*

To his Holiness Pope Pius VII. the humble Address and Remonstrance of the Roman Catholics of Ireland.

MOST HOLY FATHER,

We, the Roman Catholic people of Ireland, most humbly approach your Holiness, imploring for five millions of faithful children, the apostolical benediction.

We desire, Most Holy Father, to address your Holiness in respectful and unreserved terms; that so, your Holiness may be perfectly informed of our fears, our desires, and our determinations.

We deem it unnecessary, Most Holy Father, to remind the Sovereign Pontiff of our Church, of our peculiar claims to his protection and support; for we cannot, for a moment, imagine that your Holiness is unmindful of the constancy and devotion manifested towards the Holy See, by the Roman Catholics of Ireland, in despite of the most sanguinary and unrelenting persecution that ever aggrieved a Christian people.

We cannot, however, abstain from reminding our Most Holy Father, that although the persecution which we and our ancestors endured, was notoriously and avowedly inflicted upon us, on account of our adherence to, and connexion with, the Holy See; nevertheless, the Roman Catholics of Ireland never solicited the predecessors of your Holiness, at any period of that persecution, to alter, in the slightest degree, that connexion, or make any modification of the existing discipline of our Holy Church, to obtain, for the Roman Catholics of Ireland, the repeal or mitigation of those cruel laws which proscribed them.

With sentiments of most sincere sorrow, we have heard that, notwithstanding the uniform manifestations of our spiritual attachment to the Holy See, it has pleased your Holiness to favour a measure, which would enable a Protestant government to controul the appointment of our prelates; against which the Catholic voice of Ireland has protested, and ever will protest with one accord. No spiritual grounds are alleged for the proposed alteration in our ecclesiastical system; it is not pretended that it would advance the interests of religion, or improve the morality of the Catholic people of Ireland; on the contrary, it is proposed in opposition to the well-known and declared opinions of our spiritual guides, and is offered as an exchange or barter for some temporal aid or concession: it therefore becomes our duty, as Catholics and as subjects, to state, in most explicit terms, our sentiments upon it.

It is considered right to assure your Holiness, in the first instance, that although the penal laws, which were framed for the oppression of the Catholics of Ireland, have been considerably relaxed during the reign

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of our present most gracious sovereign; nevertheless, the hostility to our holy religion continues to exist in full force: and every artifice is practised, and every inducement held out, to seduce the Irish Catholic from the practice and profession of his religion. Rewards are given to every Catholic clergyman who apostatizes from his faith; public schools and hospitals are maintained, at great expense, in which hostility to the creed and character of Roman Catholics, constitutes the first principle of instruction; commissioners are appointed to prevent Catholic institutions receiving any benefit from the donations of pious persons; societies are established, under the favour of our rulers, for proselytizing the Catholic poor; and bribes offered and given to Catholic parents for the purchase of their children's faith; at the same time that every effort of bribery and corruption is exerted, to influence Roman Catholic schoolmasters, to seduce the Roman Catholic children, intrusted to their care, from an attachment to their creed. Every member of the legislature, every minister of the government, every judge of the land, every superior naval, military or civil officer, and almost every individual in an official situation, is obliged to swear, and has actually sworn, in the following words: viz. "I do solemnly and sincerely in the presence of God, profess, testify and declare, that I do believe, that in the sacrament of the Lord's Supper there is not any transubstantion of the elements of bread and wine into the body and blood of Christ, at or after the consecration thereof, by any person whatsoever; and that the invocation or adoration of the Virgin Mary, or any other saint, and the sacrifice of the mass, as they are now used in the Church of Rome, are superstitious and idolatrous; and I do solemnly, in the presence of God, profess, testify and declare, that I do make this declaration, and every part thereof, in the plain and ordinary sense of the words read unto me, as they are commonly understood by English Protestants, without any evasion, equivocation or mental reservation whatsoever, and without any dispensation already granted me for this purpose, by the Pope, or any authority or person whatsoever, or without any hope of any such dispensation from any person or authority whatsoever, or without thinking that I am or can be acquitted before God or man, or absolved of this declaration, or any part thereof, although the Pope, or any other person or persons or power whatsoever, should dispense with or annul the same, or declare that it was null or void from the beginning."

It is to persons who have taken these offensive oaths of hostility against our holy religion, that we are now required, Most Holy Father, to confide the selection and appointment of the prelates of our church; and thus, the efforts of persecution having been found unsuccessful, it is now sought to accomplish, by intrigue, the destruction of that church, whose pre-eminent perfection has excited the jealousy and the hatred of our religious opponents.

We cannot suffer ourselves to suppose, that your Holiness would, knowingly, sanction so pernicious a measure; for, it is our decided conviction, that any such concession to our Protestant prince, or to his Protestant ministers, of a right to interfere, directly or indirectly, in the appointment of our prelates, would inevitably destroy the Catholic religion in Ireland. Its first consequence would be, a general indignant revolt against the framers or favourers of the detested system, without regard to rank or station; and it is not difficult to imagine, that so lamentable a breach would lead to such a state of distrust and dissatisfaction, as might end in the dissolution of that confidential connexion, in spiritual concerns, which at present so happily subsists between the Holy See and the Roman Catholics of Ireland. The prelates and priesthood would be shunned and despised; the altars and confessionals would be deserted; a state of irreligion and immorality would succeed in the place of the religious and moral conduct, which at present distinguishes the people of Ireland; public disorders and private misfortunes would follow, and our neglected Church would become an easy prey to those who now labour for the extirpation of the Roman Catholic faith from this nation.

We desire to assure your Holiness, that the Roman Catholic laity of Ire-

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hand feel, towards their prelates and their priests, the most enthusiastic esteem and attachment; they look up to them not merely as spiritual guides, but, also, as confidential friends and faithful advisers. The trials of persecution created a system of mutual affection and support, which enabled each to bear up against the severities of sanguinary laws. These mutual services are not forgotten; the sentiments which they generated remain unchanged; and, therefore, we never can consent, that our pure and pious hierarchy should be contaminated by such a connexion, as must endanger their just influence, and render them objects of dislike and distrust among their faithful flocks.

These are some of the results expected, by the favourers of the proposed measure, to follow its enactment; but there are other objects also in their contemplation. They seek, and ardently desire, to destroy the spiritual authority of the Holy See in this country; and we are confident, that their expectations would be ultimately fulfilled, if they could establish the desired revolution in our ecclesiastical system; because experience has taught us, that wherever any interference of the ministers of the British crown has been allowed, they have ultimately succeeded in obtaining absolute and exclusive controul.

Your Holiness must be sensible of the injustice of the imputations directed against our venerable hierarchy, by those persons who express a desire to provide further securities for their peaceable and loyal conduct. Their correspondence with the Holy See is, of course, open to the inspection of your Holiness; and we entertain no doubt but they may, with perfect safety to their political characters, challenge the most scrutinizing and jealous reference to the communications which constitute that correspondence. Again, their conduct at home is watched with more than common vigilance; the most trifling instance of disaffection would be gladly exposed, and yet their characters not only remain unimpeached, but the highest officers of the crown, resident in this island, have borne testimony to their loyalty, and to their laudable exercise of that influence, which their station and conduct had obtained for them, over their respective flocks. The ministers of the crown are already invested with ample powers to correct any subject, or stranger, who may disobey the laws; and no instance has occurred in this country, of any man, of any station, having escaped punishment, in consequence of the insufficiency of the existing laws to provide for his correction.

Neither should it be forgotten, that our venerable prelates are bound, by most solemn oaths, to observe strictly loyal and peaceable conduct; of which oaths we annex copies hereunto, and humbly submit them to the inspection and consideration of your Holiness. And we are, therefore, confident that this demand for further securities is not founded upon any apprehension of the existence of a necessity for them; but that it has originated solely from a desire to enable the enemies of our holy religion, by the admission of such interference and encroachments, to accomplish the destruction of a Church which they have so long, ineffectually, assailed.

We feel that we should be wanting in the practice of that candour which it is our pride to profess, were we not further to inform your Holiness, that, we have ever considered our claims for political emancipation, to be founded upon principles of civil policy. We seek to obtain from our government nothing more than the restoration of temporal rights; and must, most humbly, but most firmly, protest against the interference of your Holiness, or any other foreign prelate, state or potentate, in the controul of our temporal conduct, or in the arrangement of our political concerns.

We, therefore, deem it unnecessary, Most Holy Father, to state to your Holiness, the manifold objections of a political nature which we feel towards the proposed measure. We have confined ourselves, in this memorial, to the recapitulation of objections, founded upon spiritual considerations; because, as, on the one hand, we refuse to submit our religious concerns to the controul of our temporal chief; so, on the other, we cannot admit any right, on the part of the Holy See, to investigate our political principles, or to direct our

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political conduct; it being our earnest desire, and fixed determination, to conform, at all times, and under all circumstances, to the injunctions of that sacred ordinance, which teaches us to distinguish between spiritual and temporal authority, giving unto Cæsar those things which belong to Cæsar, and unto God those things which belong to God.

Thus, then, Most Holy Father, it appears—while this obnoxious measure is opposed by every order of our hierarchy, that we, for whose relief it purports to provide, feel equally ardent and determined in our resistance to it; solemnly declaring, as we now do, that we would prefer the perpetuation of our present degraded state in the empire, to any such barter, or exchange, or compromise of our religious fidelity and perseverance.

We, therefore, implore your Holiness, not to sanction a measure so obnoxious to the most faithful and disinterestedly attached portion of the universal flock. Our hostility is founded on experience and observation; whereas, the remote situation of your Holiness renders it necessary that the Holy See should rely upon the representations of others, who may have have been interested in the practice of delusion or deceit; for the Roman Catholics of Ireland never can believe, that their revered Pontiff, who had endured so much of suffering in maintenance of his spiritual station, would, knowingly and intentionally, invade or oppress the conscientious feelings of a Catholic people, who had endured nearly three centuries of persecution, in consequence of their devotion to the same religious system.

If this our determination be erroneous, we should regret that we and our ancestors had not long since discovered the error; as the Catholics of Ireland could, by making such sacrifices, have readily obtained relief from the penal code which oppressed them. But, we do not lament our perseverance; on the contrary, we are confirmed in our conviction, that a conscientious adherence to the same course, will ultimately obtain the approval of the Holy See, and ensure the admiration of every faithful member of the Christian church.

If it shall please our temporal rulers to impose this obnoxious regulation upon us, we must bow down our heads before the ordinance of the All-Seeing Providence; and, humbly confiding in his merciful protection, meet this new trial with the same religious spirit as has enabled us to survive every similar persecuting provision. Grievously, indeed, would we lament, if our enemies should succeed in alienating the mind of your Holiness from so many millions of faithful children. Should it, however, unhappily appear, that the influence of our opponents is more powerful than the prayers of such a people, we would still proceed in the course which practice and persecution have tried and proved.

We will not, however, anticipate so calamitous and so portentous a determination on the part of your Holiness; we will rather cherish our accustomed confidence in the Holy See, and, resting on the benign providence of the Divine Founder of our faith, we will look forward to such a determination on the part of your Holiness, as will allay our religious anxieties; preserve, undisturbed, the peace of a church enthusiastically devoted to its spiritual chief; and thereby perpetuate, by indissoluble bonds, the spiritual connexion which has been so long maintained between the See of Rome, and the Roman Catholics of Ireland.

For these purposes, and with these views, we lay this our humble Address and Remonstrance at the feet of your Holiness, praying a favourable consideration; and again imploring the apostical benediction.

THOMAS ESMONDE, Chairman,
EDWARD HAY, Secretary.

I certify that the above Address and Remonstrance was framed by the Association of the Roman Catholics of Ireland, pursuant to the directions of the Aggregate Meeting, held on Tuesday, the 29th day of August last.

NICHOLAS MAHON, Chairman of the Association.

Dublin, Sept. 16, 1815.

Oaths taken by the Roman Catholics of Ireland, and referred to in the above Address.

(No. I.) "I do take Almighty God and his only Son Jesus Christ, my Redeemer, to witness, that I will be

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faithful, and bear true allegiance to our most gracious Sovereign Lord, King George the Third, and, him will defend, to the utmost of my power, against all conspiracies and attempts whatever, that shall be made against his person, crown and dignity; and I will do my utmost endeavour to disclose and make known to his Majesty, and his heirs, all treasons and traitorous conspiracies which may be formed against him or them; and I do faithfully promise to maintain, support and defend, to the utmost of my power, the succession of the crown in his Majesty's family, against any person or persons whatsoever; hereby utterly renouncing and abjuring any obedience or allegiance unto the person taking upon himself the style and title of Prince of *Wales*, in the life time of his father, and who, since his death, is said to have assumed the style and title of King of *Great Britain* and *Ireland*, by the name of *Charles* the Third, and to any other person claiming, or pretending a right to the crown of these realms; and I do swear, that I do reject and detest, as unchristian and impious to believe, that it is lawful to murder or destroy any person or persons whatsoever, for, or under pretence of their being heretics; and also that unchristian and impious principle, that no faith is to be kept with heretics: I further declare, that it is no article of my faith, and that I do renounce, reject and abjure the opinion, that Princes excommunicated by the Pope and Council, or by any authority of the See of Rome, or by any authority whatsoever, may be deposed, or murdered by their subjects, or by any person whatsoever; and I do promise, that I will not hold, maintain or abet any such opinion, or any other opinion contrary to what is expressed in this declaration; and I do declare, that I do not believe that the Pope of *Rome*, or any other foreign prince, prelate, state or potentate, hath or ought to have any temporal or civil jurisdiction, power, superiority, or pre-eminence, directly or indirectly within this realm; and I do solemnly, in the presence of God, and of his only Son Jesus Christ my Redeemer, profess, testify, and declare, that I do make this declaration, and every part thereof, in the plain and ordinary sense of the words of this Oath, without any evasion equivocation, or mental reservation whatever, and without any dispensation already granted by the Pope, or any authority of the See of *Rome*, or any person whatever; and without thinking that I am, or can be acquitted before God or man, or absolved of this declaration, or any part thereof, although the Pope, or any other person or persons, or authority whatsoever, shall dispense with or annul the same, or declare that it was null and void from the beginning.

"So help me GOD."

(No. 2.) "I do hereby declare, that I do profess the Roman Catholic Religion.

"I do swear, that I do abjure, condemn and detest, as unchristian and impious, the principle, that it is lawful to murder, destroy, or any ways injure any person whatsoever, for or under the pretence of being a heretic; and I do declare solemnly before God, that I believe, that no act in itself unjust, immoral, or wicked, can ever be justified or excused by, or under pretence or colour that it was done either for the good of the Church, or in obedience to any ecclesiastical power whatsoever. I also declare, that it is not an article of the Catholic Faith, neither am I thereby required to believe or profess that the Pope is infallible, or that I am bound to obey any order in its own nature immoral, though the Pope or any ecclesiastical power should issue or direct such order, but on the contrary, I hold that it would be sinful in me to pay any respect or obedience thereto; I further declare, that I do not believe that any sin whatsoever, committed by me, can be forgiven at the mere will of the Pope, or of any priest, or of any person or persons whatsoever; but that sincere sorrow for past sins, a firm and sincere resolution to avoid future guilt, and to atone to God, are previous and indispensible requisites to establish a well-founded expectation of forgiveness; and that any person who receives absolution without these previous requisites, so far from obtaining thereby any remission of his sins, incurs the additional guilt of violating a sacrament; and I do swear, that I will defend to the utmost of my power the settlement and arrangement of property in this country, as established by the laws now in being; I do hereby disclaim, disavow, and

solemnly abjure any intention to subvert the present Church Establishment, for the purpose of substituting a Catholic Establishment in its stead; and I do solemnly swear that I will not exercise any privilege to which I am or may become entitled, to disturb and weaken the Protestant religion and Protestant government in this kingdom.

"So help me GOD."

Irish Catholic Excommunication.

A very extraordinary act on the part of an Irish Catholic prelate, has become the subject of general animadversion in Ireland, and must be heard of with astonishment in this country. We understand, that the prelate alluded to, took the liberty to excommunicate a Catholic schoolmaster for being a Free Mason, in consequence of which excommunication, the school-master lost all his pupils, and was reduced nearly to pauperism, while he was abandoned by his connexions. Such a proceeding must surely be cognizable by the laws of the country, to which, we hope, an appeal will be made by the aggrieved. At all events, we trust that such an alarming instance of ecclesiastical arrogance and gross illiberality, will not fail to be brought under the notice of parliament. The sufferer in this case may be tampered with by undue means or restrained by sectarian principles from seeking legal redress: but parliament owes it to the country to make some provision against the repetition of such tyranny, and parliament will, we hope, discharge its duty. Our readers will recollect, that one of the first acts of the Pope upon the recent restoration of his temporal authority, was to prosecute the Free Masons—but need we offer any argument, in defence of an institution, comprehending among its members some of the first philosophers and princes on earth, in order to shew that the imitation of the Pope's example is not to be endured for a moment wherever the British Constitution retains any influence. The human mind must indeed make extraordinary retrograde motion before the Pope's authority can recover such a sway.

Thanksgiving Day.—The Gazette of Saturday the 16th inst. contains a Proclamation for a Public Thanksgiving on account of the Peace with France, to be religiously observed on *Thursday, January* the 18th, by all his Majesty's subjects, "on pain of suffering such punishment as may be justly inflicted on all such as contemn or neglect the same." By order of the Prince Regent.——Will not this be a proper occasion for Congregational Collections on behalf of the suffering persecuted Protestants of France! Such an use of the day will be welcoming Peace in the true spirit of Peace.

Subscription to the Greenock Chapel. (See Vol. x. p. 722)

A Collection in the York College 5*l.* 18*s.*

MONTHLY RETROSPECT OF PUBLIC AFFAIRS

OR,

The Christian's Survey of the Political World.

THE Court of Common Council of the City of London has had a meeting on the subject of the persecution, experienced by the Protestants in France, and have come to the unanimous resolution of addressing the Prince Regent to interfere with his good offices in their behalf. As the Bourbons are so much indebted to him for their restoration to the throne, it is to be presumed, that such an interference will not be ineffectual: and it cannot be imagined, that our Prince does not feel a poignant grief, that an occurrence has taken place, which renders it thus necessary for him to stand forward in a cause, in which his family has been so much distinguished. They were among the first to oppose the Romish See, and to advocate the rights of every man to religious toleration. The asylum afforded to the Bourbon-princes in this country, and the cause expended on them and the emigrant nobility and clergy of France, amply

entitle the Protestants here to remonstrate in favour of their brethren abroad; and it must assuredly have some influence on the French cabinet to find that both prince and people equally feel for the insult that has been offered to religion by men, who have obtained the power to commit it entirely by the assistance that has been afforded them by Protestants.

Whatever may be the result with respect to our unhappy brethren abroad, this general movement at home cannot fail of having a good effect. It proves, that the doctrine of toleration is well understood among us; or at least that the idea of persecution on account of religion is held by this nation in abhorrence. The sentiment must be cherished: for if we are not greatly mistaken, bigotry will not be put down without many efforts to regain its influence. What has been done in France and Spain and is now doing at Rome is sufficient to put us on our guard. The age is by no means so enlightened as is generally imagined; and there are persons, who stand in need of toleration themselves and yet would hesitate in granting it to others. Thus a dissenting minister not long ago wondered, that a dissenting minister, his neighbour, should be permitted to promulgate his doctrines. The former was a disciple of Calvin, the latter taught the truths, for which Servetus was condemned to the stake. Yet it would be wrong to assert from this instance, that all Calvinists would be persecutors; as there are, without doubt, numbers among them, who hold in abhorrence the conduct of the murderer, from whom they are not, however, ashamed to derive their name.

A delegation is in Rome with the famous Remonstrance of the Catholics in Ireland, which has been presented to his pretended holiness. An account of its success has been published in the papers, but the ambassador may be a little more sanguine in his expectations than the result will justify. It is wonderful, that in these days men should be so blinded as to agitate a question at Rome relative to their religion in Ireland; and that these men should in so doing think they are acting as Christians. What has his pretended holiness to do with the subjects of another country? How strange it is that Iri do not see the degradation o mitting any question in which are concerned, to the determi of a set of Italians. A Cardi seems has told the Bishops, tha appeal from a whole nation mu attended to, so that" (says th bassador) "I expect a favourabl swer, though I fear I must v considerable time for it." Th whole nation of Catholics in Ir must wait the leisure of an I quorum, to determine a plain tion. How much better would i be for them, if they must have a to elect a Pope of their own: f surely the Irish prelates are j capable of conferring infallibilit one of their own body, as the I Cardinals on their pretended hol ther.

The treaties with France and allied powers have been made lic, and with them several d ments relative to the negocia One particular must be noticed respect to the treaties, which signed by the sovereigns of the Greek Church and the chief Pr tant and Romish Churches in rope. They are all made in the n of what they all hold up as an ob of religious worship. In the reig Bonaparte this form was omi These public instruments may be considered as recognizing the on of the Greek, Romish and Pr tant Established Churches in faith, as far as relates to the ob of worship; though we must obs that they are not completely ag upon this subject. For in the c pound Deity, one of the suppo persons is declared by one party proceed only from the Father, w the rest maintain that he proc from both the Father and the S It may be, however, that this h ing to a treaty was considered me as a matter of form. Yet forms of consequence; and we are grie that an unscriptural term should ceive the sanction of such high thorities. Let us hope, however, in every nation, in which these t ies may be published, there are m who from the revival of this mod heading them, will be led to co der the import of the terms; by w they were introduced; and on w authority they rest; and when t

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consider, that they are totally unscriptural, will draw a comparison between a doctrine that is founded merely on the traditions of men, and that which has God for its author, and our Saviour as the grand promulgator of it to heathen nations, and who made it binding on all who are called by his name.

The mockery of amnesty that was introduced into the French legislature, has given way to milder measures, which have been introduced by the cabinet. How they may be modified in their passage through the houses, time will shew: but it is strange, that men who have so long been under adversity, should have so little feeling either for themselves or their enemies. They do not seem to consider, that the edge of the laws, which they now make, may be turned against themselves. But the French character remains the same, though the actors are changed. Already a club is formed much upon the same principle as the Jacobin club; and though the avowed object is the support of the throne, yet an ascendancy may be gained as fatal to the interests of the crown and people, as that which occasioned such bloody scenes in the republic. The royalists, as they are called, have much to learn. It is in vain that they attempt to bring things back to the ancient regime. They cannot destroy the people born during the years of revolution, and who have lived under the Napoleon code.

The peers of France have exercised their judicial authority in the trial of a peer, who was also marshal of France. To those who are accustomed to the solemnity of a trial by our House of Lords, the whole of the proceedings will appear to want that dignity which the occasion required. After the arraignment for high treason, examination of witnesses, and the council of the crown had advanced what they thought necessary in support of their cause, the counsel for the defendant endeavoured to repel their arguments, but were stopped when they introduced the convention at Paris signed by Wellington and Blucher. The accused, finding that he was thus debarred from defending himself upon this ground, prohibited his counsel from proceeding farther, and the court then retired to pass its judgment on the case. The peers were not, however, unanimous. A very great majority voted for death, and the sentence was executed with very little ceremony early next morning, by shooting the criminal in the presence of a few spectators, who were accidentally in the place chosen for the purpose. How far the court was justified in refusing to admit the convention is a question on which the public at Paris is much divided, and it has given occasion for much discussion. Be this as it may, the French have still to learn the respect that is due to man. Whatever may be the degree of criminality, life ought not to be taken away, but with that degree of solemnity which tends to shew, that it is not vengeance but justice which requires the execution of the fatal sentence. The most atrocious murderer in this country is allowed two nights, and, by the intervention of Sunday, they are generally made three, to prepare for his awful change: but in France, they have been so long accustomed to slaughter, that Human life is held there in as little estimation as that of a dog.

Let us hope, however, that a better spirit will gradually be infused into that unhappy country. Other nations are likely to derive some lessons of wisdom from the scenes that have taken place in it, and Germany will be among the first to improve its institutions. The dispute between the king of Wirtemburg and his subjects is carried on much to the advantage of the latter, and a constitution is likely to be settled in which the people will have some share as well as the sovereign. In this petty state, changes may be made without much difficulty. To reform Prussia is a more arduous task. Nothing scarcely could be worse than its government, if a government carried on by the military is deserving of that name.

A change is taking place in Prussia, which promises much for its future welfare. It is proposed to exchange despotism for a limited monarchy, and this with the consent of the sovereign himself. A representative government is to be established, suited to the different claims of the inhabitants of his former and newly-acquired states. The liberty

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of the press, the trial by jury, and the freedom of the subject on a plan similar to that of our Habeas Corpus Act: these, with religious liberty, are to form the bases of the new constitution, and it has been ably argued, that the sovereign will be a gainer and not a loser by these regulations. This is a hard lesson for kings to learn: yet, if they would consult history, they would find that the despot is far from being in an enviable situation. He enslaves the press, and is made the dupe of his courtiers; he throws subjects at will into prison, and is ill-served; suspicion is the constant attendant on his person, which falls a sacrifice to secret conspiracy or open rebellion. Prussia owes its deliverance from the yoke of Buonaparte entirely to the people, and this may teach its rulers to think less of the army and more of its subjects. Indeed, the conduct of the French army cannot fail to have a good effect upon all governments: for the love of the people is the best prop of every throne, and miserable is the monarch whose dependence is on the support of an army.

The slave trade is not likely to recover from the decisive blow struck at it by Buonaparte. The flight of the Bourbon to Ghent was attended with this advantage, that efficacious remonstrances were made on this subject during his stay there, and our minister lost no time on his return to Paris to give stability to what had been done by the preceding government. He very properly observed, that the trade could not be revived but by an actual law upon this subject, since it was evidently abolished *de facto* if not *de jure*. The French denied the validity of the preceding law, but the determination of the sovereign was announced, that the trade should not he revived. The correspondence on this occasion has been published, and thus humanity has gained one point at least by the late commotion.

Spain complains much of the interest taken in our country in the fate of the patriots who so gallantly defended their own, and restored, to their own disadvantage, the return of the present sovereign to his throne. But how can that unhappy country expect, that a nation which cherishes sound principles of liberty, should look with either satisfaction or indifference on the measures which have blasted all their hopes of seeing liberty and religion revive under their auspices? A cloud seems to be hanging over part of the dominions formerly subject to Spain in America. A great armament has crossed the main, and it is doubtful at present, whether Carthagena has not fallen before it. In that case, torrents of blood will be poured forth, and the war will be lengthened out: but still the cause of independence is far from being hopeless; and what man of humanity can wish success to a nation, so far removed from all just ideas of religion and liberty?

CORRESPONDENCE.

Communications from Mrs. Cappe, Dr. Morell and others, are designed for the next number, the first of Vol. XI. With the same number, to face the Volume, will be given a handsome engraved Portrait of our late venerable friend and correspondent, Dr. Toulmin, in which we trust our readers will recognize the mild intelligence, simplicity and amiableness which marked his countenance.

We have received several letters in *vindication of Mr. Worthington's heresy*, which we were not able to bring into the present volume, and the letters of *Mr. Joyce* and *Mr. Evans* may perhaps set the matter at rest. We are disposed to say to our correspondents on this subject,

"No farther seek his merits to disclose,"

though, in our respect for the memory of the gentleman alluded to, we do not continue the quotation, lest we should be thought to convey an insinuation which we do not mean.

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In answer to the complaints of the printed circulars being sent from Greenock, *the postage unpaid*, we are instructed by the Unitarian Committee of that place, to apologize for this inadvertence. The practice in question is more customary in Scotland than in England. As soon as the Committee received a remonstrance on the subject from the editor of this work, they discontinued the issue of unpaid letters.

We purpose in our next number to review *Wilson's History of Dissenting Churches, Mr. Cappe's* last volume of *Sermons*, &c. and to introduce the review of *Grundy's Lectures*, which has been some time waiting at the Printers, for want of room.

We must defer to our next the corrections of, and additions to, the *Unitarian Fund* List of Subscribers. Communications on this subject may be addressed to the Treasurer or Secretary.

The next Volume will record all the proceedings in this country with regard to the persecuted Protestants in France, together with such authentic accounts of their sufferings and condition, as may from time to time reach us. In a letter to the Editor, dated *Paris*, the 11th inst., *Mons. Marron*, President of the Protestant Consistory, states, that the measures taking by the Dissenting Ministers of London produce a *strong sensation* in France, that our Protestant brethren are consoled and gratified by them, and that the result is likely to be very beneficial. We trust that we shall have to register numerous and liberal collections on behalf of these persecuted Christians. These public collections are a practical protest against despotism and persecution.

Having a blank space, we here insert the following *Notice*, which could not be brought into its proper place.

NOTICE.

Mr. Worsley, of Plymouth, has in the press a Sermon, preached on the occasion of the death of Dr. Toulmin, in which the Doctor's character is considered rather in a political than a religious point of view, and the persecutions are stated which he, with many others, encountered at the period of the Birmingham riots. It will be accompanied with copious notes and addenda, the objects of which are two-fold, to give a narrative of the progress of our Presbyterian societies from their abandonment of the Calvinistic and Trinitarian schemes, to the present time, when they avow their belief of One God *the Father*, and of one Lord, the man Jesus—and to shew, from a review of the principal manufactories of Great Britain, which were first established by the Presbyterian Dissenters, and have been improved and chiefly maintained by them, that it is to this class of its society may justly be attributed the prosperous state of England for the last half century, the great wealth of its inhabitants, and the high tone it has been able to assume amongst the cabinets of Europe and in its relations with all the world.

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A

GENERAL INDEX

OF

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*** The Names and Signatures of *Correspondents* are distinguished by Small Capitals or Italic: as different Correspondents have often adopted the same signature, some ambiguity in the references will unavoidably arise; but this is an inconvenience necessarily attached to anonymous communications.

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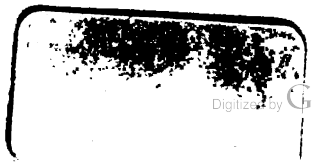
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